

THE
AMERICAN BIBLE

MATTHEW
PETER, JUDE,
JAMES, HEBREWS

THE
Books of the Bible
in
Modern English
for
American Readers

Frank Schell Ballentine

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INTRODUCTION.

The Good News, according to S. Matthew, is distinguished by its many quotations from the Old Testament, and by the amount of space it gives to the teaching of Jesus as compared with his acts.

This body of teaching is always set before us by S. Matthew at considerable length, and after the fashion and method of the old Hebrew Wisdom Poets. The parallelism of the thought and the rhythmic flow of the language is remarkable.

On the other hand, the bringing out of this great feature of this Gospel makes us appreciate the learning and culture of the writer, as well as to understand and enjoy the beauties of his thought and diction. It shows us what a characteristic portraiture of our Lord he has drawn for us, and the necessity of the four writers for a full and well rounded view of him for all time to come.

Yet, S. Matthew writes with no stiff national or exclusive pride.

For it is S. Matthew who is the occasion of our Lord's being charged with eating with saloon-keepers and prostitutes.¹ It is S. Matthew who tell us of the visit of the eastern Magi, in whom Christendom from of old has rightly seen the first fruits of the calling of the Gentiles.

It is S. Matthew who dwells emphatically on the prospect of men coming from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven.

It is S. Matthew who sets forth the law of compassionate judgment, which will make the doom of Tyre and Sidon more tolerable than that of Chorazin and Bethsaida.

Yes, it is S. Matthew who represents the Judge of all the earth in the last great day, taking his standard of judgment, not from the old Jewish law, not from the specific truths taught by Christ, even, but from the great and all-inclusive law of kindness, which is stamped everywhere, even when neglected and transgressed, on the hearts and lives of those who have known no other revelation.

F. S. BALLENTINE,

CHRIST'S CHURCH RECTORY,

SCRANTON, PA.,

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¹ See note on page 281, S. Luke, Vol. III.

MATTHEW.

THE BOOK
OF THE
GENEALOGY OF JESUS CHRIST
THE SON OF DAVID, THE SON OF
ABRAHAM.

Abraham was the father of Isaac,
Isaac of Jacob,
Jacob of Judah and his brothers,
Judah, of Pharez and Zarah, by Tamar,
Pharez of Ezrom,
Ezrom of Aram,
Aram of Aminadab,
Aminadab of Naason,
Naason of Salmon,
Salmon of Boaz, by Rahab,
Boaz of Obed, by Ruth,
Obed of Jesse,

Jesse of David,
David of Solomon, by the wife of Urijah,
Solomon of Rehoboam,
Rehoboam of Abijah,
Abijah of Asa,
Asa of Jehoshaphat,
Jehoshaphat of Joram,
Joram of Uzziah,
Uzziah of Jotham,
Jotham of Ahaz,
Ahaz of Hezekiah,
Hezekiah of Manassah,
Manassah of Amon,
Amon of Josiah,
Josiah of Jeconiah and his brothers,
 at the time of the carrying away to Babylon.
Jeconiah became the father of Salathiel,
 after the carrying away to Babylon.
Salathiel was the father of Zerubbabel,
Zerubbabel of Abiud,
Abiud of Eliakim,
Eliakim of Azor,
Azor of Sadoc,
Sadoc of Achim,
Achim of Eliud,
Eliud of Eliazar,
Eliazar of Matthan,
Matthan of Jacob,

Jacob of Joseph, the husband of Mary,
the mother of Jesus, called the Christ.

So all the generations from Abraham to David
were

Fourteen generations.

From David to the carrying away to Babylon,
Fourteen generations.

From the carrying away to Babylon to the
Christ,

Fourteen generations.

Now, the birth of Jesus Christ was in this way.
His mother, Mary, had been betrothed to Joseph.
But before they came together she was found with
child by the Holy Spirit.

Now, Joseph, her husband, was a good man,
and did not wish to expose her, so he intended to
divorce her privately. But while he was thinking
of this an angel of the Lord appeared to him in a
dream, and said :

“Joseph, son of David, do not be afraid to
take to you Mary, your wife. For that which is
begotten in her is by the Holy Spirit, and she
will bear a son, and you will call his name Jesus,
for it is he who will save his people from their
sins.”

Now, all this has happened so that what was

spoken by the Lord through the prophet might be fulfilled when he said :

Behold the virgin shall be with child,
And shall bring forth a son,
And they shall call his name
Emmanuel,

Which means, God with us.

Joseph got up from his sleep and did as the angel of the Lord directed him, and took to him his wife ; and did not know her till she had brought forth a son : and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, Magi from the east came to Jerusalem, and said :

“Where is he who was born King of the Jews? For we saw his star in the east and have come to pay him homage.”

When Herod the King heard it he was troubled and all Jerusalem with him, and gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born.

And they said to him :

“In Bethlehem of Judæa. For thus it is written by the prophet :

And thou Bethlehem, land of Judah,
Art in no way least among the princes of Judah ;

For out of thee shall come a governor,
Who shall shepherd my people Israel."

Then Herod privately called the Magi and learned from them carefully what time the star appeared, and sent them to Bethlehem, and said :

"Go search out carefully about the young child ; and when you have found him, bring me word, so that I also may come and pay him homage."

They heard the King and went, and to their surprise the star they saw in the east kept going before them till it came and stood over where the young child was. And when they saw the star they were very much pleased.

And they came into the house and saw the young child with Mary his mother, and fell down and paid him homage ; and opening their treasures they offered him presents of gold, and frankincense, and myrrh. And being warned in a dream not to return to Herod they went into their own country another way.

Now when they had gone an angel of the Lord appeared to Joseph in a dream, and said :

"Get up, and take the young child and his mother, and flee into Egypt, and stay there till I tell you. For Herod will seek the young child to destroy him."

He got up and took the young child and his mother by night and went away into Egypt, and was there till the death of Herod : so that what was spoken by the Lord through the prophet might be fulfilled :

“ Out of Egypt did I call my son.”

Then Herod, when he saw he was mocked by the Magi, was very much enraged, and sent out and slew all the boys in Bethlehem and all its neighborhood from two years old and under, according to the time which he had carefully learned from the Magi.

Then was fulfilled that which was spoken by Jeremiah the prophet :

A voice was heard in Ramah,
Weeping and great mourning :
Rachel weeping for her children,
And she would not be comforted,
Because they are not.

But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, and said :

“ Get up, and take the young child and his mother and go into the land of Israel. For those who were seeking the young child’s life are dead.

He got up and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus was reigning

over Judæa in the place of his father Herod, he was afraid to go there; and being warned in a dream he withdrew into the parts of Galilee, and came and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled : He shall be called a Nazarene.

Now in those days John the Baptist came preaching in the wilderness of Judæa, saying :

“Change your mind and the purpose of your heart ! For the Kingdom of Heaven is at hand. For this is he who was spoken of by Isaiah the prophet, saying :

The voice of one crying in the wilderness :

Make ready the way of the Lord.

Make his path straight.”

John had his clothes of camel's hair and a leather girdle round his loins, and his food was locusts and wild honey.

Then were going out to him Jerusalem, all Judæa, and all the country round about Jordan, and were being purified by him in the river Jordan confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his purification, he said to them :

“ You brood of vipers !

Who warned you to flee from the coming wrath ?

So bring forth fruit

Worthy of repentance.

And do not think to say to yourselves :

Abraham is our father.

For I tell you, God is able from these stones

To raise up children to Abraham.

Yes, even now the ax is lying

At the root of the trees.

So every tree that is not bringing forth good
fruit

Is to be cut down and thrown into the fire.

I, indeed, am purifying you with water to lead you
to a change of mind and purpose of heart.

But he who is coming after me is mightier
than I.

I am not worthy to carry his shoes.

He will purify you with the Holy Spirit and
with fire.

His fan is in his hand.

He will thoroughly clean his threshing-
floor.

He will gather his wheat into his barn,

But the chaff he will burn up with unquench-
able fire."

Then Jesus came from Galilee to the Jordan to
John to be purified by him. But John would have
hindered him, saying :

“I need to be purified by you, and do you come to me?”

“Allow me now,” Jesus answered him. “For thus it is becoming in us to satisfy every religious requirement.”

Then he allowed him.

And when he was purified, Jesus at once went up from the water, and the heavens were opened, and he saw the spirit of God descending like a dove and coming on him, and a voice out of the heavens :

“This is my loved Son,
In him I am well pleased.”

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry.

Then the tempter came to him :

“If you are the Son of God,” he said, “command these stones to become bread.”

“It is written,” answered Jesus :

“Man shall not live by bread alone,

But by every word which comes out of the mouth of
God.”

Then the devil took him into the Holy City, and set him on the parapet of the temple :

“If you are the Son of God,” he said, “throw yourself down. For it is written :

He shall give his angels charge over thee,
And on their hands they shall bear thee up,
Lest thou strike thy foot against a stone."

"It is written again," said Jesus :

"Thou shalt not tempt the Lord thy God."

Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and their grandeur :

"I will give you all these," he said, "if you will fall down and worship me."

"Go away, Satan ! For it is written :

"Thou shalt worship the Lord thy God,"
And him only shalt thou serve."

Then the devil left him, and angels came and waited on him.

Now when he heard John had been handed over to the authorities he went into Galilee. And leaving Nazareth he came and lived in Capernaum which is by the sea in the borders of Zebulun and Naphtali so that what was spoken by Isaiah the prophet might be fulfilled :

The land of Zebulun,
And the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people sitting in darkness
Saw a great light.

To those sitting in the land and shadow of death,
To those light sprang up.

From that time Jesus began to proclaim and to say :

“Change your mind and the purpose of your heart. For the Kingdom of Heaven is at hand.”

As he was walking by the sea of Galilee he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishers ; and he said to them :

“ Come follow me and I will make you fishers of men.”

They at once left the nets and followed him.

Going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets.

He called them.

They at once left the boat and their father and followed him.

He was going round in all Galilee teaching in their synagogues and preaching the good news of the Kingdom, and curing all kinds of disease and all kinds of sickness among the people. And the report of him spread through all Syria : and they brought to him all those who were sick with different diseases and torments, demoniacs, epileptic and palsied, and he cured them. And

there followed him great crowds from Galilee, Decapolis, Jerusalem, Judæa, and from beyond Jordan.

Now seeing the crowds he went up into the mountain and when he had taken his seat, his disciples came to him. And he opened his mouth and taught them :

Blessed are the poor in spirit !

For it is to them the Kingdom of Heaven belongs.

Blessed are those who mourn !

For it is they who will be comforted.

Blessed are the meek !

For it is they who will inherit the earth.

Blessed are those who hunger and thirst after righteousness.

For it is they who will be filled.

Blessed are the merciful !

For it is they who will obtain mercy.

Blessed are the pure in heart !

For it is they who will see God.

Blessed are the peacemakers !

For it is they who will be called the children of God.

Blessed are those who are persecuted

For righteousness' sake

For it is to them the Kingdom of Heaven belongs.

Blessed are you, when men shall revile you,
Shall persecute you,

Shall say all kinds of evil

Against you falsely,

For my sake.

Rejoice !

Be exceedingly glad !

For great is your reward in heaven.

For it was in this way they persecuted the
prophets,

Who were before you.

You are the salt of the earth.

But if the salt has become saltless,

With what shall it be salted ?

It is then good for nothing

But to be thrown out,

And to be trodden under foot of men

You are the light of the world.

A city set on a hill cannot be hid.

Nor do men light a lamp,

And put it under the bushel,

But on the stand,

And it gives light to all who are in the house.

Let your light so shine before men

That they may see your noble deeds,

And praise your Father who is in Heaven.

Do not think I have come to destroy the law,

Or the prophets.

I have not come to destroy

But to fulfil.

For to tell you the truth,
Till heaven and earth pass
Not the dot of an 'i,' nor the cross of a 't,'
Will ever disappear from the law
Till everything is accomplished.

So whoever shall break
One of these least commandments
And shall teach men to do so,
Will be called least
In the Kingdom of Heaven.
But whoever shall do and teach them
Will be called great
In the Kingdom of Heaven.

For I tell you,
Except your religion
Shall be better than that
Of the Scribes and Pharisees
You will never enter the Kingdom of Heaven.

You have heard it was said to them of old time :
Thou shalt not kill,
And whoever shall kill,
Shall be in danger of being brought to trial.

But I tell you :

Whoever is angry with his brother
Will be in danger of being brought to trial.
Whoever shall say to his brother, You fool !
Will be in danger of the council.

Whoever shall say : You scoundrel !

Will be in danger of the gehenna of fire.

So if you are offering your gift at the altar,

And there remember your brother

Has anything against you,

Leave your gift there before the altar

And go away.

First be reconciled to your brother,

And then come and offer your gift.

Agree with your adversary quickly,

While you are on the road with him,

Lest the adversary deliver you to the judge,

The judge deliver you to the sheriff,

And you be thrown into prison.

To tell you the truth :

You will never come out of there,

Till you have paid the last cent.

You have heard it was said :

Thou shalt not commit adultery.

But I tell you :

Whoever looks on a woman

To lust after her

Has committed adultery with her already

In his heart.

If your right eye is a hindrance to you,

Pick it out.

Throw it from you.

For it is good for you,
That one of your members should perish
And not your whole body
Be thrown into gehenna.

If your right hand is a hindrance to you
Cut it off,
Throw it from you.

For it is good for you,
That one of your members should perish
And not your whole body
Go into gehenna.

It was said also :

Whoever shall put away his wife,
Let him give her a writing of divorce.

But I tell you :

Whoever puts away his wife,
Except because of fornication,
Makes her an adulteress.

Whoever shall marry her
Who is divorced
Commits adultery.

Again you have heard it was said to them of
old time :

Thou shalt not break an oath,
But shalt keep your oaths to the Lord.

But I tell you :

Do not swear at all.

Neither by heaven,

For it is God's throne.

Nor by the earth,

For it is his footstool.

Nor by Jerusalem,

For it is the city of the Great King.

Nor are you to swear by your head,

For you cannot make one hair white or black.

Let your communication be: Yes. Yes. No.

No.

For whatever is more than these

Comes from the evil one.

You have heard it was said :

An eye for an eye,

A tooth for a tooth.

But I tell you :

Do not resist him who is doing you harm.

But whoever strikes you on the right cheek

Turn to him the other also.

And if any one would go to law with you,

And take away your coat,

Let him have your cloak, also.

Whoever shall compel you to go one mile,

Go with him two.

Give to him

Who asks of you.
And do not turn away from him
Who wants to borrow from you.

You have heard it was said :

Thou shalt love thy neighbor,
And hate thine enemy.

But I tell you :

Love your enemies.

Bless those who curse you.

Do good to those who hate you.

Pray for those who despitefully use you and
persecute you,

So that you may be the children

Of your Father in Heaven.

For he makes his sun to rise on the evil

And on the good.

He sends rain on the just,

And on the unjust.

For if you love those who love you,

What reward have you ?

Do not even the saloon-keepers do the same ?

If you salute your brothers only,

What do you do more than others ?

Do not even the heathen do the same ?

So you be perfect,

Just as your Father in Heaven is perfect.

Be careful not to do your religious duties before
men,

To be looked at by them.

Otherwise you have no reward,

With your Father in Heaven.

So when you do charitable things

Do not sound a trumpet before you,

Like the hypocrites do, in the synagogues and in
the streets,

So that they may be held in honor by men.

To tell you the truth,

They have their reward.

But when you are doing charitable things,

Do not let your left hand know

What your right hand is doing,

So that your charity may be in secret.

And your Father, who sees in secret,

Will reward you.

And when you pray, you are not to be like the
hypocrites,

For they like to pray standing in the syna-
gogues

And at the corners of the streets

So that they may be seen by men.

To tell you the truth,

They have received their reward.

When you pray, do not repeat the same things
over and over, just as the heathen do.

For they think they shall be heard

For their much speaking.

So do not be like them.

For your Father knows what you need,

Before you ask him.

So pray in this way :

Our Father, thou who art in the heavens,

Let thy name be once for all revered,

Let thy reign once for all come,

Let thy will once for all be done,

On earth just as it is in heaven.

Give us once for all to-day our food for to-morrow,

And put away our offences once for all from us,

Just as we on our part have once for all put away
the offences of those who have offended us.

And do not take us at all into temptation,

But rescue us rather once for all from the
Evil One.

For if you once for all put away men's failings,

Your heavenly Father will also once for all put
away yours.

But if you do not once for all put away men's
failings,

Neither will your Father once for all put away
yours.

When you are fasting do not be

Like long-faced hypocrites.

For they have long faces,

So that they may appear to men to be fasting.

To tell you the truth :

They have their reward.

But when you are fasting,

Anoint your head and wash your face :

So that you do not appear to men to be fasting,

But to your Father who is in secret,

And your Father who sees in secret,

Will reward you.

Do not be laying up for yourselves treasures on earth,

Where moth and rust consume

And where thieves break through and steal.

But be laying up for yourselves treasures in heaven,

Where neither moth nor rust consume

And where thieves do not break through nor
steal.

For where your treasure is,

There will your heart be also.

The light of the body is the eye.

So if your eye is perfect

Your whole body will be full of light.

But if your eye is diseased

Your whole body will be full of darkness.

So if the light which is in you is darkness,

How great is that darkness !

No one can be serving two masters.

For he will either hate the one,

And love the other,

Or else he will hold to the one,

And despise the other.

You cannot be serving God and money.

So I tell you :

Do not be anxious for your life,

What you shall eat, or what you shall drink,

Nor yet for your body what you shall put on.

Is not the life more than the food?

The body than the clothes?

Look at the birds of the air.

They do not sow,

Nor do they reap,

Nor gather into barns,

And yet your heavenly Father feeds them.

Are you not much better than they?

Which of you, by being anxious,

Can add one hour to the length of his life?

Why then are you anxious about clothes?

Consider the lilies of the field how they grow.

They do not toil, nor do they spin.

Yet I tell you: Even Solomon in all his
grandeur

Was not clothed like one of these.

If, then, God so clothes the grass of the field,

Which is to-day,
And to-morrow is thrown into the oven,
Shall he not much more clothe you ?

O you of little faith !

So do not be anxious, and say :

What shall we eat ?

What shall we drink ?

With what shall we be clothed ?

For the heathen seek after all these things.

For your Father knows you need all these
things.

But seek first the Kingdom of God and his
goodness

And all these things will be added to you.

So do not be anxious about to-morrow,

For to-morrow will have its own anxieties.

Each day's evil is enough for itself.

Do not judge

So that you may not be judged ;

For with the judgment you judge,

You will be judged.

With the measure you measure,

It will be measured you.

And why do you look at the mote

Which is in your brother's eye,

But do not consider the beam,

Which is in your own eye ?

Or how shall you say to your brother,
Let me get the mote out of your eye ;
And look ! a beam is in your own eye ?
You hypocrite !

First get the beam out of your own eye,
And then you will see clearly to get the mote
out of your brother's eye.

Do not give what is holy to the dogs,
Nor throw your pearls before pigs,
Lest they trample them under their feet,
And turn again and tear you in pieces.

Keep asking and it will be given you.

Keep seeking and you will find.

Keep knocking and it will be opened you.

For he who keeps asking, receives,

He who keeps seeking, finds,

To him who keeps knocking it will be
opened.

For what man is there of you, who,

If his son asks for a loaf,

Will he give him a stone ?

Or, if he asks for a fish,

Will he give him a serpent ?

If you, then, who are bad, know how

To give good gifts to your children,

How much more will your Father in Heaven

. Give good things to those who ask him.

So every thing you would have men do to you,
You do the same to them.

For this is the law and the prophets.

Enter in by the narrow gate.

For wide is the gate,

And broad the way which leads to destruc-
tion,

And there are many who go in by it.

Because narrow is the gate,

And contracted the way which leads to life.

And there are few who find it.

Beware of false prophets.

They come to you in sheep's clothing,

But inwardly they are ravenous wolves.

You will recognize them by their fruits.

Do men gather grapes of thorns?

Or figs of thistles?

So every good tree bears good fruit.

But an unsound tree bears bad fruit.

A good tree cannot bear bad fruit,

Nor can an unsound tree bear good fruit.

Every tree which does not bear good fruit,

Is cut down and thrown into the fire.

So you will recognize them by their fruits.

Not every one who says to me : Lord, Lord, will
enter the Kingdom of Heaven.

But he who does the will of my Father in
Heaven.

Many will say to me in that day :

Lord, Lord, have we not prophesied in your
name?

And in your name cast out demons?

And in your name done many wonderful
things?

Then I will declare to them :

I never knew you.

Go away from me, you doers of wickedness !

So whoever hears these sayings of mine and
does them,

Is like a wise man who built his house on a rock.

The rain descended.

The floods came.

The winds blew.

They beat upon that house.

It did not fall.

For it was founded on a rock.

Every one, who hears these sayings of mine
and does not do them,

Is like a foolish man who built his house on
the sand.

The rain descended.

The floods came.

The winds blew.

They struck that house.

It fell.

And great was the fall of it.

When Jesus finished what he had to say the crowds were astonished at his teaching, for he used to teach them like one who had authority and not like their scribes.

When he had come down from the mountain great crowds followed him. And a leper came to him and worshipped him, and said :

“ Lord, if you wish you can cure me.”

He stretched out his hand and touched him :

“ It is my wish,” he said. “ Be cured.”

His leprosy was at once cured.

“ See you tell no one,” Jesus said, “ but go show yourself to the priest, and offer the gift Moses commanded for a witness to them.”

When he had gone into Capernaum a Roman Captain came to him and begged him :

“ Lord,” he said, “ my boy is lying in the house, sick of the palsy, fearfully tortured.”

“ I will come and cure him,” said Jesus.

“ Lord ! I am not of enough account for you to come under my roof, but only say the word

and my boy will be cured. For I also am a man set under authority, with soldiers under me, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it."

When Jesus heard this he wondered and said to those who were following :

"To tell you the truth, I have not found so much faith, no, not in Israel. And I tell you, many will come from the east and the west and will sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom will be thrown out into the outer darkness. There will be the weeping and gnashing of teeth."

"Go," said Jesus to the Captain. "Let it be to you as you believed."

The slave was cured that hour.

When Jesus had come into Peter's house, he saw his wife's mother lying sick of a fever.

He touched her hand and the fever left her, and she got up and began to wait on them.

When evening had come, they brought to him many demoniacs. He cast out the spirits with a word, and cured all who were sick, so that what was spoken by Isaiah the prophet might be fulfilled :

Himself took our weaknesses,
And bore our diseases.

Now when Jesus saw a crowd about him, he gave orders to go to the other side.

A Scribe came and spoke to him :

"Master," he said, "I will follow you wherever you are going."

"The foxes have holes," Jesus said to him, "and the birds of the air have nests, but the Son of man has nowhere to lay his head."

Another of the disciples said to him :

"Allow me first to go and bury my father."

"Follow me," Jesus said to him, "and leave the dead to bury their own dead."

He went into a boat and his disciples followed him. And a big storm came up on the sea so the boat was covered with the waves. But he was asleep.

They came to him and awoke him, and said :

"Save, Lord, we are perishing."

"Why are you afraid?" he said to them. "O you of little faith!"

Then he got up and rebuked the winds and the sea, and there was a great calm. And the men wondered and said :

"What kind of a man is this, that even the winds and the sea obey him?"

He came to the other side into the country of the Gadarenes where he was met by two demoniacs coming out of the tombs, exceedingly fierce, so that no one could pass along that way. And they cried out, and said :

“What do you want of us, you Son of God? Have you come here to torment us before the time?”

Now there was at a distance, a drove of many pigs feeding, and the demons begged him, and said :

“If you drive us out, send us away into the drove of pigs.”

“Go,” he said, and they came out and went into the pigs, and the whole drove rushed down the steep into the sea, and perished in the waters. And those who tended them fled and went away into the city and told everything and what had happened to the demoniacs.

The whole city came out to meet Jesus, and when they saw him they begged him to go from their parts.

He entered a boat, crossed over and came into his own city.

They brought him a paralytic, lying on a bed.

Jesus saw their faith and said to the paralytic :

“Courage ! child. Your sins are forgiven.”

Some of the Scribes said to themselves :

“This man is blaspheming.”

Jesus knew their thoughts, and said :

“Why are you cherishing evil thoughts? For which is easier, to say, Your sins are forgiven, or to say, Rise and walk? But so that you may know the Son of man has authority on earth to forgive sins,”—then he spoke to the paralytic,—“Rise. Take up your bed and go to your house.”

He got up and went to his house.

But when the crowds saw it they were afraid and praised God who had given such authority to men.

As Jesus was passing on from there he saw a man called Matthew sitting in his saloon, and he said to him :

“Follow me.”

He got up and followed him.

As he was sitting at table in the house, many saloon-keepers and prostitutes¹ came and sat down with Jesus and his disciples.

When the Pharisees saw it, they said to his disciples :

“Why is your Master eating with the saloon-keepers and prostitutes?”

“Those who are strong do not need a physician,” he said when he heard it, “but

¹ See note at end of preface to S. Luke, Vol. III.

those who are sick. But go and learn what this means :

I desire mercy,
And not sacrifice.

For I did not come to call the good but the bad."

Then the disciples of John came to him, and said :

"Why do we and the Pharisees fast, but your disciples do not fast?"

"Can the friends of the bridegroom mourn, so long as the bridegroom is with them?" said Jesus. "But the days will come when the bridegroom will be taken away from them, and then will they fast.

No one puts a patch of unshrunk cloth on an old garment. For that which should fill it up tears away from the garment, and a worse tear is made. Nor does any one put new wine into old wineskins, for if they do the skins burst, the wine is spilled, and the skins are spoiled. But new wine is put into fresh skins and both are preserved."

While he was saying these things to them a president of a synagogue came and bent low before him, and said :

“ My daughter just died. But come and lay your hand on her, and she will live.”

Jesus got up and was following him and so were his disciples.

Then a woman who had a flow of blood twelve years came behind him and touched the border of his garment. For she kept saying to herself :

“ If I but touch his garment, I shall be cured.”

But Jesus turning, and seeing her said :

“ Courage ! Daughter. Your faith has cured you.”

The woman was cured from that hour.

Jesus came into the president's house and saw the flute-players and the crowd wailing, and said :

“ The little girl is not dead but is sleeping.”

They laughed at him.

But when the crowd was put out, he went in and took her by the hand, and the little girl got up. And the report of it went out into all that land.

As Jesus was passing on from there, two blind men followed, crying out, and saying :

“ Take pity on us, Son of David.”

And when he had come into the house the blind men came to him.

“Do you believe I can do this?” Jesus said to them.

“Yes, Lord.”

Then he touched their eyes, and said :

“According to your faith, let it be to you.”

And their eyes were opened. And Jesus sternly charged them, and said :

“See that no one knows it.”

But they went out and made him known in the whole of that land.

As they were going out a mute possessed with a demon was brought to him. And when the demon was cast out, the mute spoke. And the crowd wondered, and said :

“Never was it so seen in Israel.”

But the Pharisees said :

“He is driving out demons by the prince of the demons.”

Jesus was going about all the cities and the villages teaching in their synagogues, proclaiming the good news of the Kingdom, and curing all kinds of disease and all kinds of sickness.

But when he saw the crowds he pitied them because they were distressed and scattered just

like sheep without a shepherd. Then he said to his disciples :

“ The harvest is truly plentiful but the laborers are few. So pray the Lord of the harvest to send out laborers into his harvest.”

He called his twelve disciples to him and gave them authority over unclean spirits to drive them out and to cure all kinds of disease and all kinds of sickness.

Now the names of the twelve apostles are these :

The first, Simon, who is called Peter, and Andrew his brother,
James the Son of Zebedee, and John his brother ;
Philip and Bartholomew,
Thomas and Matthew the saloon-keeper,
James the son of Alphæus, and Thaddæus,
Simon the Zealot, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent out and gave them this charge :

“ Do not go to the heathen,
Nor enter any city of the Samaritans.
But go rather to the lost sheep
Of the house of Israel

And as you go, proclaim, and say :
The Kingdom of Heaven is at hand.

Cure the sick,
Raise the dead,
Cleanse the lepers,
Drive out demons.
Freely you have received,
Freely give.

Do not provide either gold, or silver, or brass
in your purses.

No bag for your journey.

Nor two coats, nor shoes, nor a stick.

For the workman is worthy of his food.

Into whatever city or village you shall enter,
Inquire who in it is worthy,
And stay there till you go out.

As you go into the house, salute it.

If the house is worthy,

Let your peace come on it,

If it is not worthy

Let your peace return to you.

If any one shall not receive you,
Nor hear your words,

When you go out of that house or city,
Shake off the dust of your feet.

To tell you the truth : It will be more toler-

able for the land of Sodom and Gomorrah,
in the day of judgment,
Than for that city.

I am sending you out as sheep
In the midst of wolves,
So be wise as serpents
And harmless as doves.
But beware of men.

For they will hand you over to the courts.
They will beat you in their synagogues.
You will be brought before governors and
kings
For my sake, for a witness against them and
the heathen.

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But when they hand you over, do not be anxious
How you shall speak or what you shall say.
For it will be given you in that same hour
What you will speak.
For it is not you who are speaking,
But the Spirit of your Father speaking in you.
The brother will deliver up the brother to
death,
The father the child.
Children will rise up against their parents,
And will cause them to be put to death.

You will be hated by all men for my name's sake.

But he who endures to the end will be saved.

But when they persecute you in this city,

Flee into the next.

For to tell you the truth,

You will not have gone through the cities of Israel

Till the Son of man has come.

A disciple is not above his teacher,

Nor a slave above his master.

It is enough for a disciple to be as his teacher,

A slave as his master.

If they have called the master of the house Beelzebub,

How much more the members of his household !

So do not be afraid of them.

For there is nothing covered which will not be revealed.

And hid, which will not be known.

What I tell you in the darkness, speak in the light.

What you hear in the ear, proclaim on the housetops.

Do not be afraid of those who kill the body,

But are not able to kill the soul.

But be afraid of him who can destroy

Both soul and body in Gehenna.

Are not two sparrows sold for five cents?

And not one of them will fall to the ground
Without your Father.

But the very hairs of your head are all counted.
So do not be afraid.

You are of more value than many sparrows.

So whoever shall confess me before men,

Him will I also confess

Before my Father in Heaven.

Whoever shall deny me before men,

Him will I also deny

Before my Father in Heaven.

Do not think I came to send peace on earth,

I did not come to send peace but a sword.

For I came to set a man against his father,

The daughter against her mother,

The daughter-in-law against her mother-in-law.

A man's foes will be those of his own household.

He who loves father or mother more than me

Is not worthy of me,

He who loves son or daughter more than me

Is not worthy of me.

He who does not take his cross and follow me
Is not worthy of me,
He who finds his life
Will lose it,
He who loses his life for my sake
Will find it.

He who receives you,
Receives me.
He who receives me,
Receives him who sent me.
He who receives a prophet
In the name of a prophet,
Will receive a prophet's reward.
He who receives a righteous man,
In the name of a righteous man,
Will receive a righteous man's reward.
Whoever shall give a drink
To one of these little ones,
A cup of cold water only,
In the name of a disciple,
To tell you the truth,
He will in no way lose his reward."

When Jesus had made an end of charging his twelve disciples, he left there to teach and to proclaim in their cities.

Now when John heard in the prison of the doings of the Christ, he sent by his disciples and said to him :

“ Are you the coming one or are we to look for another ? ”

Jesus answered them :

“ Go tell John the things you hear and see.

The blind receive their sight.

The lame walk.

The lepers are cleansed.

The deaf hear.

The dead are raised up.

The poor have the good news proclaimed to them.

Blessed is he who shall find no hindrance in me.

As these were going away Jesus began to say to the crowds about John :

What did you go out into the wilderness to look at ?

A reed shaken by the wind ?

But what did you go out to see ?

A man clothed in soft clothing ?

Listen, those who wear soft clothing

Are in kings' houses.

But what did you go out to see ?

A prophet ?

Yes, I tell you, and more than a prophet.

For this is he of whom it is written :

Behold ! I send my messenger before thy face.

He shall prepare thy way before thee.

To tell you the truth :

Among those born of women,

There has not risen a greater than John the
Purifier.

Yet he who is least in the Kingdom of Heaven,
Is greater than he.

From the days of John the Purifier till now

The Kingdom of Heaven is being taken by
force,

And those who are taking it by force are seiz-
ing it.

For all the prophets and the law

Prophesied till John,

And if you will receive it,

This is Elijah who is to come.

He who has ears to hear, let him hear.

But to what shall I compare this generation ?

It is like children sitting in the public squares,
Calling to their fellows :

We piped for you,

You did not dance.

We mourned,
You did not lament.

For John came neither eating nor drinking,
And they say: He has a demon.
The Son of man came eating and drinking,
And they say: A glutton! A wine-drinker!
A friend of saloon-keepers and prostitutes!
But wisdom is shown to be right by her deeds.

Then he began to upbraid the cities in which
most of his wonderful deeds were done, because
they did not repent:

Woe to you, Chorazin!

Woe to you, Bethsaida!

For if the wonderful deeds done in you,
Had been done in Tyre and Sidon
They would have changed their mind and the
purpose of their heart long ago,
In sackcloth and ashes.

But I tell you:

It will be more tolerable for Tyre and Sidon
At the day of judgment than for you.

And you, Capernaum, shall you be exalted to
heaven!

You will be brought down to hades.

For if the wonderful deeds done in you,
Had been done in Sodom,
It would have remained
To this day.

But I tell you :

It will be more tolerable for the land of
Sodom
In the day of judgment, than for you."

At that time Jesus answered and said :

"I thank thee, O Father, Lord of heaven and
earth,

Because thou hast hid these things from the
wise and prudent,

And hast revealed them unto babes.

Yes, Father, for so it seemed good in thy sight.

Everything was delivered to me by my Father.

And no one fully knows the Son except the
Father.

Nor does any one fully know the Father except
the Son,

And he to whomever the Son wishes to re-
veal him.

Come to me all you who are weary and bur-
dened,

And I will give you rest.

· Take my yoke on you, and learn of me.

For I am gentle and lowly in heart.

And you will find rest for your souls.

For my yoke is easy and my burden is light."

At that time Jesus went on the Sabbath through the wheat fields ; and his disciples were hungry and began to pick and eat some heads of wheat.

But the Pharisees saw it :

“Look,” they said to him. “Your disciples are doing what it is not right to do on the Sabbath.”

“Have you not read what David did, when he was hungry, and those with him : how he went into the house of God, and ate the shew-bread, which it was not right for him to eat, nor for those with him, but only for the priests ? Or have you not read in the law, how on the Sabbath the priests in the temple profane the Sabbath and are guiltless ? But I tell you, one greater than the temple is here. But if you had known what this means :

I desire mercy

And not sacrifice,

you would not have condemned the guiltless.

For the Son of Man is master of the Sabbath.”

He left there and went into their synagogue, and a man with a withered hand was there. And they asked him :

“Is it right to cure on the Sabbath ? ”

They asked this so that they might have occasion to accuse him. And he said to them :

“What man of you, who shall have a sheep, if this falls into a pit on the Sabbath, will he not lay hold of it and lift it out?

How much, then, is a man of more value than a sheep? So it is right to do good on the Sabbath.”

Then he said to the man :

“Stretch out your hand.”

He stretched it out and it was restored as the other.

But the Pharisees went out and plotted against him to destroy him.

Jesus saw it and withdrew from there. And many followed him and he cured them all, and charged them not to make him known ; so that what was spoken by Isaiah the prophet might be fulfilled :

Behold, my servant, whom I have chosen,
My beloved in whom my soul is well pleased,
I will put my spirit upon him.
And he shall declare judgment to the heathen.
He shall not strive nor cry,
No one shall hear his voice in the streets,
A bruised reed shall he not break,
Smoking flax shall he not quench,
Till he send forth judgment unto victory.
In his name shall the heathen trust.”

One possessed with a demon, blind and mute,
was brought to him.

He cured him so the blind and mute both spoke
and saw. And all the crowds wondered, and said :

“Can this be the Son of David?”

But when the Pharisees heard it, they said :

“This man does not drive out demons but by
Beelzebub, the prince of the demons.”

He noticed their thoughts, and said to them :
Every kingdom divided against itself

Is brought to desolation.

Every city or house divided against itself

Will not stand.

If Satan casts out Satan, he is divided against
himself.

How then shall his kingdom stand?

If Beelzebub drives out demons,

By whom do your sons drive them out?

So they will be your judges.

But if I drive out demons by the Spirit of God,

Then the kingdom of God has come upon you.

How can any one enter a strong man's house

And spoil his goods,

Except he first bind the strong man?

And then he will spoil his house.

He who is not with me is against me,

He who gathers not with me scatters abroad.

So I tell you

All kinds of sin and blasphemy,

Will be put away from men.

But the blasphemy against the Holy Spirit

Will not be put away from them.

Whoever speaks a word against the Son of man,

It will be put away from him.

But whoever shall speak against the Holy Spirit,

It will not be put away from him,

Neither in this world,

Nor in the world to come.

Either make the tree good and its fruit good,

Or else make the tree corrupt and its fruit
corrupt.

For the tree is known by its fruit.

O you brood of vipers!

How can you, being evil,

Speak good things?

For out of the abundance of the heart,

The mouth speaks.

A good man out of the good treasure of his
heart,

Brings out good things.

A bad man out of his bad treasure,

Brings out bad things.

But I tell you :

Every idle word which men will speak,

They will give account of in the day of
judgment.

For by your words you will be justified,
By your words you will be condemned.

Then certain of the scribes and Pharisees
answered him :

“Master, we want to see a sign from you.”

But he answered them :

“A wicked and faithless generation is seeking
after a sign,

And no sign will be given it but the sign of
Jonah the prophet.

For as Jonah was three days and three nights
in the belly of the sea monster,

So will the Son of man be three days and
three nights in the heart of the earth.

The men of Nineveh will stand up in the
judgment with this generation,

And will condemn it.

For they changed their mind and the purpose
of their heart at the preaching of Jonah,

And a greater than Jonah is here.

The queen of the south will rise up in the
judgment with this generation,

And will condemn it.

For she came from the ends of the earth to
hear the wisdom of Solomon.

And a greater than Solomon is here.

But the unclean spirit,
When he has gone out of the man,
Passes through waterless places,
Seeking rest and finds none.

Then he says : I will return to my house
From which I came out,
And when he has come he finds it
Empty, swept, and adorned.
Then he goes and takes with himself,
Seven other spirits more evil than himself.
And they enter in
And dwell there.
And the last state of that man
Becomes worse than the first.

It will be the same also
With this wicked generation."

He was still speaking to the crowds when his mother and his brothers were standing outside, seeking to speak to him.

Some one said to him :

"Look, your mother and your brothers are standing outside desiring to speak with you."

He answered him who told him :

"Who is my mother? And who are my brothers?" And he stretched out his hand towards his disciples : "Look, my mother, and my brothers. For whoever shall do the will of my

Father in Heaven, he is my brother and sister and mother."

That day Jesus went out of the house and sat by the sea. And there were gathered to him great crowds, so he got into a boat and sat, and the whole crowd stood on the beach. And he said many things to them in illustrations :

"Look, the sower went out to sow.

As he was sowing some seeds fell by the road, and the birds came and devoured them.

Others fell on the rocky places, where they had not much soil, and they at once sprang up because they had no depth of soil, and when the sun was risen, they were scorched, and because they had no root they withered away.

Others fell among the thorns, and the thorns grew up and choked them.

Others fell on the good ground and yielded fruit, some a hundred fold, some sixty, some thirty.

He who has ears to hear, let him hear."

The disciples came and said to him :

"Why do you speak to them in illustrations?"

"To you it is given to come to a knowledge of

the secret truths of the Kingdom of Heaven," he answered them, "but to them it is not given.

For whoever has,
To him will be given
And he will have abundance.
But whoever has not,
From him will be taken
Even what he has.

So I speak to them in illustrations because they see and do not see, they hear and do not hear, nor do they understand. And in them is completely fulfilled the prophecy of Isaiah :

Hearing ye shall hear, and shall not understand.
Seeing ye shall see, and shall not perceive,
For this people's heart hath become gross.
Their ears are dull of hearing,
Their eyes they have closed,
Lest they should see with their eyes,
Hear with their ears,
Understand with their heart,
Should be converted,
And I should cure them.

But blessed are your eyes, for they see,
Your ears for they hear.
For to tell you the truth :
Many prophets and good men have desired

To see what you see, and have not seen them.

To hear what you hear, and have not heard them.

So hear the explanation of the illustration of the sower.

When any one hears the message of the Kingdom, and does not understand it, then the wicked one comes and catches away what was sown in his heart.

This is he who was sown by the road.

He who was sown on the rocky places, this is he who hears the message and at once with joy receives it. Yet he has no root in himself, but endures for a while, and when tribulation and persecution rises because of the message he is at once offended.

He who was sown among the thorns, this is he who hears the message, and the cares of the world and the deceitfulness of riches choke the message and he becomes unfruitful.

He who was sown on the good ground, this is he who hears the message and takes it in ; who truly keeps bearing fruit and bringing forth, some a hundred fold, some sixty, some thirty."

He gave them another illustration :

"The Kingdom of Heaven is compared to a man who sowed good seed in his field. But

while men were asleep his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also.

So the slaves of the owner came and said to him :

Master ; did you not sow good seed in your field ? How then has it tares ?

An enemy has done this.

Do you then want us to go and gather them up ?

No, lest while you gather up the tares you root up also the wheat with them. Let both grow together till the harvest : and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

He gave them another illustration :

"The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his field. This is, indeed, less than all seeds, but when it is grown it is greater than the herbs and becomes a tree, so the birds of the air come and lodge in the branches of it."

He gave them another illustration :

"The Kingdom of Heaven is like leaven, which

a woman took and hid in three measures of meal till it was all leavened."

Jesus said all these things in illustrations to the crowds, and without an illustration he said nothing to them : so that what was spoken by the prophet might be fulfilled :

I will open my mouth in illustrations.
I will utter things hidden
From the foundation of the world.

Then he left the crowds and went into the house. And his disciples came to him :

"Explain to us the illustration of the tares of the field," they said.

"He who sows the good seed is the Son of man," he answered. "The field is the world. The good seed, these are the sons of the Kingdom. The tares are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the world, and the reapers are angels.

So just as the tares are gathered up and burned with fire, so will it be in the end of the world. The Son of man will send out his angels, and they will gather out of his Kingdom everything which offends and those who are wicked, and will throw them into the furnace of fire.

There will be the weeping and gnashing of teeth.

Then will those who are good shine out like the sun in the Kingdom of their Father.

He who has ears to hear, let him hear.

The Kingdom of Heaven is like a treasure hid in the field, which a man found and hid, and in his joy he goes and sells whatever he has and buys that field.

Again, the Kingdom of Heaven is like a merchant seeking costly pearls; and when he has found one pearl of great price, he goes and sells all he has and buys it.

Again, the Kingdom of Heaven is like a net which was cast into the sea and gathered of every kind; which, when it was filled, they drew upon the beach and they sat down and gathered the good into vessels but threw the bad away.

So it will be in the end of the world. The angels will come out and separate the wicked from among the good and throw them into the furnace of fire.

There will be the weeping and gnashing of teeth.

Have you understood all these things?"

They say to him, "Yes."

He said to them :

“So every Scribe who has been made a disciple to the Kingdom of Heaven, is like a man who is a householder who brings out of his treasure things new and old.”

When Jesus had finished these illustrations he left there. And coming into his own country he taught them in their synagogue so they were astonished, and said :

“Where did this man get this wisdom and the power to do these great things? Is not this the carpenter’s son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judah? and his sisters, are they not all with us? Where then did this man get all these things?”

They were offended at him. But Jesus said to them :

“A prophet is not without honor, except in his own country and in his own house.”

And he did not do many great things there because of their unbelief.

At that time Prince Herod heard the report of Jesus, and said to his attendants :

“This is John the Purifier. He is risen from

the dead and so these powers are working in him."

For Herod had laid hold of John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, for John said to him: "It is not right for you to have her." And when he would have put him to death he was afraid of the crowd, because they considered him as a prophet.

But when Herod's birthday came the daughter of Herodias danced among them and pleased Herod and for this reason he promised with an oath to give her whatever she should ask. And she, led on by her mother, said: "Give me here on a dish the head of John the Purifier."

The King was sorry. But for the sake of his oath and of those at table with him he commanded it to be given, and he sent and beheaded John in the prison: and his head was brought on a dish and given to the young girl, and she brought it to her mother.

His disciples came and took up the body and buried him, and went and told Jesus.

Now when Jesus heard it he went from there in a boat to a lonely place apart. And when the crowds heard, they followed him on foot from the towns. And he came out and saw a great crowd and he pitied them and cured their sick.

And when evening had come the disciples came to him and said :

“The place is lonely, and the time is already past, send the crowds away so that they may go into the villages and buy themselves food.”

But Jesus said to them :

“They do not need to go away. You give them something to eat.”

“We have here but five loaves and two fish.”

“Bring them here to me.”

He directed the crowds to sit down on the grass, and he took the five loaves and the two fish, and looking up to heaven he blessed God and broke and gave the loaves to the disciples and the disciples to the crowds.

They all ate and were filled, and they took up what remained over of the broken pieces twelve baskets full.

Those who ate were about five thousand men, beside women and children.

He at once urged his disciples to get into a boat and to go before him to the other side, till he should send the crowds away. And after he had sent them away he went up into the mountain apart to pray. And when evening had come, he was there alone. But the boat was now in the middle of the sea, distressed by the

waves, for the wind was against her. And about daybreak he came to them, walking on the sea.

When the disciples saw him walking on the sea, they were troubled, and said :

“ It is a ghost ! ” and they cried out for fear.

But Jesus at once spoke to them :

“ Courage ! It is I. Do not be afraid. ”

“ Lord, if it is you, ” Peter answered him, “ bid me come to you on the waters. ”

“ Come, ” he said, and Peter went down from the boat and began to walk on the waters to go to Jesus.

But when he saw the wind he was afraid, and began to sink, and cried out :

“ Lord, save me ! ”

Jesus at once stretched out his hand and took hold of him :

“ O you of little faith ! ” he said. “ Why did you doubt ? ”

When they had got up into the boat the wind ceased. And those who were in the boat worshipped him and said :

“ You are indeed the Son of God. ”

When they had crossed over they came to the land at Gennesaret. And when the men of that place recognized him they sent out into the whole of that region and brought to him all the sick, and they begged him to let them but

touch the border of his garment : and as many as touched were cured.

Then Pharisees and scribes come to Jesus from Jerusalem and say :

“ Why do your disciples act contrary to the tradition of the elders ? For they do not wash their hands when they eat.”

“ Why do you also act contrary to the command of God because of your tradition ? ” he answered them.

“ For God said :

Honor thy father and thy mother,
and,

He that speaketh evil of father or mother,
Let him surely die.

But you say :

Whoever shall say to his father or his mother :
That with which you might have been profited
by me

Is given to God,
He shall not honor his father.
And you have made the word of God of no
account because of your tradition.

You hypocrites ! well did Isaiah prophesy of you :
This people honoreth me with their lips
But their heart is far from me.
But in vain do they worship me,
Teaching doctrines that are the precepts of men.”

He called the crowd to him and said to them :
“Hear and understand :

Not what goes into the mouth
Defiles the man,
But what comes out of the mouth,
This defiles the man.”

The disciples then came to him, and said :
“Do you know the Pharisees were offended when they heard this saying?”

“Every plant which my Father did not plant,” he answered, “will be rooted up. Let them alone. They are blind guides. And if the blind guides the blind, both will fall into a pit.”

“Explain to us the illustration,” Peter said to him.

And he said :

“Are you also even yet without understanding?
Do you not see that

Whatever goes into the mouth
Passes into the belly
And is thrown out into the sewer?

But the things which proceed from the mouth
Come out of the heart.
They defile the man.

For out of the heart come
Bad thoughts,
Murders,

Adulteries,
Fornications,
Thefts,
False witnessings,
Blasphemies,

These are the things which defile the man.

But to eat with unwashed hands

Does not defile the man.

Jesus left there and went into the parts of Tyre and Sidon. And a Canaanitish woman came out from those parts and cried :

"Take pity on me, O Lord, Son of David ! my daughter is badly possessed with a demon."

But he did not answer her a word, and his disciples came and begged him, and said :

"Send her away, for she is crying after us."

"I was not sent but to the lost sheep of the house of Israel," he said.

But she came and worshipped him, and said :

"Lord help me."

"It is not right to take the children's food and throw it to the little dogs."

"Yes, Lord, for even the little dogs feed on the crumbs which fall from their master's table."

"O woman, great is your faith. Let it be done to you just as you wish."

Her daughter was cured from that hour.

Jesus left there and came near the sea of Galilee, and he went up into the mountain and sat there. And great crowds came to him with the lame, maimed, blind, mute, and many others, and they put them down at his feet, and he cured them; so that the crowd wondered when they saw the mute speaking, the lame walking about, and the blind seeing; and they praised the God of Israel.

Jesus called his disciples to him :

“I pity the crowd,” he said, “because they have been with me now three days and have nothing to eat. And I do not want to send them away fasting lest they faint on the road.”

“Where could we get enough loaves in a lonely place like this to fill such a great crowd ? ”

“How many loaves have you ? ”

“Seven, and a few small fish.”

He passed the word along to the crowd to sit down on the ground. Then he took the seven loaves and the fish and gave thanks and broke, and gave to the disciples, and the disciples to the crowds.

They all ate and were filled, and they took up what remained over of the broken pieces, seven hampers full. And those who ate were four thousand men beside women and children.

He sent the crowds away, got into the boat, and came into the parts of Magadan.

The Pharisees and Sadducees came and tempted him and asked him to show them a sign from heaven.

But he answered and said to them :

“When it is evening you say, It will be fair weather, for the sky is red. And in the morning, It will be bad weather to-day, for the sky is red and cloudy.

You learn how to read the face of the sky, but you cannot read the signs of the times.

A wicked and faithless generation is seeking after a sign, and there will no sign be given it, but the sign of Jonah.”

He left them and went away.

The disciples came to the other side and forgot to take any bread. And Jesus said to them :

“Take care and beware of the leaven of the Pharisees and Sadducees.”

They began to discuss among themselves the fact that they had brought no bread.

And Jesus seeing it, said :

“O you of little faith ! Why are you discuss-

ing among yourselves because you have no bread? Do you not yet see, nor remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand, and how many hampers you took up? How is it you do not see that I did not speak to you about bread? But meant for you to beware of the leaven of the Pharisees and Sadducees."

Then they understood that he told them to beware, not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Cæsarea Philippi he asked his disciples :

"Who do they say the Son of man is?"

"Some say, John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets."

"But you, who do you say I am?"

"You are the Christ, the Son of the living God."

It was Peter who answered.

And Jesus answered him :

Blessed are you, Simon son of John, for it was not flesh and blood that revealed it to you, but my Father in Heaven; and I also say to you, that you are Peter, and on this rock I will build my Church; and the powers of death shall not prevail over it.

I will give you the keys of the Kingdom of Heaven, and

Whatever you declare to be wrong on earth,
Will be considered so in heaven.

Whatever you declare to be right on earth,
Will be considered so in heaven.

Then he charged the disciples not to tell any one he was the Christ.

From that time Jesus began to show to his disciples how he must go to Jerusalem and endure much suffering from the elders and chief priests and scribes, be killed, and the third day be raised up.

Peter took him and began to rebuke him :

“Let it be far from you, Lord. This shall never happen to you.”

But he turned and said to Peter :

“Get behind me, Satan ! You are a stumbling stone to me. For you are not regarding the things of God, but the things of men.”

Jesus then said to his disciples :

“If any one wishes to come after me,
Let him deny himself, take up his cross,
And follow me.

For whoever wants to save his life
Will lose it.

Whoever shall lose his life, for my sake,
Will find it.

For what shall a man be profited
If he shall gain the whole world,
And forfeit his life?

Or what shall a man give
In exchange for his life?

For the Son of man will come
In the glory of his Father
With his angels.

And then will he render to every man
According to his deeds.

To tell you the truth :

There are some of those standing here,
Who will most surely not die,
Till they see the Son of man
Coming in his Kingdom."

After six days Jesus takes with him Peter and James and John his brother, and brings them up into a high mountain apart.

And he was transformed before them, and his face shone like the sun and his garments became white as the light. And there appeared to them Moses and Elijah, talking with him.

"Lord," Peter said to Jesus, "it is good for us

to be here. If you wish I will make here three booths, one for you and one for Moses and one for Elijah."

While he was still speaking a bright cloud overshadowed them and a voice came out of the cloud :

"This is my beloved Son.

In him I am well pleased.

Hear him."

When the disciples heard it they fell on their faces and were very much afraid.

Jesus came and touched them, and said :

"Get up. Do not be afraid."

And raising their eyes they saw no one except Jesus himself alone. And as they were coming down from the mountain, Jesus commanded them, and said :

"Do not tell the vision to any one till the Son of man has risen from the dead."

"Why then do the scribes say Elijah must first come?" his disciples asked him.

"Elijah is indeed coming and will restore everything. But I tell you Elijah has already come, and they did not recognize him, but did to him whatever they wished. And the Son of man is about to suffer in the same way at their hands."

Then the disciples understood he was speaking to them about John the Purifier.

When they had come to the crowd, a man came and knelt to him and said :

“Lord take pity on my son, for he is epileptic and is sick. For he often falls into the fire and often into the water, and I brought him to your disciples, and they could not cure him.”

“O faithless and perverse generation,” said Jesus. “How long must I be with you? How long must I bear with you? Bring him here to me.”

Jesus rebuked him and the demon went out of him ; and the boy was cured from that hour.

Then the disciples came to Jesus apart, and said :

“Why could not we drive it out?”

“Because of your little faith. For to tell you the truth, if you have faith like a grain of mustard seed, you will say to this mountain, Move from here, there, and it will remove, and nothing will be impossible to you.”

While they were gathering themselves together in Galilee Jesus said to them :

“The Son of man will be given into the hands of men. They will kill him, and the third day he will be raised up.”

They were exceedingly sorry.

When they had come to Capernaum, the collectors of the two dollar Temple tribute came to Peter, and said :

“Does not your master pay the two dollars?”

“Yes,” he said.

And when he came into the house Jesus was the first to speak to him, and said :

“What do you think, Simon? The kings of the earth, from whom do they take toll or tribute? From their sons or from strangers?”

“From strangers.”

“Surely then the sons are free. But lest we offend them, go to the sea and cast a hook and take up the fish that first comes up, and when you have opened its mouth you will find a coin of the value of four dollars. Take that and give to them for me and you.”

At that time the disciples came to Jesus, and said :

“Who then is greatest in the Kingdom of heaven?”

He called to him a little child and set him among them, and said :

“To tell you the truth :

If you do not turn

And become like little children,
You will never enter
The Kingdom of Heaven.
So whoever shall humble himself
Like this little child,
The same is the greatest
In the Kingdom of Heaven.

Whoever shall receive
One such little child,
In my name
Receives me.
But whoever shall offend
One of these little ones
Who believe in me,
It is good for him
That a great millstone
Should be hung about his neck,
And he should be sunk
In the depth of the sea.

Woe to the world because of offences !
For offences must come.
But woe to that man
Through whom the offence comes !
If your hand or your foot is a hindrance to
you,
Cut it off,
Throw it from you.

It is good for you,
To go into life maimed or lame,
Rather than with two hands or two feet
To be thrown into the eternal fire.

If your eye is a hindrance to you,
Pick it out,
Throw it from you.
It is good for you
To go into life one-eyed,
Rather than with two eyes
To be thrown into the gehenna of fire.

See that you do not despise
One of these little ones.
For I tell you that in heaven
Their angels are always looking at
The face of my Father in Heaven.

What do you think?
If a man has a hundred sheep,
And one of them has gone astray,
Does he not leave the ninety-nine
On the mountains,
And go and seek the one astray?
And if he happens to find it,
To tell you the truth,
He rejoices over it

More than over the ninety-nine
Which have not gone astray.

In the same way,
It is not the wish of my Father in Heaven
That one of these little ones should perish.

If your brother wrongs you,
Go show him his fault
Between you and him alone.
If he listens to you,
You have won your brother.
But if he does not listen to you,
Take with you one or two more,
That at the mouth of two witnesses or three
Every word may be established.
If he refuses to hear them
Tell it to the Church.
If he refuses to hear the Church, also,
Let him be to you as the heathen
And the saloon-keeper.

To tell you the truth :
Whatever you declare to be wrong on earth,
Will be considered so in heaven.
• Whatever you declare to be right on earth,
Will be considered so in heaven.
Again to tell you the truth :
If two of you shall agree on earth

On anything they will ask
It will be done for them
By my Father in Heaven.
For where two or three
Are gathered together in my name.
There am I in the midst of them.

Then Peter came and said to him :

“ Lord, how often am I to forgive my brother when he wrongs me? Seven times? ”

“ I do not tell you, Seven times, but, Seventy times seven,” Jesus said to him. “ So the Kingdom of Heaven is compared to a certain king who wanted to have a settlement with his slaves : and when he had begun the settlement, one was brought to him who owed him fifty million dollars. But since he had not the means to pay, the master ordered him to be sold and his wife and children, and all he had, and payment to be made.

So the slave fell down at his feet and said :

Have patience with me and I will pay you all.

The master of that slave took pity on him and released him, and let his debt go.

But that slave went out and found one of his fellow-slaves who owed him a hundred dollars,

and he seized him and kept choking him, and said :

Pay what you owe.

So his fellow-slave fell down and kept begging him :

Have patience with me and I will pay you.

He would not, but went and threw him into prison till he should pay what was due.

So when his fellow-slaves saw what was done they were exceedingly sorry, and came and told their master all that was done.

Then his master called him to him :

You wicked slave, he said, I let all that debt of yours go, because you begged me. Should not you also have taken pity on your fellow-slave, just as I took pity on you ?

His master was angry and handed him over to the tormentors till he should pay all that was due.

Just in the same way will my heavenly Father treat you, if each one of you does not put away your brother's offences from the bottom of your heart."

When Jesus had finished these words he went from Galilee and came into the parts of Judæa beyond Jordan. And great crowds followed him and he cured them there.

Some Pharisees came and tempted him and said :

“Is it right for a man to put away his wife for every cause?”

“Have you not read,” he answered, “that he who created them from the beginning, made them male and female and said :

For this cause shall a man leave his father and mother,
And shall cleave to his wife,
And the two shall become one flesh ?

So they are no longer two, but one flesh. So what God has joined together, let no man put asunder.”

“Why then did Moses command to give her a bill of divorce, and to put her away?”

“Moses for the hardness of your heart allowed you to put away your wives, but from the beginning it has not been so. And I tell you, Whoever shall put away his wife except for fornication, and shall marry another, commits adultery.”

“If the case of the man is so with his wife,” his disciples say to him, “it is not good to marry.”

“Not all can receive this saying but those to whom it is given. For there are eunuchs who were so born from their mother’s womb. There are eunuchs who were made eunuchs by men. And there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake.

He who is able to receive it, let him receive it.”

Then little children were brought to him so that he might lay his hands on them and pray, and his disciples rebuked them.

But Jesus said :

“ Let the little children come to me and do not try to stop them, for of such is the Kingdom of Heaven.”

He laid his hands on them and went away.

Some one came to him and said :

“ Master, what generous thing shall I do so that I may have eternal life ? ”

“ Why do you ask me about the generous ? ” he said to him. “ There is but One who is generous. But if you want to go into life, keep the commandments.”

“ Which ? ”

“ Thou shalt not kill,
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Honor thy father and thy mother.

And,

Thou shalt love thy neighbor as thyself.”

“ All these have I kept,” the young man said to him. “ What do I still lack ? ”

“ If you want to be perfect, go sell what you have and give to the poor, and you will have treasure in Heaven, and come follow me.”

But when the young man heard this saying he went away sad. For he was very rich.

“To tell you the truth,” Jesus said to his disciples, “it is hard for a rich man to enter the Kingdom of Heaven. And again I tell you, It is easier for a camel to go through a needle’s eye than for a rich man to go into the Kingdom of God.”

When the disciples heard it they were exceedingly astonished, and said :

“Who, then, can be saved? ”

“With men this is impossible,” said Jesus, as he looked on them, “but with God everything is possible.”

“See! we have left everything and followed you,” Peter then answered and said to him; “what, then, shall we have? ”

“To tell you the truth,” Jesus said to them, “you who have followed me, in the new birth of the creation, when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones judging the twelve tribes of Israel.

And every one who has left

Houses,
Brothers,
Sisters,
Father,
Mother,
Children,

Or lands,
For my name's sake,
Will receive a hundredfold,
And will inherit eternal life.
But many will be last who are first,
And first who are last.

But the Kingdom of Heaven is like an employer, who went out early in the morning to hire laborers for his vineyard. And when he had agreed with the laborers for a dollar a day he sent them into his vineyard.

He went out about nine o'clock, and saw others standing idle in the public square.

You also go into the vineyard, he said to them, and whatever is right I will give you.

They went.

He went out again about twelve and three o'clock and did the same. And about five o'clock he went out and found others standing, and said to them :

Why are you standing here all the day idle ?

Because no one has hired us.

You also go into the vineyard.

When evening had come the owner of the vineyard said to his foreman :

Call the laborers and pay them their wages, beginning with the last and ending with the first.

So when they came who were hired about five o'clock each one received a dollar.

When the first came, they supposed they would receive more, and they, too, received, each man a dollar, and when they received it they began to grumble at their employer, and said :

These last have spent but one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.

Friend, he answered and said to one of them, I am not doing you any wrong. Did you not agree with me for a dollar? Take what is yours and go. But I want to give to this last just as to you. Is it not right for me to do what I wish with my own? Or are you envious because I am generous?

In this way the last will be first and the first last."

As Jesus was going up to Jerusalem he took the twelve disciples apart, and on the road he said to them :

"Listen! we are going up to Jerusalem, and the Son of man will be handed over to the chief priests and scribes; and they will condemn him to death, and will hand him over to the heathen to

mock and to beat and to crucify, and the third day he will be raised up."

The mother of the sons of Zebedee with her two sons came to him, bowed down to him, and asked something from him.

"What do you want?" he said to her.

"Say that these my two sons may sit, one on your right, and one on your left, in your kingdom."

"You do not know what you are asking. Can you drink the cup I am about to drink?"

"We can."

"My cup will you drink. But to sit on my right and on my left is not mine to give. But it is for those for whom it has been prepared by my Father."

When the ten heard they were indignant about the two brothers. But Jesus called them and said :

"You know that the rulers of the heathen lord it over them and those who are great exercise imperious dominion over them. It must not be thus among you. But whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave; just as the Son of man did not come to be served, but to serve and to give his life a ransom for many."

As they were going out of Jericho, a great crowd followed him.

Two blind men were sitting by the road. And when they heard that Jesus was passing by, they cried out, and said :

“ Lord, Son of David, take pity on us ! ”

But the crowd told them to be quiet.

But they cried out the more :

“ Lord, Son of David, take pity on us ! ”

Jesus stopped and called them, and said :

“ What do you want me to do for you ? ”

“ Lord, that our eyes may be opened ! ”

Jesus pitied them, touched their eyes, and they at once received their sight and followed him.

When they came near Jerusalem and came to Bethphage, to the mount of Olives, then Jesus sent two disciples and said to them :

“ Go into the village ahead of you, and you will at once find an ass tied and a colt with her. Untie them and bring them to me. And if any one says anything to you, say : The Lord needs them. And he will at once send them. ”

Now this has happened to fulfil the saying of the prophet :

“ Tell ye the daughter of Zion :

Behold thy King cometh to thee,

Meek and sitting on an ass,

And on a colt the foal of an ass. ”

The disciples went and did just as Jesus directed them and brought the ass and the colt and put on them their cloaks and he sat on them.

The most of the crowd spread their cloaks in the road, but others cut down branches from the trees and spread them in the road.

And the crowds going ahead of him and those following, kept shouting :

“Hosanna to the Son of David!

Blessed is he that cometh in the name of the Lord!

Hosanna in the highest!”

When he had come into Jerusalem the whole city was stirred, and said :

“Who is this?”

“This is the prophet Jesus from Nazareth of Galilee,” the crowds said.

Jesus went into the temple and drove out all those who were selling and buying in the temple, overthrew the tables of the money-changers, and the seats of those selling doves, and he said to them:

“It is written :

My house shall be called a house of prayer,
but you are making it a den of robbers.”

The blind and the lame came to him in the temple and he cured them.

But when the chief priests and the scribes saw the wonders he did, and the children crying in the temple :

Hosanna to the Son of David!

They were indignant and said to him :

“Do you hear what these are saying?”

“Yes,” Jesus said to them. “Did you never read :

Out of the mouths of babes and sucklings,
Thou hast perfected praise?”

He left them and went out of the city to Bethany, and lodged there.

In the morning as he was going back to the city he was hungry. And seeing a fig-tree by the road he came to it and found nothing on it but leaves, and he said to it :

“Nevermore let fruit be gathered from you forever.”

The fig-tree withered away at once. And when the disciples saw it they wondered, and said :

“How did the fig-tree wither away at once?”

“To tell you the truth,” Jesus answered them, “if you have faith and do not doubt, not only will you do what has just been done to the fig-tree, but even if you shall say to this mountain, Be taken up and be thrown into the sea, it will

happen. And everything whatever you shall ask in prayer believing you will receive."

He went into the temple.

As he was teaching, the chief priests and elders of the people came to him, and said :

"By what authority are you doing these things? And who gave you this authority?"

"I, myself, will ask you one thing," Jesus answered them, "and if you tell me, I also will tell you by what authority I am doing these things. The purification of John, where was it from? From heaven, or from men?"

They discussed among themselves, and said : "If we say, From heaven, he will say to us, Why, then, did you not believe him? But if we say, From men,—we are afraid of the crowd, for all of them consider John as a prophet." So they answered Jesus, and said :

"We do not know."

"Nor do I tell you by what authority I am doing these things. But what do you think? A man had two sons. And he came to the first, and said :

Son, go work to-day in my vineyard.

Yes, sir, he answered, but he did not go.

He came to the other and said to him the same thing.

I will not, he answered, but afterwards he changed his mind and went.

Which of the two did the will of his father ? ”

“ The last,” they say.

“ To tell you the truth,” Jesus said to them, “ the saloon-keepers and the prostitutes are going into the Kingdom of God before you. For John came to you in the way of your own religious prejudices and you did not believe him. But the saloon-keepers and the prostitutes believed him. And when you saw it you did not change your mind afterwards so that you might believe him.

Listen to another illustration :

There was a man who was an employer.

He planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, let it out to tenants and went abroad.

But when the time for the crops came near, he sent his slaves to the tenants to receive his crops. And the tenants took his slaves, and beat one, and killed another, and stoned another.

Again he sent other slaves more than the first, and they treated them the same way.

At last he sent his son to them, and said :

They will respect my son :

But when the tenants saw the son they said to each other :

This is the heir. Come, let us kill him and the inheritance will be ours.

And they took him and threw him out of the vineyard and killed him.

So when the owner of the vineyard comes what will he do to those tenants ? ”

“ He will miserably destroy them,” they say to him, “ and give the vineyard out to other tenants, who will give him the crops at the proper time.”

“ Have you never read in the scriptures,” Jesus said to them,

“ The stone which the builders rejected,
This was made the head of the corner,
This was from the Lord,
And it was marvellous in our eyes ?

So I tell you, the kingdom of God will be taken from you and will be given to a nation producing its fruits. And he who falls on this stone will be broken. But on whomever it shall fall it will scatter him as dust.”

And when the chief priests and the Pharisees heard his illustrations, they noticed that he was speaking about them. And when they tried to lay hold on him they were afraid of the crowds because they considered him to be a prophet.

Jesus answered and again spoke to them in illustrations :

“The Kingdom of Heaven is compared to a king who made a marriage-feast for his son. And he sent out his slaves to call those who were invited to the feast, and they did not want to come.

He again sent out other slaves, and said :

Tell those who are invited, See, my dinner has been made ready. My oxen and my fatlings are killed, and everything is ready. Come to the feast.

But they made light of it and went away, one to his own farm, another to his business.

The rest laid hold of his slaves, treated them shamefully and killed them.

But the king was angry and sent his armies and destroyed those murderers and burned their city.

Then he said to his slaves :

The marriage is ready, but those who were invited were not worthy. So go to the corners and as many as you shall find invite to the feast.

Those slaves went out to the roads and gathered all they found, both bad and good, and the wedding room was filled with guests.

But when the king came in to look at the guests he saw there a man who had no wedding garment on. And he said to him :

Friend, how did you come in here without a wedding garment ?

But he was speechless.

Then the king said to the slaves :

Bind him hand and foot and throw him out into the outside darkness. There will be the weeping and gnashing of teeth. For many are invited but few chosen."

Then the Pharisees went and laid a plot to catch him in his talk. And they sent their disciples with the Herodians to him :

"Master," they said, "we know you are true and are teaching the way of God truly, and you care for no one, for you do not look at the external appearance of men. So tell us what you think. Is it right to pay tribute to Cæsar or not?"

But Jesus noticed their wickedness, and said :

"Why are you tempting me, you hypocrites? Show me the tribute money."

They brought him a Roman coin.

"Whose is this likeness and inscription?"

"Cæsar's."

"Then give back what is Cæsar's to Cæsar and what is God's to God."

When they heard this they wondered and left him and went away.

That day the Sadducees came to him, those who

say there is no resurrection, and they asked him :

“ Master, Moses said :

If a man die without children,
His brother shall marry his wife,
And raise up seed to his brother.

Now there were seven brothers with us.

The first married and died and, not having a child, left his wife to his brother.

The same thing happened with the second also and the third to the seventh.

And last of all the woman died.

So in the resurrection whose wife of the seven shall she be? For they all had her.”

“ You err,” Jesus answered them, “because you do not know the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like the angels in heaven.

But about the resurrection of the dead have you not read what was spoken to you by God :

I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead but of the living.”

The crowds heard and were astonished at his teaching.

But when the Pharisees heard that he had

silenced the Sadducees, they gathered themselves together. And one of them, a lawyer, tempted him and asked :

“ Master, which is the great commandment in the law ? ”

He said to them :

“ Thou shalt love the Lord thy God,
With all thy heart,
With all thy soul,
And with all thy mind.

This is the great and first commandment.

And another like it is this :

Thou shalt love thy neighbor as thyself.

On these two commandments hangs the whole of the law.”

While the Pharisees were gathered together Jesus asked them :

“ What do you think about the Christ ? Whose son is he ? ”

“ David’s.”

“ How, then, does David under the influence of the spirit call him Lord, and say :

The Lord said to my Lord :

Sit thou on my right hand,

Till I put thine enemies under thy feet ?

and if then David calls him Lord, how is he his son ? ”

No one could answer him a word, and from

that day no one dared to question him any longer.

Then Jesus talked to the crowds and to the disciples and said :

“ The Scribes and the Pharisees

Sit in Moses’ seat.

So all they tell you,

Do and keep.

But do not do as they do,

For they say and do not do.

They bind heavy burdens,

And put them on men’s shoulders.

But they themselves do not want to move
them

With their finger.

But all their deeds they do

To be looked at by men.

For they make broad their phylacteries,

And enlarge the borders of their garments.

They love the chief places at feasts,

And the chief seats in the synagogue,

And the salutations in the market-places,

And to be called by men, Rabbi.

But do not you be called, Rabbi.

For you have but one teacher, and all you are
brothers.

And do not call any one father on earth,

For you have but one Father in heaven.
And do not be called Master.

For you have but one Master, the Christ.
But he who is greatest among you
Will be your servant.

Whoever shall exalt himself
Will be humbled.
Whoever shall humble himself
Will be exalted.

Woe to you Scribes and Pharisees, hypocrites !

For you shut up the Kingdom of Heaven
Against men.
You neither go in yourself,
Nor do you allow those entering to go in.

Woe to you Scribes and Pharisees, hypocrites !

For you compass sea and land
To make one proselyte,
And when he is made,
You make him twofold more the child of
gehenna than yourselves.

Woe to you, you blind guides ! who say :

Whoever shall swear by the temple, it is nothing,
But whoever shall swear by the gold of the
temple, he is a debtor.

You blind fools !

Which is greater, the gold ?
Or the temple which makes the gold sacred ?
And :

Whoever shall swear by the altar, it is nothing,
But whoever shall swear by the gift on it, he is
a debtor.

You blind fools !

For which is greater, the gift,
Or the altar which makes the gift sacred ?

So whoever shall swear by the altar,
Swears by it and by everything on it.
Whoever swears by the temple,
Swears by it and by him who dwells in it.
Whoever swears by heaven,
Swears by the throne of God and by him who
sits on it.

Woe to you Scribes and Pharisees, hypocrites !

For you tithe mint and anise and cummin,
And have omitted the weightier parts of the
law, justice, pity and faith.
But these you ought to have done,
And not to have left the others undone.

You blind guides !
You strain out a gnat
And swallow a camel !

Woe to you Scribes and Pharisees, hypocrites !

For you clean the outside of the cup and of the
dish,
But inside they are full from extortion and excess.

You blind Pharisee !
Clean first the inside of the cup and of the
dish,
So that the outside may be clean also.

Woe to you Scribes and Pharisees, hypocrites !

For you are like whited sepulchres which outside appear beautiful,
But inside are full of dead men's bones and
of all uncleanness.

In the same way also, you outside appear to men
good,
But inside you are full of hypocrisy and lawlessness.

Woe to you Scribes and Pharisees, hypocrites !

For you build the tombs of the prophets,
And decorate the graves of good men,
And say: If we had been in the days of our
fathers

We should not have shared with them in the
blood of the prophets.

So you are your own witnesses

That you are the sons of those who killed the
prophets.

Fill up then the measure of your fathers.

You serpents! You brood of vipers!

How can you escape the judgment of ge-
henna?

So I send you prophets,

And wise men, and scribes.

Some of them you will kill and crucify,

Some of them you will beat in your syna-
gogues,

And persecute from city to city,

That on you may come

All the good blood shed on the earth,

From the blood of Abel the good

To the blood of Zachariah son of Barachiah,

Whom they slew between the Holy Place
and the altar.

To tell you the truth :

All these things will come on this generation.

O Jerusalem ! Jerusalem !

The killer of the prophets,

And stoner of those sent to you.

How often did I desire to gather your children together,

As a hen gathers her chickens under her wings,

And you were not willing.

Listen, your house is left to you desolate.

For I tell you : You will never see me again

Till you say

Blessed is he that cometh in the name of the Lord."

Jesus went out from the temple and was going his way, and his disciples came to him to show him the buildings of the temple. But he answered and said to them :

"Do you not see all these? To tell you the truth, There will not be left here one stone on another which will not be thrown down."

Now while he was sitting on the mount of Olives, his disciples came to him privately and said to him :

"Tell us when these things will be and what will be the sign of your coming and of the end of the world."

Jesus answered and said to them :

“ See that no one deceives you.

For many will come in my name,

And say, I am the Christ,

And will deceive many.

And you will hear of wars and rumors of
wars.

See that you are not troubled,

For it must happen,

But the end is not yet.

For nation will rise against nation

Kingdom against kingdom,

There will be famines and earthquakes

In different places.

But all these are the beginning of birth pangs.

Then they will hand you over to tribulation,

And will kill you.

You will be hated by all the nations

For my name's sake.

Then many will be offended.

They will betray each other,

And will hate each other.

Many false prophets will rise,

And will lead many astray,

And because lawlessness abounds,

The love of the many will grow cold,

But he who endures to the end,
He will be saved.

The good news of the Kingdom
Will be preached in the whole world,
For a witness to all the nations,
And then will the end come.

So when you see the abomination of desolation
Spoken of by Daniel the prophet,
Standing in the Holy Place,
(Let him who reads, understand),
Then let those in Judæa
Flee to the mountains.

Let him who is on the housetop
Not go down to take his things out of the
house.

And let him who is in the field
Not turn back to take his clothes.

But woe to those with child !
To those giving suck in those days !
But pray that your flight be not in the winter,
Nor on the Sabbath.
For then will be great tribulation
Such as was not from the beginning of the
world
Till this time,
Nor ever will be.

And if those days had not been shortened
No flesh would have been saved.
But for the sake of the chosen ones,
Those days will be shortened.

Then if any one shall say to you :
See! here is Christ, or, There, do not believe
it.

For there will rise false Christs
And false prophets.
And they will show great signs and wonders,
To deceive if possible the very chosen ones.
See, I have told you beforehand.

So if they shall say to you :
See, he is in the desert !

Do not go out.
See, he is in the inner chambers
Do not believe it.
For just as the lightning comes out of the
east,
And is seen even to the west,
The same way will the coming
Of the Son of man be.
Wherever the carcass is
There will the vultures be gathered together.

But at once after the distress of those days,
The sun will be darkened,

The moon will not give her light,
The stars will fall from heaven,
And the powers of heaven will be shaken.
Then will appear the sign of the Son of man
in heaven.
And then will all the tribes of the earth
mourn,
And will see the Son of man
Coming on the clouds of heaven
With power and great glory.
And he will send out his angels
With a great sound of a trumpet,
And they will gather together his chosen
ones,
From the four winds,
From one end of heaven to the other.

Now learn a parable from the fig-tree :

When its branch has now become tender,
And puts out its leaves,
You know summer is near.
In the same way you also,
When you see all these things,
Know it is near,—at the doors.

To tell you the truth :

This generation will not pass away,
Till all these things happen.

Heaven and earth will pass away,
But my words will never pass away.

But of that day and hour, no one knows,
Not even the angels of heaven,
Nor the Son,
But the Father only.

For just as the days of Noah,
So will the coming of the Son of man be.
For as in the days before the flood,
They were eating and drinking,
Marrying and giving in marriage,
Till the day Noah entered the ark,
And they did not know
Till the flood came and took them all away,
So will the coming of the Son of man be.

Then will two men be in the field.
One is taken, and one is left.
Two women will be grinding at the mill,
One is taken, and one is left.

So watch.
For you do not know
What day your Lord is coming.
But know this,
That if the master of the house had known
At what time the thief was coming,

He would have watched,
And would not have allowed
His house to be broken through.
So you also be ready.
For at an hour you do not think
The Son of man is coming.

Who then is the faithful and wise slave
Whom his master has set over his household,
To give them their food at the proper time?
Blessed is that slave,
Whom his master when he comes
Will find doing as he was bidden.
To tell you the truth,
He will set him over all he has.

But if that wicked slave
Shall say in his heart,
My master is delaying,
And shall begin to beat his fellow-slaves,
And shall eat and drink with the drunken,
The master of that slave
Will come in a day he does not expect,
And in an hour he does not know,
And will cut him asunder,
And appoint his portion with the hypocrites.

There will be the weeping and gnashing of
teeth.

The Kingdom of Heaven will then be like ten bridesmaids who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise. For the foolish took their lamps but did not take any oil with them. But the wise took oil in their vessels with their lamps.

Now while the bridegroom was delaying they all became drowsy and went to sleep. But at midnight a shout was raised :

Look ! the bridegroom ! Come out to meet him.

Then all the bridesmaids got up and trimmed their lamps. And the foolish said to the wise :

Give us some of your oil. For our lamps are going out.

But the wise answered :

There may not be enough for us and you. Go rather to those who sell and buy for yourselves.

But while they were going to buy the bridegroom came and those who were ready went in with him to the marriage-feast, and the door was shut.

Afterwards the other bridesmaids came and said :

Lord, lord, open to us.

But he answered :

To tell you the truth, I do not know you.

So watch, for you do not know the day nor the hour.

For it is as though a man, going abroad, called his own slaves, handed over to them his goods, gave to one five talents, to another two, to another one, to each according to his own ability, and went abroad.

The one who received five talents at once went and traded with them and gained five more.

In the same way the one who received the two gained two more.

But the one who received the one went and dug in the earth and hid his master's money.

Now after a long time the master of those slaves came and had an accounting with them.

And the one who received the five talents came and brought five more talents and said :

Master you handed over to me five talents. See, I have gained five talents more.

Well, good and faithful slave, his master said to him, you have been faithful over a few things, I will set you over many things. Enter into the joy of your master.

The one who received the two talents came.

Master, he said, you handed over to me two talents. See, I have gained two talents more.

Well, good and faithful slave, you have been

faithful over a few things, I will set you over many things. Enter into the joy of your master.

The one who had received the one talent came :

Master, he said, I knew you are a hard man, reaping where you did not sow and gathering where you did not thrash ; and I was afraid and went and hid your talent in the earth ; see, you have your own.

His master answered him :

You wicked and worthless slave. You knew I reap where I did not sow and gather where I did not thrash ? Then you ought to have put my money in the bank, and when I came I should have received back my own with interest.

So take from him the talent and give it to him who has the ten talents. For to every one who has will be given and he will have abundance. But from him who has not, even what he has will be taken from him. And throw the unprofitable slave into the outside darkness.

There will be the weeping and gnashing of teeth.

But when the Son of man comes in his glory and all the angels with him, then will he sit on the throne of his glory, and before him will be gathered all the nations, and he will separate them from each other just as the shepherd

separates the sheep from the goats, and he will set the sheep on his right and the goats on his left.

Then the King will say to those on his right :
Come, you blessed of my Father,
Inherit the Kingdom prepared for you from
the foundation of the world.

For I was hungry, and you gave me food ;
I was thirsty, and you gave me a drink ;
I was a stranger, and you took me in ;
Naked, and you clothed me ;
I was sick, and you visited me ;
I was in prison, and you came to me ;

Then the good will answer him :

Lord, when did we see you hungry and fed
you ?

Or thirsty and gave you a drink ?

When did we see you a stranger and took
you in ?

Or naked, and clothed you ?

When did we see you sick or in prison,
And came to you ?

The King will answer, and say to them :

To tell you the truth :

Since you did it to one of these my brothers,

Even these least,
You did it to me.

Then he will say to those on his left :

Depart from me, you cursed ones, into the eternal fire

Prepared for the devil and his angels.

For I was hungry, and you gave me no food ;
I was thirsty, and you gave me nothing to drink ;

I was a stranger, and you did not take me in ;
Naked, and you did not clothe me ;
Sick, and in prison,
And you did not visit me.

Then they also will answer him :

Lord, when did we see you

Hungry,
Or thirsty,
Or a stranger,
Or naked,
Or sick,
Or in prison,

And did not serve you ?

Then he will answer them :

To tell you the truth :

Since you did not do it

To one of these least,
You did not do it to me.

These will go away into eternal punishment,
But the good into eternal life."

When Jesus had finished all this teaching he said to his disciples :

"You know that after two days the passover comes and the Son of man is handed over to be crucified."

Then the chief priests and the elders of the people were gathered together at the house of the high priest who was called Caiaphas, and they were plotting to seize Jesus by a ruse and to kill him : but they said :

"Not during the feast, lest a riot be stirred up among the people."

Now when Jesus was in Bethany in the house of Simon the leper, a woman with an alabaster jar of very costly perfume came to him and poured it on his head as he was at table.

But when the disciples saw it they were indignant, and said :

“Why this waste? For this might have been sold for a great deal and given to the poor.”

But Jesus noticed it and said to them :

“Why are you troubling the woman? For she has done a good thing to me. For you always have the poor with you, but you do not always have me. For in pouring this perfume on my body she did it to prepare me for burial. To tell you the truth, Wherever this good news shall be preached in the whole world, that also which this woman has done shall be talked about in memory of her.”

Then one of the twelve who was called Judah Iscariot, went to the chief priests and said :

“What are you willing to give me and I will hand him over to you.”

They agreed to give him a hundred dollars.

So from that time he kept seeking an opportunity to hand him over.

Now on the first day of unleaven bread, the disciples came to Jesus and said :

“Where do you want us to get ready for you to eat the passover?”

“Go into the city to so and so,” he said, “and say to him: The Master says, My time is at

hand. I keep the passover at your house with my disciples."

The disciples did as Jesus directed them and got the passover ready.

Now when evening had come, he was at table with the twelve disciples, and while they were eating, he said :

"To tell you the truth, One of you will betray me."

They were very sorry, and began to say to each other :

"Surely it is not I, Lord?"

"He who dipped his hand with me in the dish," he answered, "he will betray me. The Son of man is going just as it is written about him. But woe to that man by whom the Son of man is betrayed! It would be good for that man if he had not been born."

"Surely it is not I, Rabbi?" Judah his betrayer answered.

"You have said."

Now while they were eating Jesus took a loaf of bread, blessed God, broke, gave to the disciples and said :

"Take, eat, this is my body."

And he took a cup, gave thanks, gave to them, and said :

"All of you drink it. For this is my blood of

the agreement which is shed for many for the putting away of sins. But I tell you, I will never drink of this fruit of the vine hereafter, till that day when I drink it new with you in my Father's Kingdom."

When they had sung a hymn they went out to the mount of Olives.

Then Jesus said to them :

"All of you will find a hindrance in me this night. For it is written :

I will smite the shepherd

And the sheep of the flock will be scattered abroad.

But after I have been raised up I shall go before you into Galilee."

"If all shall find a hindrance in you," Peter answered him, "I will never find a hindrance."

"To tell you the truth," Jesus said to him, "this night before the cock crows you will deny me three times."

"Even if I must die with you I will not deny you."

All the disciples said the same.

Then Jesus came with them to an enclosed piece of ground called Gethsemane and said to the disciples :

"Sit here while I go over there and pray."

He took Peter and the two sons of Zebedee

and began to be grieved and to be in great distress. Then he said to them :

“ My soul is very much grieved even to death. Stay here and watch with me.”

And he went forward a little and fell on his face and prayed, and said :

“ My Father, if it is possible, let this cup pass from me. Yet not as I desire but as thou dost.”

He comes to the disciples and finds them sleeping, and says to Peter :

“ What ! could you not watch with me one hour ? Watch and pray that you do not enter into temptation. The spirit indeed is willing but the flesh is weak.”

He went away again a second time and prayed :

“ My father, if this cannot pass away except I drink it, thy will be done.”

He again came and found them sleeping. For their eyes were heavy. And he left them again and went away and prayed a third time, and said again the same words. Then he came to the disciples and said to them :

“ Sleep on now and take your rest. See, the hour is at hand and the Son of man is betrayed into the hands of sinners. Get up, let us be going. Look, my betrayer is at hand.”

And while he was still talking, Judah one of the twelve came and with him a great crowd with

swords and clubs from the chief priests and elders of the people.

Now his betrayer gave them a sign and said :

“ Whomever I shall kiss, that is he. Secure him.”

He at once came to Jesus and said :

“ Hail, Rabbi,” and eagerly kissed him.

“ Friend,” Jesus said to him, “ do that for which you are here.”

Then they came and laid hands on Jesus and secured him. And one of those who were with Jesus stretched out his hand, drew his sword, and struck the slave of the high priest and cut off his ear.

“ Put up your sword into its place,” Jesus then said to him. “ For every one who takes the sword will perish with the sword.

Or do you think I cannot call my Father and he will send me at once more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? ”

In that hour Jesus said to the crowds :

“ Have you come out as against a robber with swords and clubs to take me? I sat daily in the temple teaching, and you did not secure me. But all this has happened so that the scriptures of the prophets might be fulfilled.”

Then all his disciples left him and fled.

Now those who had secured Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

But Peter followed him at a distance to the house of the high priest, and went inside, and was sitting with the constables to see the end.

Now the chief priests and the whole council were seeking false witness against Jesus to put him to death. And they found none, though many false witnesses came.

But afterwards two false witnesses came, and said :

“This man said, I can destroy the temple of God and build it in three days.”

“Do you make no answer,” the high priest stood up and said to him, “what is it these are witnessing against you ?”

But Jesus kept still.

“On your oath, and before the Living God,” the high priest said to him, “tell us if you are the Christ the Son of God.”

“It is as you say. Yet I tell you, hereafter you will see

The Son of man sitting on the right of power,
And coming on the clouds of heaven.”

Then the high priest tore his clothes, and said :

“He has blasphemed. What further need

of witnesses have we? See, now you have heard the blasphemy. What do you think?"

"He ought to be put to death."

Then they spat in his face and cuffed him, and some struck him with rods, and said:

"Prophecy to us, O Christ, who is he who struck you?"

Now Peter was sitting outside in the court, and a maid came to him and said:

"Why, you were with Jesus the Galilean."

But he denied it before them all and said:

"I do not know what you are saying."

And when he had gone out into the porch another maid saw him, and said to those there:

"This man was with Jesus the Nazarene."

And he again denied with an oath:

"I do not know the man."

And after a little those standing by came and said to Peter:

"Surely you are one of them. For your talk betrays you."

Then he began to curse and to swear:

"I do not know the man."

And at once the cock crew.

And Peter remembered the declaration of Jesus:

"Before the cock crows you will deny me three times."

He went out and wept bitterly.

Now when the morning had come, all the chief priests and elders of the people deliberated against Jesus to put him to death. And when they had bound him, they led him away and handed him over to Pilate, the Governor.

Then when Judah, the traitor, saw he was condemned, he was sorry, and brought back the hundred dollars to the chief priests and the elders, and said :

“I sinned. I betrayed innocent blood.”

“What is that to us?” they said. “You see to that.”

He threw down the silver pieces in the Holy Place and left there and went away and hung himself.

But the chief priests took the silver and said :

“It is not right to put them into the treasury, since it is the price of blood.”

So they deliberated and bought with them the potter’s field, to bury strangers in. So that field has been called The Field of Blood, to this day.

Then was fulfilled the saying by Jeremiah the prophet :

They took the thirty pieces of silver,
The price of him who was valued,
Whom they of the children of Israel valued,

And gave them for the potter's field,
As the Lord appointed me.

Meanwhile Jesus was brought before the Governor.

And the Governor asked him :

“Are you the King of the Jews?”

“It is as you say.”

And while the charges were being brought against him by the chief priest and the elders he made no answer.

Then Pilate said to him :

“Do you not hear how many charges they are bringing against you?”

And he did not answer him,—not even a word, so that the Governor was greatly astonished.

Now at the feast the Governor was accustomed to release to the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they were gathered together, Pilate said to them :

“Whom do you want me to release for you, Barabbas or Jesus, who is called the Christ?”

For he knew that for envy they had handed him over. And while he was sitting on the judgment seat his wife sent to him, and said :

“Have nothing to do with that good man,

for I have suffered a great deal to-day in a dream because of him."

Now the chief priests and the elders persuaded the crowds to ask for Barabbas, and to destroy Jesus.

But the Governor answered :

"Which of the two do you want me to release for you?"

"Barabbas."

"What then shall I do with Jesus who is called the Christ?"

"Let him be crucified!"

"Why, what harm has he done?"

"Let him be crucified!!"

So when Pilate saw he was gaining nothing, but rather that a riot was being stirred up, he took water and washed his hands before the crowd, and said:

"I will not answer for this bloodshed. You must see to it yourselves."

And all the people answered :

"His blood be on us and on our children."

Then he released for them Barabbas, but he beat Jesus and handed him over to be crucified.

Then the soldiers of the Governor took Jesus into the Governor's quarters and gathered to

him the whole band. And they stripped him and put on him a scarlet robe, and platted a crown of thorns and put it on his head and a cane in his right hand. Then they kneeled down before him and mocked him and said :

“ Hail ! King of the Jews ! ”

And they spat upon him, and they took the cane and kept striking him on the head ; and when they had mocked him they took off the robe from him, put his own clothes on him and led him away to crucify him.

As they were coming out they found a man of Cyrene, Simon by name, and they compelled him to go with them to carry his cross.

And when they had come to a place called Golgotha, that is to say, Skull's Place, they gave him a drink of wine mixed with gall. But when he had tasted it he refused to drink.

Now when they had crucified him, they divided his clothes among them by casting lots. And they sat down and kept watch over him there.

And they put up over his head the written charge against him :

THIS IS JESUS
THE KING OF THE JEWS.

Then they crucified with him two robbers, one on his right and one on his left.

Now those who were passing kept jeering at him, wagging their heads and saying :

“ You destroyer of the temple and builder of it in three days, save yourself. If you are the Son of God, come down from the cross.”

In the same way the chief priests mocking him with the scribes and elders, said :

“ He saved others, he cannot save himself. He is the King of Israel. Let him now come down from the cross and we shall believe in him. He trusts in God, let him rescue him now if he desires him. For he said :

“ I am God’s Son.”

Even the robbers who were crucified with him kept throwing the same up to him.

Now from twelve to three o’clock darkness came over all the land. And about three o’clock Jesus cried with a loud voice, and said :

“ Eloi, Eloi, lama sabachthani ? ”

that is, My God ! My God ! Why hast Thou forsaken me ?

Now when some of those standing there heard it they said :

“ He is calling Elijah.”

And one of them at once ran, took a sponge, filled it with sour wine, put it on a cane, and gave him a drink.

But the rest said :

“Let him be. Let us see whether Elijah is coming to save him.”

Jesus again cried with a loud voice and gave up his spirit. And the curtain of the temple was torn in two from the top to the bottom, and the earth quaked and the rocks were rent, and the tombs were opened, and many bodies of God’s devoted ones who had fallen asleep were raised, and coming out of their tombs after his resurrection they came into the holy city and appeared to many.

Now when the Roman Captain and those with him watching Jesus, saw the earthquake and the things which had happened they were very much afraid, and said :

“Surely this was God’s Son.”

Now there were many women there looking on from a distance, those who had followed Jesus from Galilee and had waited on him. And among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Now when evening had come, a rich man from Arimathæa, named Joseph, who also himself was Jesus’ disciple, came, and went to Pilate and asked for the body of Jesus.

Then Pilate ordered it to be given up. And

Joseph, taking the body, wrapped it in a clean linen cloth, and laid it in his own new tomb which he had cut out in the rock. Then he rolled a great stone to the door of the tomb and went away.

Mary Magdalene and the other Mary were sitting there opposite the grave.

Now the next day, which is the day after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, and said :

“We remember, Sir, that that deceiver said while he was alive, After three days I rise again. So order the grave to be made secure till the third day, lest his disciples come and steal him away and say to the people, He is risen from the dead, and the last deception will be worse than the first.”

“You have a guard,” Pilate said to them, “go make it as secure as you can.”

So they went and made the grave secure by placing the guard and sealing the stone.

Now late in the week, as it began to dawn toward the first of the week, Mary Magdalene and the other Mary came to look at the grave. And there was a great earthquake, For an angel of the Lord came down from heaven and came and rolled the stone away and sat on it. His appearance was like lightning and his clothes

white like snow. And from fear of him the watchers trembled and became like dead men.

But the angel answered and said to the women :

“Do not be afraid. For I know you are looking for Jesus the crucified. He is not here, for he rose just as he said. Come see the place where he was lying. Then go quickly and tell his disciples, He rose from the dead and he is going before you into Galilee. See, I have told you.”

They went quickly from the tomb with fear and great joy and ran to tell his disciples. And Jesus met them, and said :

“Hail !”

And they came and grasped his feet and worshipped him.

Then Jesus said to them :

“Do not be afraid. Go tell my brothers to go into Galilee and they will see me there.”

Now while they were going some of the watch came into the city and told the chief priests everything that had happened. And when they had assembled with the elders and had consulted together they gave a large sum of money to the soldiers, and said :

“Say that his disciples came by night and

stole him while we were asleep. And if this comes to a hearing before the Governor we will satisfy him and prevent you from getting into trouble."

So they took the money and did as they were told. And this story has been current among the Jews from that day to this.

Now the eleven disciples went into Galilee into the mountain where Jesus directed them. And when they saw him they worshipped him, but some doubted. And Jesus came to them and talked to them, and said :

"All authority in heaven and earth

Has been given to me.

So go make disciples

Of all the nations,

Purifying them, in the name of the Father,

And of the Son, and of the Holy Spirit,

Teaching them to observe

Everything I commanded you.

And see ! I am with you always,—

To the end of the world."

PETER.

PETER,
AN APOSTLE
OF
JESUS CHRIST,

To the chosen sojourners of the dispersion
In Pontus, Galatia, Cappadocia, Asia and
Bithynia :

According to the foreknowledge of God the
Father,

In consecration of the Spirit,
To obedience and sprinkling of the blood of
Jesus Christ :

May favor and peace be richly allotted to you.

Blessed be the God and Father of our Lord
Jesus Christ, who according to his great mercy
begot us again to a living hope by the resurrec-
tion of Jesus Christ from the dead, to an inher-
itance incorruptible, and undefiled, and which
does not fade away, reserved in heaven for you,
who by the power of God are guarded through

faith to a salvation ready to be revealed in the last day.

And you greatly rejoice in this, though now for a little while, if need be, you have been put to grief with various trials, so that the test of your faith, which is more precious than gold which perishes, though it is tested by fire, might be found to praise and glory and honor at the revealing of Jesus Christ; whom, though you have not seen him, you love; in whom, though you do not now see him, yet you believe, and exultingly rejoice with joy unspeakable and full of glory; receiving the end of your faith,—the salvation of your souls.

Now concerning this salvation the prophets sought and searched diligently, who prophesied of the grace that should come to you: searching what time, or what kind of time, the Spirit of Christ which was in them pointed to, when it witnessed beforehand the sufferings appointed for Christ and the glories which should follow them. And to them it was revealed, that not to themselves, but to you, they ministered these things which have now been announced to you through those who preached the good news to you by the Holy Spirit sent out from heaven.

And into these things angels desire to look.

So girding up the loins of your mind, be sober, and set your hope perfectly on the favor which is being brought to you in the revealing of Jesus Christ.

As obedient children do not be fashioning yourselves according to your former desires in the time of your ignorance, but just as he who called you is holy, you, yourselves, also be holy in every kind of conduct. For it is written :

Ye shall be holy,
For I am holy.

And if you call on him as Father, who without respect of persons judges each man's work, conduct yourselves during the time of your sojourning in fear : knowing that you were redeemed, not with corruptible things, with silver or gold, from your vain conduct handed down from your fathers ; but with precious blood, as of a lamb, without blemish and without spot, even that of Christ ; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times, for your sake, who through him are believers in God, who raised him from the dead, and gave him glory ; so that your faith and hope might be in God.

Having purified your souls in your obedience to the truth to unfeigned brotherly love, love each

other heartily and earnestly. For you have been begotten again, not from corruptible seed, but from incorruptible, through God's living and abiding word.

For,

All flesh is as grass,

All the glory thereof as the flower of grass.

The grass withereth, and the flower falleth,

But the message of the Lord abideth forever.

Now this is the message which was brought as good news to you.

So putting away all malice,

All deceit,

Hypocrisy,

Envies,

And all evil speakings,

As new-born babes, long for the spiritual milk which is without deceit, so that you may grow by it to salvation, if you have tasted that the Lord is kind.

Coming to him, a living stone, rejected indeed by men, but with God chosen, precious, you also as living stones build yourselves up a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture :

Behold, I lay in Zion a chief cornerstone, chosen, held in honor.

And he that believeth on him shall not be put to shame.

So for you believers is the honor. But for unbelievers

The stone which the builders rejected,
The same was made the head of the corner,

and,

A stone of stumbling and a rock of offence.

For they stumble at the word being disobedient.
And they were appointed to this also.

But you are a chosen race,

A royal priesthood,

A holy nation,

A people for God's own possession,

So that you may make known the excellences of
him

Who called you out of darkness

Into his wonderful light.

For in time past you were no people.

But now you are the people of God.

You had not obtained mercy.

But now you have obtained mercy.

Dear brothers, I beg you as strangers and sojourners, abstain from fleshly desires which war against the soul: behaving yourselves nobly among the heathen, so that, in what they speak against you as

evil doers, they may by your noble deeds which they look at, praise God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake ; whether to the king as supreme or to governors as sent by him for vengeance on evil doers and for praise to those who do well : (for thus it is the will of God that by well doing you should put to silence the ignorance of foolish men) : as free, and not using your freedom for a cloak of baseness but as slaves of God.

Honor everybody.

Love the brotherhood.

Fear God.

Honor the king.

Slaves, submit yourselves to your masters,
With all fear.

Not only to the good and gentle,
But also to the crooked.

For this is thankworthy,
If through consciousness of God,
Any one endures griefs, suffering wrongfully.
For what praise is it,
If, when you are at fault and are cuffed,
You shall take it patiently?
But if, when you do well and suffer for it,
You take it patiently,
This is thankworthy with God.

For to this you were called,
Because Christ also suffered for you
Leaving you an example,
So that you should follow his steps.

Who did not sin, neither was deceit found in
his mouth.

Who when he was reviled, did not revile
again.

When he suffered he did not threaten,
But committed himself to him who judges
impartially:

Who his own self bore our sins
In his body on the tree,
So that we, having died to sins,
Might live to right doing.

By whose stripes you were cured.
For you were like sheep going astray,
But are now returned
To the Shepherd and Bishop of your souls.

In the same way, wives, submit yourselves to your own husbands, so that, if any one does not give heed to the instruction, they may without instruction be gained by the behavior of their wives, as they watch your chaste behavior coupled with reverence. And your adorning, let it not be the outward adorning of plating the hair and of wearing jewels of gold, or of putting on clothes, but let it be the hidden

man of the heart in the incorruptible clothes of the meek and quiet spirit which is of great value in the sight of God. For it was in this way the holy women also who hoped in God used to adorn themselves, submitting themselves to their own husbands, as Sarah obeyed Abraham, calling him master. And you became her daughters by acting generously and not being afraid.

Husbands, in the same way, live with your wives according to knowledge, giving honor to the woman as to the weaker vessel, as being also joint heirs of the grace of life, so that your prayers may not be cut off.

Finally, all of you be likeminded,

Sympathetic,

Loving like brothers,

Tenderhearted,

Humbleminded,

Not rendering evil for evil, or reviling for reviling,

But on the contrary, blessing,

For to this you were called,

So that you should inherit a blessing.

For he who wishes to love life

And see good days,

Let him refrain his tongue from evil

And his lips that they speak no guile ;

Let him turn away from evil and do good,

Let him seek peace and pursue it.
For the eyes of the Lord are on the righteous
And his ears listen to their prayers.
But the face of the Lord is against the evil-doers.

And who is he who will harm you, if you become zealous for what is generous? But even if you should suffer for thinking and doing what is right, blessed are you. And fear not their fear nor be troubled, but revere Christ in your hearts as Lord, always ready with an answer for everybody who asks you a reason concerning the hope which is in you, yet with gentleness and fear, having a good conscience, so that in what you are spoken against, they may be put to shame who revile your noble conduct in Christ. For it is better, if the will of God is such, that you suffer for well-doing than for evil-doing. Because Christ also died for sins once, the good for the bad—so that he might bring you to God, being put to death in the flesh, but endued with life in the spirit. And in this also he went and preached to the spirits in prison, who were once disobedient when the long-suffering of God was waiting in the days of Noah, while the ark was being prepared, in which few, that is eight souls were saved by means of the water. The counterpart of which now saves you,—purification,—not the putting away of the filth of the flesh, but the appeal of a

good conscience toward God through the resurrection of Jesus Christ, who has gone into heaven, angels and authorities and powers being made subject to him.

Since then Christ suffered in the flesh, arm yourselves also with the same thought ; for he who has suffered in the flesh has ceased from sin ; so that he no longer should live the rest of his time in the flesh to the desires of men, but to the will of God.

For the past time was enough in which to do the will of the heathen and to walk in

lasciviousness,
desires,
wine-drinkings,
revellings,
carousings,
and abominable idolatries.

Because you have thus walked they think it strange that you no longer run with them into the same flood of self-abandonment, speaking evil of you. And they will give account to him who is ready to judge the quick and the dead. For, for this purpose was the good news proclaimed even to the dead, so that they may be judged indeed in the flesh as men are judged but may live in the spirit as God lives.

But the end of everything is at hand. So be of sound mind and self-contained with a view to prayer : above all being hearty and earnest in your love among yourselves. For love covers a multitude of sins : being hospitable to each other without murmuring : according as each has received a gift ministering it among yourselves as good stewards of the varied grace of God. If any one speaks, speaking as oracles of God : if any one ministers, ministering with the strength which God supplies : so that in every thing God may be praised through Jesus Christ, whose is the praise and the dominion forever and ever. Amen.

Dear brothers, do not be astonished at the fiery trial among you which comes on you to prove you, as though a strange thing happened to you ; but in proportion as you are sharers in the sufferings of Christ, rejoice, so that at the revealing of his praise, you may rejoice with exulting joy.

If you are reproached with the name of Christ, blessed are you, because the Spirit of praise and the Spirit of God rest on you. For let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's matters. But if a man suffers as a "Christian," let him not be ashamed, but let him praise God with this name. For the time has come for judgment to

begin at the house of God. And if it begins first at us, what shall be the end of those who do not obey the good news of God? And if the good man is scarcely saved, where shall the irreverent and bad man appear?

So let those also who are suffering according to the will of God commit their souls in well-doing to a faithful Creator.

So the elders among you I exhort who am a fellow-elder, a witness of the sufferings of Christ, and a sharer in the glory which will be revealed.

Tend the flock of God which is among you, not from compulsion, but from choice, nor sordidly, but heartily, nor as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested you will receive the crown of glory which never fades away.

In the same way, you younger men, submit yourselves to the elder.

Yes, all of you, gird yourselves with humility to serve each other. For

God resisteth the proud,

But giveth grace to the humble.

So humble yourselves under the mighty hand of God, so that he may exalt you in due time; throwing all your anxiety on him. For he cares for you.

Be sober.

Be watchful.

Your adversary the devil, like a roaring lion, is walking about, seeking whom he may devour. Withstand him, steadfast in your faith, knowing that the same sufferings are being accomplished in your brothers who are in the world.

Now the God of all favor,

Who called you to his eternal majesty in Christ,
After you have suffered a little while,

Will himself perfect, stablish, strengthen you,
To him be the dominion forever and ever.

Amen.

By Silvanus our faithful brother, as I consider him, I have written to you briefly, exhorting and witnessing that this is the true favor of God.

Stand fast in it.

She who is in Babylon, chosen together with you, sends you her best wishes, and so does Mark, my son.

Salute each other with a kiss of love.

Peace be to you all who are in Christ.

SIMON PETER,
A SLAVE AND AN APOSTLE
OF
JESUS CHRIST,

To those who have obtained an equally precious faith with us, through the fairness of our God and Saviour Jesus Christ :

May favor and peace be richly allotted to you in the full knowledge of God, and of Jesus our Lord ; seeing that his divine power has given us every thing which belongs to life and piety, through the full knowledge of him who called us by his own glory and virtue. And by this he has given us his precious and greatest promises ; so that through these you may become sharers of the divine nature, having escaped from the corruption that is in the world by desire.

Yes, and on this very account, adding on your part all earnestness,

With and by your faith supply courage ;
by your courage, knowledge ;
by your knowledge, self-control ;
by your self-control, endurance ;
by your endurance, piety ;
by your piety, brotherly kindness ;
by your brotherly kindness, love.

For when these are yours and you have an abundance of them, they make you neither idle nor unfruitful towards the full knowledge of our Lord Jesus Christ.

For he who has not these is blind, near-sighted, and has forgotten the cleansing of his sins of long ago. For this reason, brothers, go the more earnestly to work to make your calling and selection sure. For when you do this you shall never stumble. For in this way will be richly supplied to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

So I shall always be ready to remind you of these, though you know them, and are established in the truth which is with you. But I think it right, so long as I am in this tent of the flesh, to stir you up by reminding you. For I know that the putting off of my tent will be sudden, just as our Lord Jesus Christ showed me. And I will make an earnest effort so that after my decease you may be able to remember these things.

For we did not follow cunningly-devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and praise, when there came such a voice to him from the majestic glory :

This is my beloved son.

In him I am well pleased.

And this voice we ourselves heard come out of heaven, when we were with him in the holy mount.

And we have a prophetic declaration more certain than that : to which you do well to take heed as to a lamp shining in a dark place, till the day dawns, and the day star rises in your hearts : knowing this first, that no prophecy of scripture comes from private interpretation. For no prophecy ever came by the will of man : but men spoke from God, being moved by the Holy Spirit.

But false prophets came also among the people, as there will be false teachers also among you, and they will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. And many will follow their lascivious doings ; and by reason of them the way of truth

will be reviled, and with covetousness they will with feigned words make merchandise of you. And their sentence now from of old does not linger, nor does their destruction slumber.

For if God did not spare angels when they sinned, but cast them into Tartarus, and committed them to pits of darkness to be reserved for judgment; and did not spare the ancient world, but preserved Noah with seven others, a proclaimer of goodness, when he brought a flood on the world of the irreverent; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example to those who should live irreverent lives, and delivered good Lot, sore distressed by the lascivious life of the wicked (for that good man living among them, in seeing and hearing, tortured his good soul from day to day with their lawless deeds): the Lord knows how to deliver the pious out of temptation, and to keep the wicked under punishment to the day of judgment; but chiefly those who follow the flesh in the desire of defilement, and despise dominion.

Daring, self-willed, they do not tremble to revile dignities, where angels, greater in might and power, do not bring a reviling judgment against them before the Lord. But these, as

creatures without reason, born mere animals to be taken and destroyed, reviling in things of which they are ignorant, will surely be destroyed, suffering wrong as the wages of wrong-doing: counting luxury for a moment a pleasure, spots and blemishes, luxuriating in their love feasts, while they feast with you; having eyes full of adultery which cannot cease from sin; enticing unstedfast souls; having a heart trained in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrong-doing; but he was rebuked for his own wrong-doing: a dumb ass spoke with man's voice and stayed the madness of the prophet.

These are springs without water, and mists driven by a storm. And for them the blackness of darkness has been reserved. For, uttering great swelling words of vanity, they entice in the desires of the flesh, by lasciviousness, those who are just escaping from those who live in error; promising them liberty, while they themselves are slaves of corruption. For by what any one is overcome, by that he is enslaved. For if, after they have escaped the defilements of the world, through the full knowledge of our Lord and Saviour Jesus Christ, they are again

entangled in it and overcome, the last state has become worse with them than the first. For it would have been better for them not to have fully known the way of right-doing, than, after fully knowing it, to turn back from the holy commandment delivered to them.

It has happened to them according to the true proverb:

The dog turning to its own vomit again,
The sow which had washed to wallowing in the mire.

This is now, dear brothers, the second letter which I am writing to you. And in both of them I stir up your sincere mind by reminding you that you should remember the words which were spoken before by the holy prophets and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers will come with mockery, following their own desires, and saying :

“Where is the promise of his coming? For from the day the fathers fell asleep everything continues as it was from the beginning of the creation.”

For this they wilfully ignore, that there were heavens from of old, and an earth formed out of water and by means of water, by the word of God. And by this means the world which then

was, being overflowed with water, perished. But the heavens which now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of irreverent men.

But do not forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you, not wishing that any should perish, but that all should come to a change of mind and purpose of heart.

But the day of the Lord will come as a thief. And then the heavens will pass away with a great noise, the elements will be dissolved with glowing heat, the earth and the works in it will be burnt up.

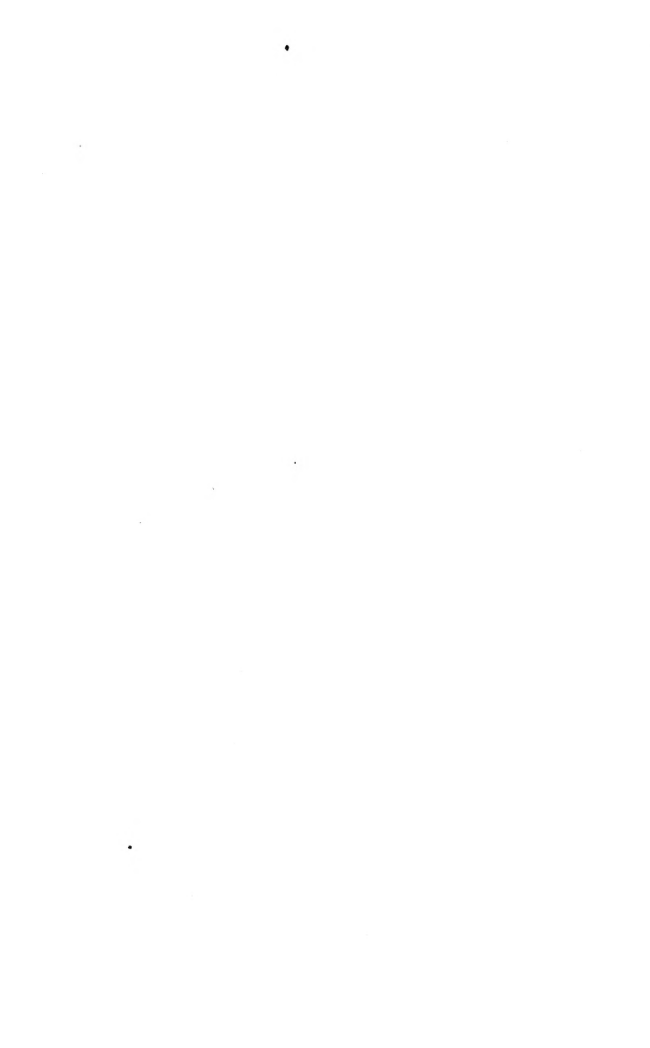
Seeing that these things are in this way all to be dissolved, what kind of persons ought you to be in holy living and piety, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire will be dissolved and the elements will melt with glowing heat? But, according to his promise, we look for new heavens and a new earth in which right thought and doing dwells.

So, dear brothers, since you are looking for this, go to work earnestly to be found in place, with-

out spot and blameless in his sight. And consider that the longsuffering of our Lord is salvation ; just as our beloved brother Paul also, according to the wisdom given to him, wrote to you, as also in all his letters, speaking in them of these things. And in them are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, to their own destruction.

So you, dear brothers, knowing these things beforehand, beware lest, being carried away with the error of the wicked, you fall from your own steadfastness.

But grow in the favor and knowledge
Of our Lord and Saviour Jesus Christ.
To him be the glory
Both now and forever
Amen.



JUDE.

JUDE,
A SLAVE OF JESUS CHRIST,
AND
BROTHER OF JAMES,

To those who are called,
Beloved in God the Father,
And kept for Jesus Christ :

May mercy and peace and love be richly allotted to you.

Dear brothers, while I was with all earnestness endeavoring to write to you about our common salvation, I found it necessary to write at once to you and to exhort you to contend earnestly for the faith which was once for all delivered to God's devoted ones. For there crept in secretly certain men who were long ago marked out as on their way to this condemnation, irreverent men, turning the favor of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Now I desire to remind you, though you know everything once for all, how the Lord, having saved a people out of the land of Egypt, afterwards destroyed the unbelievers. And angels who did not keep their own principality, but left their proper habitation, he has kept in perpetual bonds under darkness to the judgment of the great day. Just as Sodom and Gomorrah, and the cities about them, having in the same way with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

Yet in the same way these also in their dreamings defile the flesh, set aside dominion, and revile dignities. But Michael the archangel, when contending with the devil he was disputing about the body of Moses, did not dare to bring against him a charge characterized by reviling, but said :

“ The Lord rebuke thee.”

But these revile whatever they do not know. And what they understand naturally, like the creatures without reason, in these they are destroyed.

Woe to them !

For they went in the way of Cain and ran riotously in the error of Balaam for hire, and perished in the rebellion of Korah.

These are they who are hidden rocks in your love feasts when they feast with you, shepherds who without fear feed themselves ; clouds without water carried along by winds ; autumn trees without fruit, twice dead, pulled up by the roots ; wild waves of the sea foaming out their own shame ; wandering stars for whom the blackness of darkness has been reserved forever.

And to these also Enoch, the seventh from Adam, prophesied, and said :

“ Look, the Lord is coming with ten thousands of his holy ones to execute judgment on all, and to convict all the irreverent of all their irreverent deeds which they have irreverently done, and of all the hard things which irreverent sinners have spoken against him.”

These are murmurers, faulters of Providence following their desires (and their mouth speaks great swelling words), admiring persons for the sake of advantage.

But you, dear brothers, remember the words which have been spoken before by the apostles of our Lord Jesus Christ ; how they used to tell you :

“ In the last time there will be mockers, following their own irreverent desires.”

These are they who make separations, sensuous, because they have not the Spirit.

But you, dear brothers, building up yourselves on

your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ which leads to eternal life.

And some rebuke as you debate with them ; and some save, snatching them out of the fire, and pity others with fear ; hating even the garment spotted by the flesh.

Now to him who is able to keep you from stumbling,

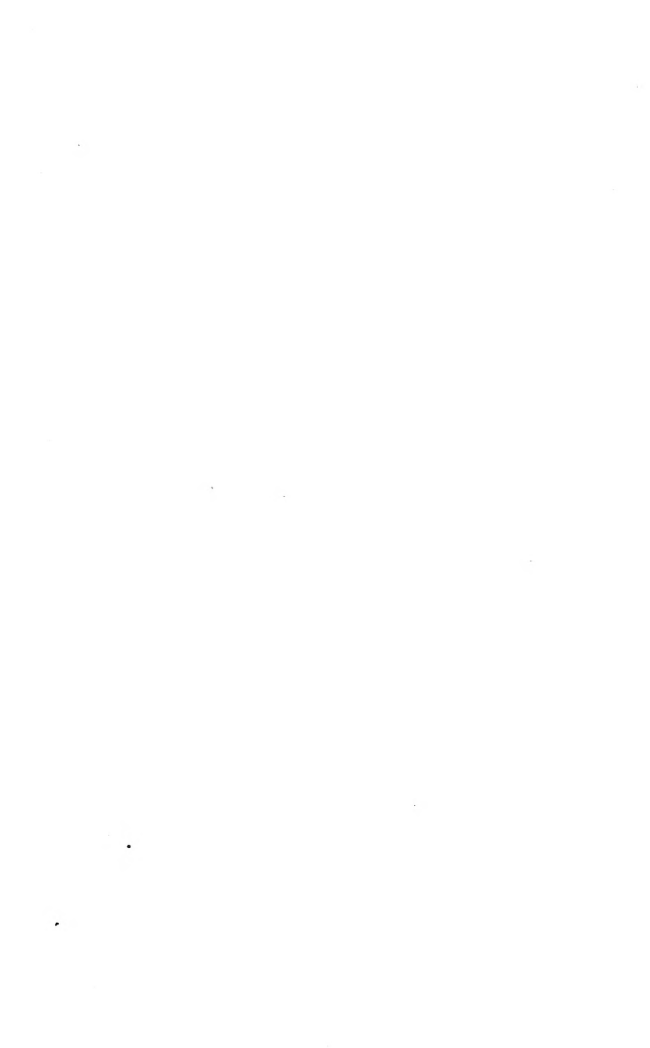
And to present you blameless
Before the presence of his majesty
With exulting joy.

To the only God our Saviour through Jesus Christ
our Lord,

Be majesty, sovereignty,
Dominion and authority,
Before all time, and now, and for evermore.

Amen.

JAMES.



JAMES,
A SLAVE OF GOD
AND OF THE
LORD JESUS CHRIST,

To the twelve tribes which are of the Dispersion,
Greeting.

Consider it all joy, my brothers, when you fall into various trials, knowing that the trial of your faith works endurance. And let endurance have its perfect work so that you may be perfect and entire, lacking nothing.

But if any of you lacks wisdom, let him ask of God who gives to all liberally and does not throw it up to them, and it will be given you. But let him ask in faith, without any doubts. For he who doubts is like the surge of the sea driven by the winds and blasts. For do not let that man think he will receive anything from the Lord; a double-minded man, unstable in all his ways.

But let the lowly brother boast
In his exaltation,
And the rich
In his humiliation.

Because like the flower of the grass
He will pass away.

For the sun rises with the scorching heat,
And withers the grass ;
And its flower falls,
And the beauty of its form perishes.

In this way, too, will the rich man
Fade away in his goings.

Blessed is the man who endures temptation.
For when he has been approved,
He will receive the crown of life
Which the Lord promised
To those who love him.

Let no one say when he is tempted,
It is from God that I am tempted.

For God cannot be tempted with evil,
And he tempts no one.

But each one is tempted,
When he is drawn away by his own desire and
. enticed.

Then the desire
When it has conceived bears sin,
And the sin,

When it is full grown, brings forth death.
Do not be deceived, my dear brothers.

Every kind of generous giving and every perfect
gift is from above,

And comes down from the Father of lights,
With whom can be no variation,

Nor shadow which is cast by turning.
Of his own will he brought us forth by the word of
truth,

So that we should be a kind of first-fruits of his
creatures.

You know this, my dear brothers.

But let every man be swift to hear,
Slow to speak, slow to wrath.

For the wrath of man

Does not work the goodness of God,

So, putting away all filthiness

And overflowing malice,

Receive with meekness the implanted word
Which is able to save your souls.

But be doers of the word,

And not hearers only, deluding your own selves.

For if any one is a hearer of the word, and not
a doer,

He is like a man looking at his natural face in
a glass,

For he looks at himself and goes away,
And at once forgets what kind of a man he
was.

But he who looks into the perfect law,
The law of liberty, and continues to look,
Being not a hearer who forgets, but a doer who
does,

This man will be blessed in his doing.
If any one thinks himself to be religious,
While he does not bridle his tongue,
But deceives his heart,

This man's religion is vain.

Pure religion,

And undefiled before our God and Father, is
this,

To visit the fatherless and widows in their affliction,

And to keep himself unspotted from the world.

My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there comes into your synagogue a gold-ringed man, in gorgeous clothes, and there comes in also a poor man in squalid clothes; and you look with respect on him who wears the gorgeous clothes, and say, Sit here honorably; And you say to the poor man, Stand there, or sit under my footstool; are you not

divided in your own mind and have become judges with evil thoughts?

Listen, my dear brothers.

Did not God choose those who are poor so far as this world is concerned to be rich in faith, and heirs of the Kingdom which he promised to those who love him?

But you have dishonored the poor.

Do not the rich oppress you, and themselves drag you to courts of justice? Is it not they who revile the noble name by which you are called? If, however, you keep the royal law according to the scripture:

Thou shalt love thy neighbor as thyself, you do well. But if you are person-accepting, it is sin which you are committing, and you are convicted by the law as law-breakers.

For whoever shall keep the whole law, yet shall offend in one point, he has become guilty of all. For he who said:

Do not commit adultery,
said also:

Do not kill.

Now if you do not commit adultery, but kill, you have become a law-breaker.

So speak and so act as men who are to be judged by a law of liberty. For judgment is without mercy to him who has showed no mercy.

Mercy glories over judgment.

What good is it, my brothers,
If any one says he has faith,
But has no works ?
Can that faith save him ?
If a brother or sister is naked,
And in need of daily food,
And one of you says to them,
Go in peace. Be warmed and filled,
And yet he does not give them the things
needed for the body,

What good is it ?
In the same way also faith,
If it has no works, is in itself dead.
But some one will say :
You have faith and I have works.
Show me your faith apart from your works,
And I will show you my faith by my
works.
You believe God is one. You do well.
The demons also believe and shudder.
But do you want to know, O vain man,
That faith apart from works is barren ?
Was not Abraham our father set right in God's
sight by works,
In offering up Isaac his son on the altar ?
You see that faith worked with his works,
And by works faith was made perfect.
And the scripture was fulfilled, which says :

And Abraham believed God,
And it was counted to him for goodness
And he was called the friend of God.

You see that by works a man is set right in
God's sight,
And not by faith alone.

In the same way was not Rahab the harlot set
right in God's sight by works,
In receiving the messengers and sending them
out another way?

For as the body apart from the spirit
Is dead,
In the same way also faith apart from works
Is dead.

My brothers, do not get into the way of being
many teachers, knowing that we shall receive heavier
judgment. For in many things we all offend.

If any one does not offend in word, he is a
perfect man, able to bridle the whole body also.
And if we put the horses' bits into their mouths,
so that they may obey us, we turn about their
whole body also.

Look, the ships also, though they are so great,
and are driven by rough winds, are yet turned
about by a very small rudder, wherever the impulse
of the steersman wishes.

So the tongue also is a little member, and

boasts great things. Look ! how great a forest a little fire kindles. And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body and sets the world aflame and is ever being set on fire itself by gehenna.

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed by mankind, but the tongue can no one tame. It is an uncontrollable evil, it is full of deadly poison.

With it we bless the Lord and Father ; and with it we curse men, who are made after the likeness of God. Out of the same mouth come blessing and cursing.

My brothers, these things ought not to occur in this way. Surely the fountain does not send out from the same opening salt water and fresh ? Surely a fig-tree, my brothers, cannot yield olives, or a vine, figs ? Nor can a salt spring yield fresh water.

Who is wise

And understanding among you ?

Let him show by his noble conduct

His works in meekness of wisdom.

But if you have bitter jealousy

And faction in your heart,

Do not boast,
And do not lie against the truth.
This wisdom is not one which comes down
from above,
But is earthly, sensual, demon-like.
For where jealousy and faction are,
There is confusion and every vile deed.
But the wisdom which is from above is first
pure,
Then peaceable, forbearing, persuasive,
Full of mercy and generous fruits,
Without vacillation, without hypocrisy.
And the fruit of right doing is sown in peace,
For those who make peace.

Where do wars come from,
And where do the fightings among you come
from?
Is it not from here, from your lusts,
Which keep warring in your members?
You desire and do not have.
You kill and covet and cannot obtain.
You fight and war,
You do not have,
Because you do not ask.
You ask and do not receive,
Because you ask amiss,
So that you may spend it on your lusts.

You adulterers and adulteresses !

Do you not know that the friendship of the
world

Is enmity with God ?

So whoever wishes to be a friend of the
world

Makes himself an enemy of God.

Or do you think the scripture speaks in vain,

The spirit which he made to dwell in us

He yearns for, even to jealous envy ?

But he gives more grace.

So the scripture says :

God resisteth the proud,

But giveth favor to the humble,

So be subject to God.

But resist the devil,

And he will flee from you.

Draw near to God,

And he will draw near to you.

Cleanse your hands, you sinners,

And purify your hearts, you double-minded.

Be afflicted, and mourn, and weep,

Let your laughing be turned to mourning,

And your joy to heaviness,

Humble yourselves in the sight of the Lord,

And he will exalt you.

Do not talk against each other, brothers.

He who talks against a brother, or judges his
brother,
Talks against the law and judges the law.
But if you judge the law,
You are not a doer of the law but a judge.
One only is the lawgiver and judge,
He who is able to save and to destroy.
Who are you who judge your neighbor ?

Come now, you who say : To-day or to-mor-
row we will go into this city, and spend a year
there, and trade, and make money. And you do
not know what shall happen to-morrow.

What is your life ?

For you are a vapor which appears for a little
while, and then vanishes away : instead of your
saying, If the Lord wishes, we will both live,
and do this or that.

But now you boast in your vauntings : all such
boasting is evil.

So to him who knows how to act nobly, and
does not do it, to him it is sin.

Come now, you rich, weep and howl
For your miseries which are coming on you.
Your riches are corrupted.
Your clothes are moth-eaten.
Your gold and silver are rusted.

Their rust will be
For a witness against you,
And will eat your flesh like fire.
You have laid up your treasure
In the last days.
Look, the wages of the laborers,
Who mowed your fields,
Which by you is kept back by fraud,
Cries out.
And the cries of those who reaped
Have entered the ears of the Lord of
Sabaoth.
You have lived luxuriously on the earth,
And spent wantonly.
You have nourished your hearts
In a day of slaughter.
You condemned, you killed the doer of right.
He does not resist you.

So be patient, brothers, till the coming of the Lord. Look, the husbandman waits for the precious fruit of the earth and is patient over it, till it receives the early and latter rain.

So you also be patient. Strengthen your hearts. For the coming of the Lord is at hand.

Do not complain about each other, brothers, so that you may not be judged. Look, the judge is standing before the door.

Brothers, take for an example of suffering and of patience the prophets who spoke in the name of the Lord.

Look, we call those blessed who endured. You have heard of the patience of Job, and have seen the end of the Lord, how the Lord is full of pity, and merciful.

But above all, my brothers, do not swear,
Neither by the heaven,
Nor by the earth,
Nor by any other oath :
But let your yes be yes, and your no, no,
So that you may not fall under judgment.

Is any among you suffering ?

Let him pray.

Is any cheerful ?

Let him sing praise.

Is any among you sick ?

Let him call for the elders of the Church ;

And let them pray over him,

Anointing him with oil in the name of the
Lord.

And the prayer of faith will save him who is
sick

And the Lord will raise him up.

And if he has committed sins,

It will be forgiven him.

So confess your sins to each other,
And pray for each other, so that you may be
cured.

The prayer of a good man is of much avail in
its working.

Elijah was a man of like passions with us,
And he prayed earnestly that it might not
rain :

And it did not rain on the earth
For three years and six months.

And he prayed again ;
And the heaven gave rain
And the earth bore her fruit.

My brothers, if any among you errs from the
truth,

And some one converts him,
Let him know,

That he who converts a bad man from the
error of his way

Will save a soul from death,
And will cover a multitude of sins.

HEBREWS.



In former times it was only partially,
And in many different ways,
God spoke to our forefathers
In those through whom he revealed himself.
But in these last days he has once for all
spoken to us
In his Son,
Whom he appointed heir of everything,
And through whom he made the worlds.

He is the reflected perfection of God,
And the imprint of the divine nature.
And it is he who sustains everything
By the expression of his power.
So when he had cleared men from the guilt of
sin,
He sat down on the right of the Majesty on
high.
And he became as much greater than the
angels
As the name he inherited is of more dignity
than theirs.

For to which of the angels did he ever say :

Thou art my Son.

To-day have I begotten thee :

And again,

I will be to him a Father,

And he shall be to me a Son ?

And when again he brings the first-born into
the world

He says :

Let all the angels of God worship him.

And to the angels he says :

He maketh his angels winds,

And his servants flaming fire.

But to the Son he says :

Thy throne, O God, is forever and ever,

The sceptre of uprightness is the sceptre of thy
kingdom.

Thou hast loved goodness and hated lawlessness,

So God, thy God, hath anointed thee

With the oil of gladness above thy fellows :

And,

Thou, Lord, in the beginning

Hast laid the foundation of the earth,

And the heavens are the works of thy hands.

They shall perish.

But thou continuest.

And they all shall become old as doth a garment,

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed.

But thou art the same,

And thy years shall not fail.

But to which of the angels has he ever said :

Sit thou on my right hand

Till I make thine enemies thy footstool?

Are they not all ministering spirits

Who are being continually sent out

To do some work in the interest of those

Who are going to inherit salvation?

For this reason we ought to pay the greater attention to what we have heard, for fear of drifting away from it. For if the message delivered by angels was to be relied on, and every violation and disobedience was dealt with as it justly deserved, how are we to escape, if we pay no attention to such a great salvation? Such a salvation as was at first delivered by the Lord, and was then made sure to us by those who heard. Yes, and God, also, bore witness with them to what they told you, with signs and wonders and mighty works and gifts of the Holy Spirit, just as he willed.

For it was not to angels God subjected the world to come, about which we are speaking. But some one has somewhere testified, and said :

What is man, that thou art mindful of him,

Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands.

Thou didst put all things in subjection under his feet.

For in subjecting everything to him, he left nothing not subjected to him. But, as things now are, we do not yet see everything subjected to him. But we see him who was made a little lower than the angels so that, by God's favor, he might die for everybody, that is, Jesus, through the suffering of death, crowned with glory and honor. For it was becoming to him, for whom everything exists and through whom they exist, in bringing many sons to a glorious condition of blessedness, to make the author of their salvation perfect through sufferings. For both he who is devoting us to God and those who are being devoted to him are all from the one Father. For this reason he is not ashamed to call them brothers, and says :

I will declare thy name to my brethren,
In the midst of the congregation will I sing thy
praise.

And again :

I will put my trust in him.

And again :

Behold, I and the children whom God hath given me.
Since, then, the children are sharers in flesh and blood, he also himself in the same way partook of them, so that, through death, he might deprive him who has the power over death of his power, that is, the devil ; and might deliver all those who, because of their fear of death, were all their lifetime

bound in slavery. For he never anywhere helps angels. On the contrary, he helps Abraham's children. For that reason it was necessary for him to be made like his brothers in every way, so that he might become a compassionate and faithful high priest in his relation to God for the expiation of the sins of the people. For since he himself has been tempted, and has suffered as a result of it, he is able to render assistance to those who are being tempted.

Because of what has just been said, devoted brothers, partakers of a heavenly calling, fix your mind on the Apostle and high priest whom we profess to be ours, that is, Jesus. Think of him as faithful to him who appointed him, just as Moses was faithful in his dealings with the Children of Israel. For he has been considered worthy of more dignity than Moses to the extent that he who built the house has more honor than the house. For every house is built by some one. But he who built everything is God. Now Moses was faithful in all his dealings with the Children of Israel who constituted God's house, and he was thus faithful as a servant for the purpose of bearing testimony to what was hereafter to be spoken. But Christ was faithful as a Son set over his Father's house. And that house are we, if we hold the

boldness and the boasting of our hope firm to the end.

It is, on that account, just as the Holy Spirit says:

To day if ye will hear his voice,
Harden not your hearts, as in the provocation,
As in the day of temptation in the wilderness,
Where your fathers tempted me, proved me,
And saw my works forty years.
Wherefore I was displeased with this generation,
And said: They do alway err in their heart.
But they did not know my ways:
As I sware in my wrath:
They shall not enter into my rest.

See to it, brothers, that none of you are ever so wickedly faithless as to turn away from the living God. On the contrary, encourage each other day by day, while it is called, To-day, so that none of you may become hardened by the deceitfulness of sin. For we have become partakers of the Christ, if, that is, we continue to hold the confidence which we had in the beginning firm to the end: while it is said:

To-day, if ye will hear his voice,
Harden not your hearts, as in the provocation.

For who were they who heard and caused the provocation?

But why need I ask? Was it not all those who were led out of Egypt by Moses?

And with whom was he displeased forty years?

Was it not with those who sinned, whose dead bodies fell in the wilderness?

And to whom did he swear that they should not enter into his rest, but to the disobedient?

And so we see that they were not able to enter in because of unbelief.

Since, then, a promise has been left us of entering into his rest, let us be afraid that some of you may possibly be considered as having fallen short of it. For we have had Good News brought to us just as they had. But the message which they heard was of no advantage to them, because they were not united by faith to those who heard. For we who have believed are entering into the rest, just as he has said :

As I swear in my wrath,

They shall not enter into my rest :

although the works were finished from the foundation of the world. For he has spoken somewhere of the seventh day in this way :

And God rested on the seventh day from all his works. And again in another place :

• They shall not enter into my rest.

Since, then, it remains that some are entering into it, while they to whom the Good News was first brought failed to enter into it because of their disobedience, he again appoints a day, To-day, saying

through the Psalmist, so long afterwards, just as has been said before :

To-day, if ye will hear his voice,
Harden not your hearts.

For, if Joshua had given them rest, he would not have spoken afterwards about another day. So there is still left a rest for the people of God. For he who has entered into his rest, has himself also rested from his works, just as God did from his. So let us make an earnest effort to enter into that rest, so that no one may fall as a result of the same kind of disobedience. For God's mind is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is skilled in tracing out and passing judgment on men's thoughts and feelings. And there is not a creature which is not plainly in his sight. For everything is naked and laid open to the eyes of him with whom we have to do.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold firmly to what we profess. For our high priest is not one who cannot sympathize with our weaknesses. For, while he never sinned, yet he was tempted in every respect like ourselves. So let us come boldly to the throne of favor so

that we may receive mercy and may find favor that will be of timely assistance to us when we are in need.

For every high priest, taken from among men, is appointed for men in their relation to God to offer both bloody and unbloody sacrifices for sins, as one who can bear gently with the ignorant and erring, because he himself also is weak, and for this reason he must offer sacrifices for his own sins as well as for those of the people. And no one takes the honor to himself. It is only when he is called by God just as Aaron was. So the Christ also did not assume to himself the dignity of a high priest. On the contrary, it was the doing of him who said :

Thou art my Son,
To-day have I begotten thee :

just as he also says in another place :

Thou art a priest forever,
After the order of Melchisedek.

And, when he was on earth, having with a strong cry and tears offered up prayers and supplications to him who was able to save him from death, and having been heard because of his piety, even though - he was a son, yet he learned obedience from what he suffered ; and, when he had been made perfect, he became the author of eternal salvation to all those who obey him, addressed by God as high priest after the order of Melchisedek.

Now we have many things to say about this, and they are hard to explain, because you have become dull of hearing. For when you ought to be teachers because of the time you have been believers, you need some one to teach you again the very first principles of the precepts of God. And you have become such as have need of milk, and not of solid food. For no one who drinks milk has any experience in the teaching concerning the way in which a man may attain to a condition acceptable to God. For he is a babe. For solid food is for full-grown men, for those, that is, who by reason of practice have their faculties trained to distinguish between what is noble and what is bad.

For this reason let us give up the teaching which has to do with the first principles concerning the Christ, and press on to our full growth in him. Do not let us keep laying again a foundation of a change of mind and purpose of heart which leads one to turn from dead works. I say, do not let us keep laying again a foundation which includes such a change, and also these things: Faith which rests on God, the teaching of purifications, the laying on of hands, the resurrection of the dead, and eternal judgment. And what has just been urged we will do, if God permits. I say, if God permits, for, so far as those are concerned who were once enlightened, and tasted of the heavenly gift, and were

made partakers of the Holy Spirit, and tasted the noble word of God and the powers of the world to come, and then fell away, it is impossible to bring them back again to a change of mind and purpose of heart. For they have crucified to themselves the Son of God afresh, and put him to open shame. For the land which has drunk in the rain which keeps coming frequently upon it, and keeps bearing herbs useful to those for whom it is continually worked, receives a blessing from God : but if it bears thorns and thistles, it is not what it ought to be, and is on the point of being cursed.

But, my dear brothers, we believe better things of you, and things which belong to salvation, even if we speak in this way. For God is not what he ought not to be, so as to forget your work and the love which you showed towards his name in assisting his devoted ones and in still assisting them. And we desire that each one of you may show the same earnestness towards the attainment of the full productiveness of hope to the end, so that you may not become indolent, but imitators of those who through faith and perseverance keep inheriting the promises.

For in making the promise to Abraham, since he had no one any greater to swear by, God swore by himself, and said :

I will most surely bless thee,
And I will most surely multiply thee.

And so he persevered and obtained the promise. For men always swear by some one greater than themselves. And in their every dispute the oath settles the matter. So, wishing to show much more plainly to the heirs of the promise the unchangeableness of his purpose, God pledged himself with an oath. And he did this so that by two unchangeable things in which it is impossible for God to lie, we, who have fled to take refuge in the hope set before us, may have strong encouragement. And this hope is ours, as an anchor of the soul, both sure and steadfast, and it enters into the Holy of Holies, where, as one who has gone before where we are to follow, Jesus has entered for us by having become a high priest forever after the order of Melchisedek.

For this Melchisedek, King of Salem, Priest of the most high God, who met Abraham returning from the defeat of the kings, and blessed him, continues to be a priest for all time to come. To him even Abraham gave a tenth of everything. He is first explained to be King of goodness and then King of Salem, which is, King of peace. He is without father, without mother, without genealogy. He has neither beginning of days, nor end of life, but is made like the Son of God.

Now consider how great this man is, to whom

Abraham gave a tenth of the chief spoils—I mean Abraham the patriarch. And, indeed, those of the sons of Levi who take the office of the priesthood are directed to take tithes from the people according to the law, that is, from their brothers, even though they are descendants of Abraham. But he whose genealogy is not counted from them has taken tithes from Abraham, and had blessed him who has the promises. Now, without any dispute, it is the less who is blessed by the greater. And here among us, men who die take tithes, but in the case of Melchisedek it is said that he is living. And, so to speak, through Abraham, even Levi who takes tithes has paid tithes. For he was still in the loins of his father when Melchisedek met him.

Now if there was perfection under the Levitical priesthood, for under it has the people received the law, what need was there still for another kind of priest to arise after the order of Melchisedek, and not to be counted after the order of Aaron? Now, when the priesthood is changed, the law also of necessity becomes changed. For he, of whom these things are said, belongs to another kind of tribe, from which no one has given attendance at the altar. For it is evident that our Lord has arisen out of Judah, of which as a tribe Moses said nothing about priests. And what we are speaking about is much more evident still, if, after the like-

ness of Melchisedek, there arises another kind of priest, who has been made, not in virtue of the law of an ordinance which is limited to the sphere of men's carnal nature, but in virtue of the power of an indestructible life. For it is said of him :

Thou art a priest forever,
After the order of Melchisedek.

For a previous commandment is annulled because it has become weak and useless. For the law made nothing perfect. And a better hope is brought in to take its place, and it is through this hope we keep drawing near to God. And since all this was done in connection with the taking of an oath, to that extent, also, has Jesus become the surety of a better agreement. For they have been made priests without the taking of an oath, but he with the taking of an oath by him who said to him :

The Lord sware and will not change his mind,
Thou art a priest forever.

And many is the number of them who have been made priests, because by death they were prevented from continuing. But he, because he continues forever, has an unchangeable priesthood. It is for this reason, also, he is able to save completely those who come to God through him. For he is always living to make intercession for them.

For such a one was becoming to us as our High

Priest, pure, innocent, uncontaminated by evil, separated from sinners, and made higher than the heavens. He has no daily need, like the other high priests referred to, to offer up sacrifices, first for his own sins, and then for the sins of the people. For this latter, he did once for all when he offered up himself. For the law appoints men who are weak to be high priests. But the declaration of the oath, which was after the law, appoints a Son, who has been perfected forever.

Now the main point of what we are saying is this: It is a high priest of this kind whom we have, one who sat down on the right hand of the throne of the Majesty in the heavens, one who does the high priest's work in the Holy Place and the real tabernacle, which God pitched, and not man. For every high priest is appointed to offer both bloody and unbloody sacrifices. For this reason it is necessary for this high priest also to have something to offer. Now, if he were on earth, he would not be a priest at all. For there are those who offer the gifts according to the law. These perform their priestly functions for the furtherance of a token and shadow of the heavenly things, just as Moses is warned by God when he is going to make the tabernacle. For he says to him:

See that thou make all things

According to the pattern

That was showed thee in the mount.

But, as it now is, he has obtained a priest's work as much better, as he is the agent of a better agreement which has been made on better promises. For if that first agreement had been faultless, then would no place have been sought for a second. For he finds fault with those through whom the first agreement failed, and says :

Behold, the days come, saith the Lord,
That I will make a new agreement
With the house of Israel,
And with the house of Judah ;
Not according to the agreement
That I made with their fathers
In the day that I took them by the hand
To lead them out of the land of Egypt.
For they continued not in my agreement,
And I regarded them not, saith the Lord.

For this is the agreement,
That I will make with the house of Israel,
After those days, saith the Lord.
I will put my laws into their mind,
And on my heart also will I write them.
And I will be to them a God,
And they shall be to me a people.
And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord.
For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.

When he says : “ A new agreement,” he has made the first old. But what is becoming old and losing its strength is near its end.

Even the first agreement, then, had ordinances of divine service and its Holy Place which belongs to this world. For a tent was prepared and in the first part of it were the lamp-stand, and the table, and the setting out of the loaves. This is called the Holy Place. And behind the second curtain was the part of the tent which is called the Holy of Holies. It had a golden altar of incense, and the ark of the agreement covered all over with gold. In it was a golden jar holding the manna, and Aaron’s rod which sprouted, and the tables of the agreement. Above this were Cherubim on whom the divine splendor rests, overshadowing the mercy seat. About these we cannot now speak in detail. Now, these things having been thus arranged, the priests are continually going into the first part performing the work connected with God’s worship. But into the second part the high priest goes alone, once in the year, and then not without blood, which he offers for himself, and for what the people has done through ignorance. The Holy Spirit thus makes it evident that the way into the Holy Place has not yet been made plain while the Holy Place here on earth is still in existence. This latter is a

figure of speech for the time now upon us. According to it are offered both bloody and unbloody sacrifices which cannot, so far as the conscience is concerned, make the worshipper a spiritually full-grown man. For they only have reference to eating and drinking and different kinds of baths,—ordinances concerning the body which are imposed till the time for putting things to rights has arrived.

But Christ, having come a high priest of the generous things to come, through the greater and more perfect Tent, not made with hands, that is to say, not of this creation, and not through the blood of goats and calves, but through his own blood, entered once for all into the Holy Place, having procured eternal deliverance. For if the blood of bulls and of goats and the ashes of a heifer, sprinkling those who have been defiled, purifies and makes the body clean, how much more shall the blood of the Christ, who through the eternal spirit offered himself without fault to God, make our conscience clean from dead works to serve a Living God. And it is for this reason he is the agent of a new agreement, so that, death having taken place for deliverance from the wrong-doings which were under the first agreement, those who have been called may receive the promise of the eternal inheritance. For where an agreement is, there must of necessity be the death of him who made

it. For an agreement is of force where there has been death. For it is never in force while he who made it is living. For this reason even the first agreement has not been inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, and said :

This is the blood of the agreement,

Which God directed to be delivered to you.

And both the Tent and everything used in conducting the worship of God he sprinkled in the same way with the blood. And according to the law, it may almost be said, everything is made clean with blood, and without the shedding of blood there is no putting away of sin.

So it was necessary that the tokens of the things in the heavens should be made clean with these; but the heavenly things themselves with better sacrifices than these. For Christ did not enter into a Holy Place made with hands, and in its pattern like the real Holy Place; but into heaven itself, now to appear before the face of God for us. Nor did he enter into heaven to offer himself often; as the high priest enters into the Holy Place year after year with blood which is not his own. Otherwise he must often have suffered since the foundation of

the world. But now, once at the end of the world, he has appeared for the purpose of putting away sin by the sacrifice of himself. And as it is reserved for men once to die and after that, judgment, so the Christ also, having been once offered for the purpose of bearing the sins of the many, shall appear, a second time without sin, for the purpose of salvation, to those who are waiting for him.

For the law, having a shadow of the generous things to come, and not the exact representation of the things, they can never with the same sacrifices year after year, which they offer continually, make those who draw near spiritually full grown men. Otherwise they would not have ceased to be offered. For, having been once purified, the worshippers would have been no longer conscious of having done wrong. In those sacrifices, on the contrary, the worshippers are reminded of their sins year after year. For it is impossible for the blood of bulls and of goats to take away our sins. It is for this reason when he comes into the world, he says :

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me.
In whole burnt offerings and sacrifices for sin,
Thou hadst no pleasure.
Then said I : Lo, I have come,
In the roll of the book it is written of me,
To do thy will, O God.

When he says above : “ Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein,” which are offered according to the law, then he has said : “ Lo, I have come to do thy will.” He takes away the first to establish the second. In this will we have been purified through the offering of the body of Jesus Christ once for all. And every priest stands day after day doing his work and frequently offering the same sacrifices which can never take away our sins. But he, when he had offered one sacrifice for our sins forever, sat down on the right hand of God, from that time waiting till his enemies are put under his feet. For by one offering he has made those who are purified perfect characters forever. And the Holy Spirit also bears witness to us. For after he has said :

This is the agreement that I will make with them
After those days, saith the Lord ;
I will put my laws into their hearts
And in their minds will I write them ;

Then he says :

And their sins and their iniquities
Will I remember no more.

Now where these are put away, there is no longer any offering for sins.

So, brothers, having boldness in the blood of Jesus to enter into the Holy Place, by the way which he inaugurated for us, a new and living way, through the curtain, that is to say, his flesh ; and having a great priest over the house of God, let us come with a true heart and in full faith, with our hearts freed from the consciousness of guilt because they have been sprinkled with the blood of atonement, and with our bodies washed with pure water. Let us hold firmly to the profession of our faith without wavering. For to be relied on is he who gave us the promise. And let us give our attention to each other for the purpose of inciting each other to love and noble deeds, not giving up the assembling of ourselves together as the custom of some is. On the contrary, let us encourage each other, and let us do it so much the more as you see the day coming near.

For if we wilfully do wrong after we have received the full knowledge of the Truth, there no longer remains a sacrifice for our wrong-doings, but a fearful waiting for judgment, and a fierceness of fire which is going to devour the adversaries. Any one who has rendered a law of Moses of no effect dies without pity on the word of two or three witnesses. Of how much greater punishment do you suppose he will be considered worthy, who has trodden under foot the Son of God, and has con-

sidered the blood of the agreement with which he was purified a common thing, and has treated the Spirit of divine favor with contempt?

For we know him who said :

Vengeance is mine,
I will repay.

And again :

The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

But call to mind the former days in which after you were enlightened you endured a great struggle with sufferings, partly by being exposed to contempt both by reproaches and troubles, and partly by becoming sharers with those who lived in this way. For you both had sympathy for those who were in prison, and you accepted with joy the seizing of your possessions. For you knew that you have your own selves for a better possession and one which lasts. So do not throw away your boldness. For it has a great reward. For you need endurance so that you may do God's will and receive the promise.

For yet a very little while,
And he that is coming shall come,
And shall not tarry.

But my righteous one shall live as a result of his faith.
And if he shall shrink back,
My soul hath no pleasure in him.

But we take no part in drawing back to destruction. On the contrary, ours is a faith which leads to the preservation of the soul.

Now faith is confidence in things hoped for,
A conviction with reference to things not
seen.

For in it

Our forefathers had noble testimony borne
to them.

By faith we understand that the worlds have
been prepared

By the word of God,

So that what is seen

Has not been made out of what appears.

By faith Abel offered to God

A more acceptable sacrifice than Cain,

And through it he was informed that he was
good,

God testifying concerning his gifts :

And through it he, being dead,

Is still speaking.

By faith Enoch was translated

So that he should not see death,

And was not found,

Because God had translated him.

For before his translation he was given to
understand

That he pleased God.

But without faith

It is impossible to please him.

For he who comes to God

Must believe that he is,

And that he is a rewarder

Of those who diligently seek him.

By faith Noah,

Warned by God about things not yet seen,

Moved by fear,

Prepared an ark which led to the saving of
his family.

Through this

He condemned the world,

And became heir of the goodness

Which comes through faith.

By faith Abraham, when he was called,
obeyed,

When he was called, that is, to go out to a
place,

Which he was to receive for an inheritance.

And he went out,

Not knowing where he was going.

By faith he became a foreigner in the prom-
ised land,

As in a foreign country.

Living in tents with Isaac and Jacob,

The heirs with him of the same promise.

For he was looking for the city with the
foundations,

Whose architect and builder is God.

By faith even Sarah herself
Received strength to conceive seed,
And was delivered of a child,
When she was past age,
Because she considered him who gave her the
promise
As one to be relied on.
So there sprang from one,
And him as good as dead,
So many as the stars of heaven
In multitude,
And as the sand which is by the seashore,
Which is innumerable.

It was as men of faith all these died,
Not having received the promises,
But as having seen them,
And as having greeted them from afar,
And as having confessed that they were
strangers,
And pilgrims on the earth.
For those who say such things declare plainly,
That they are seeking a country of their own.
And if they had called to mind the country
From which they came out,
They would have had opportunity to return.
But now they desire a better country,
That is, a heavenly.
So God is not ashamed to be called their God.
For he has prepared for them a city.

By faith Abraham, when he was put to the
test,

Offered up Isaac.

Yes, he who had gladly received the promises,
Was offering up his only begotten Son,
That is, he to whom it was said :

It is in Isaac thy posterity shall be named.

For he considered that God is able to raise up,
Even from the dead.

And from the dead also,
He received him in a figure.

By faith Isaac blessed Jacob and Esau,
Even with reference to things to come.

By faith Jacob, when he was dying,
Blessed each of the sons of Joseph,
And worshipped,

Leaning on the top of his staff.

By faith Joseph, when he was coming to his
end,

Made mention of the departure of the chil-
dren of Israel,

And gave directions about his bones.

By faith Moses, when he was born,

Was hid three months by his parents,
Because they saw he was a beautiful child,
And they were not afraid of the king's
decree.

By faith Moses, when he had grown up,
Refused to be called the son of Pharoah's
daughter.

He chose to be abused with the people of God,
Rather than to enjoy for a time the pleasure
of doing wrong.

He considered the reproach of the Christ as
greater riches

Than the treasures of Egypt.

For he kept looking away from these
To his final reward.

By faith he left Egypt,
Not fearing the wrath of the king.

For he endured,
As seeing him who is unseen.

By faith he kept the passover,
And the sprinkling of the blood,
So that the destroyer of the first-born
Should not touch them.

By faith they passed through the Red Sea,
As by dry land.

But when the Egyptians tried to do this,
They were swallowed up.

By faith the walls of Jericho fell down,
After they had been surrounded for seven
days.

By faith Rahab the prostitute was not slain
With those who were disobedient,
Because she had received the spies
With peace.

And what more can I say?
For the time will fail me,
If I tell about Gideon, Barak, Samuel,
Jephthah ;
About David, and Samuel, and the
prophets :
Who through faith subdued kingdoms,
Did what was right, obtained promises,
Stopped the mouths of lions,
Controlled the power of fire,
Escaped the edge of the sword,
From weakness were made strong,
Became valiant in war,
Turned armies of foreigners to flight.

Women received their dead
By a resurrection.
And others were tortured,
Not accepting deliverance,
So that they might obtain
A better resurrection.

Others were cruelly mocked and beaten,
 And, more, they were bound and im-
 prisoned.
 They were stoned, they were sawn asunder,
 Were tempted, were slain with the sword.
 They went about in sheepskins,
 In goatskins.
 They were destitute, afflicted, ill-treated.
 The world was not worthy of them.
 They kept wandering in deserts and moun-
 tains and caves,
 And the holes of the earth.

And all these,
 Though they had noble testimony borne to
 them
 Through their faith,
 Did not receive the promise,
 God having provided some better thing
 With reference to us,
 So that they, without us,
 Should not be made perfect.

For this reason, then, let us also, since we are surrounded by so great a cloud of witnesses, lay aside every encumbrance and the wrong-doing which so many admire, and let us run with patient endurance the race which is set before us looking to

the author and perfecter of our faith, that is, Jesus, who for the joy which was set before him endured the cross, despised shame, and has taken his seat on the right of the throne of God. For think of him who endured such great opposition of wrongdoers against himself, so as not to become weary and faint hearted. Your resistance has not yet come to the spilling of blood in your struggle against sin. And you have forgotten the encouragement which comes to you as to sons :

My son regard not lightly the chastening of the Lord,
Nor faint when thou art reproved by him.
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for the purpose of discipline you endure. It is as with sons God is dealing with you. For who is the son whom his father does not discipline? For if you have no discipline of which all have had a share, then you are bastards and not sons. And further, we had our natural fathers to discipline us and we respected them. Shall we not much rather submit to the Father of spirits and live? For they used to discipline us for a few days as they thought best. But he does it for our good, so that we may partake of his purity. No discipline for the time being seems to be pleasant. On the contrary it is painful. But afterwards it yields peaceable fruit to those who have been trained by it, that is, the

fruit of goodness. For this reason, strengthen the weakened hands and the palsied knees, and make straight paths for your feet, so that what is lame may not be made worse, but may rather be cured.

Endeavor to be at peace with everybody, and strive after purity, without which no one shall see the Lord. Look carefully whether any one is falling away from the favor of God ; whether any root of bitterness is springing up and troubling you and by it the many are being defiled ; whether there is any immoral or profane person, as Esau, who for one meal sold his own birthright. For you know that even when he afterwards desired to inherit the blessing, he was rejected, for he found no place for a change in his father's mind, though he sought it diligently with tears.

For you have not come to a tangible mountain and a burning fire, and to gloom and darkness and tempest, and a trumpet blast, and a sound of words, whose hearers entreated that not another word should be spoken to them. For they could not endure the order :

If even a beast touch the mountain
It shall be stoned.

And, 'so fearful was the appearance, Moses said :

I am trembling with terror.

But you have come to Zion, the mountain and city of the Living God, the heavenly Jerusalem, and to myriads of angels, a festal assembly and congregation of the first-born enrolled in heaven, and to a judge who is God of all, and to the spirits of good men made perfect, and to Jesus the agent of a new agreement, and to sprinkled blood which speaks more eloquently than that of Abel.

See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape, if we turn away from him who is warning us from heaven. His voice at that time shook the earth. But now he has promised, and said :

Yet once more will I make to tremble,
Not the earth only, but also heaven.

And this expression : “ Yet once more,” has reference to the removing of what can be shaken, as of what has been made, so that what cannot be shaken may remain. So, since we are receiving a kingdom which cannot be shaken, let us be thankful, and so offer service pleasing to God with reverent fear and awe. For our

God is a consuming fire.

Let brotherly love continue. Do not forget to show love to strangers. For by doing this some

have entertained angels without being aware of it. Remember those who are in prison as if you yourselves were in prison with them. Remember those who are being ill-treated, and consider that you yourselves also are in the body. Let marriage be held in honor among all, and let the bed be undefiled. For fornicators and adulterers God will judge. Keep yourselves free from the love of money, and be content with what you have. For he himself has said :

I will never leave thee,
Nor will I ever for a moment desert thee.

So that with good courage we say :

The Lord is my helper.
I will not be afraid.
What can man do to me ?

Remember those who were your leaders, who taught you about God. Think over the end of their life and imitate their faith.

Jesus Christ is the same yesterday and to-day, yes, and forever. Do not be carried away by different kinds of strange teachings. For it is a noble thing for the heart to be made firm by the divine favor, not by foods. For those who have made such external observances the rule of their life have not gained the advantage which they sought in them. We have an altar from which

those who are serving the Tent have no right to eat. For the bodies of those beasts, whose blood is brought into the Holy Place by the high priest as an offering for sin, are burned outside the camp. For this reason Jesus also, to purify the people through his own blood, suffered outside the gate. Let us, then, go out to him outside the camp, carrying his reproach. For we have here no enduring city. On the contrary, we are seeking the one which is to come. Through him, then, let us be continually offering up a sacrifice of praise to God, that is, the fruit of lips which are making confession to his name. But do not forget to do good and to share what you have with others. For it is with such sacrifices God is well pleased.

Obey your leaders and yield to them. For it is they who are on the watch in the interest of your souls as those who must render an account, and their effort is to do this with joy and not with grief. For this would be unprofitable for you.

Pray for us. For we believe we have a noble conscience and it is our desire to live nobly in every respect. And I am urging you the more earnestly to do this, so that I may be restored to you the sooner.

Now the God of peace,
Who brought up from the dead
The great shepherd of the sheep
Through the blood of an eternal agreement,
That is, our Lord Jesus,
Completely equip you in everything that is
generous
To do his will,
Working in us what is well pleasing in his
sight,
Through Jesus Christ ;
To whom be the glory forever and ever.
Amen.

But I urge you, brothers, to bear with the expression of my thoughts in this urgent manner. For it is but with few words I have written to you.

I want you to know that our brother Timothy has been set at liberty. If he comes soon I will see you with him.

Give our best wishes to all your leaders and all God's devoted ones. Those who belong to Italy send their best wishes.

May the divine favor be with you all.

Amen.

NOTES.

S. MATTHEW—NOTES.

1:1. "*The Boo of the Genealogy.*"

S. Matthew wrote for Jews. So at the beginning of his narrative he establishes, by a regular genealogy, that Jesus Christ was the son of David and Abraham, in accord with what had been predicted by the Prophets. S. Luke, on the other hand, writing for the heathen converted to Christianity goes back, as will be seen, to Adam, the original father of humanity.

1:3. "*By Tamar.*"

It is out of the ordinary for Jews to reckon their genealogy by the use of the names of women.

In this list of the genealogy of Jesus we find the names of three women besides that of Mary. There are several extraordinary facts connected with these names from a Jewish standpoint as well as in reference to the subject in itself.

In the first place it is here seen that foreign or Gentile blood becomes mingled with the Jewish blood as this line of genealogy goes down. Rahab the mother of Boaz was a Canaanite. Ruth, the wife of Boaz, was likewise such a foreigner. But not only so. This Tamar played the harlot and had children by her father-in-law. Jesus' descent comes through one of these children.

Rahab, at an earlier date, did not assume the appearance of a harlot for the avenging of a wrong as Tamar did, but she was known of universally as a common prostitute of the Canaanitish Jericho. Then when we come to David we find the descent coming through Bathsheba, the woman whom he had most cruelly snatched away from her lawful husband, having the husband killed to cover up his crime.

What is to be said to these facts? Answer for yourself. Must we have a great and pure ancestry to be great ourselves? Are our lives necessarily and irretrievably vitiated by the sins of our forefathers? Must we be able to count a pure lineage either in character or in country to become the greatest man that ever lived?

1 : 17. "*So all the generations from Abraham to David.*"

In counting the three periods of fourteen generations each, according to Jewish custom we must count the first and the last of each group, that is Abraham to David inclusive make fourteen generations, David to Jeconiah, inclusive make fourteen generations, Jeconiah to Jesus make fourteen generations.

1 : 23. "*Behold ! the virgin.*"

1 : 23. Nearly all the quotations from the Old Testament are characterized by Hebrew Parallelism and are printed in smaller type to distinguish them from the rest of the Gospel.

2 : 1. "*Magi from the east came to Jerusalem.*"

According to a popular legend, these Magi were three kings, each representing one of the three races sprung from Noah. Gaspar, a descendant of Shem, Melchor

from Ham, and Balthasar from Japhet, are said to have been their names.

Christendom has rightly seen in this visit of the Magi the earnest of the future ingathering of the whole heathen world. Among all the festivals entering into the Christmas cycle, none has made so deep an impression on Christian life and feeling, poetry and art, as this "Manifestation of Christ to the Gentiles."

3:4. "*John had his clothes of camel's hair,*" etc.

These were the food and the clothes of the poor. To this day locusts, the fruit of the locust tree, are carried to market in Arabian villages. They are very thick and sometimes attain to the length of five inches.

3:7. "*He saw many of the Pharisees and Sadducees.*"

There are, on the one hand, ungodly learned men, the Sadducees; there are, on the other hand, men of religious arrogance, the Pharisees. They are offering themselves to a formality to become popular, that the multitude may not be shocked. But they are careful not to confess their sins and to recognize their real misery; hence John's remonstrances.

The Pharisees, men of empty religion and formality, have the letter of the law written on their habits as in their memories, and they think themselves holy because of the variety and the subtlety of their observances. Men of law, but not of justice, they tread eternal justice under foot by their legal iniquities. They smother the simple and real life of God within them by the multiplicity of their practices and the antiquity of their traditions. How would they understand the necessity of conversion? What sins have they to confess? Do they not regard

themselves, both altogether and in every particular as being the very pattern of perfection?

As for the Sadducees, they do not believe in another life. How then would they understand the necessity of leaving this life, and leaving it voluntarily? They do not believe in another order, supernatural, higher than the present order of things. They deny this new kingdom which the Good News proclaims. How can they understand the new birth of the heavenly life? They deny there is good and evil, vice and virtue. What sins would they then have to confess?

These are the men of mutilated thought, of base hope, and of sophistic negation. These are the men of empty religion. These are the two detestable moral races—races, alas! of all times and of all places—who are the obstacle to the life of God in the soul of individuals and of peoples. They employ their perverse spirit to poison the one against the other of the two forces, equally given of God: Reason and Religion.

The Forerunner calls them "Brood of Vipers." To break their haughty spirits and hard hearts, which will not be converted, and are lost if they do not consent, he threatens them, as serpents, with ax and fire.

3:11. "*I, indeed, am baptizing you with water of repentance,*" etc.

Here John falls into Hebrew Parallelism.

But few people are aware of the fact that a considerable portion of the Bible, perhaps a third of it, is of the nature of Poetry.

The oriental mind is naturally more poetic than the western and has a strong tendency to the figurative style, which is one of the ordinary characteristics of poetry.

We find the Hebrew Poetic spirit cropping out in the

New Testament from time to time, now in the utterance of the greatest hymn the world has yet heard, again in words of wisdom such as the world has never before nor since listened to.

I refer to the hymn of Mary, S. Luke 1:46-55, and our Lord's Sermon on the Mount, S. Matthew 5:1-7:27.

Besides Mary's Hymn, see that of Zachariah, S. Luke 1:68-89, and that of Simeon, S. Luke 2:29-32.

Our Lord's address to the twelve when he sent them out to preach, and other instances of Hebrew poetic structure will be noticed as the reader proceeds.

For fuller treatment of Hebrew Verse Structure see the note on this subject among the General Notes in S. Mark,

3:12. "*His fan is in his hand,*" etc.

For a correct understanding of this image, it is necessary to recall how the Jews gathered their harvest. When the mowers had cut the wheat, the sheaves were spread upon an oval shaped threshing floor. Cattle yoked abreast trampled it with a double effect, causing on the one hand the grains of wheat to become separated from the stem and each grain to become separated from its enveloping husk. Towards evening, when in the east a strong breeze springs up, this mixture of grain and broken chaff is thrown into the air with the aid of a fan, a wide shovel with a very short handle; the grain, the heavier of the two, falls back upon the earth, while the chaff and the light fragments are carried to a distance. This is what is called *cleaning the floor*. It only remains for the harvester to store the harvest in the caves which served as granaries in those countries. The straw and the remains of the wheat were burnt to make manure.

See also notes on S. Mark 9:43, 44, 47, 49, 50.

4:1. “*To be tempted by the devil.*”

The word “*temptation*” generally leaves the impression of sinfulness, a kind of an internal attraction for the evil resisted. The weakness of our nature is such that, even when we triumph over the temptation, it fastens upon us. The old Adam, alas, proves in us the miseries of lust. And we, on our part, feel a vague complicity with the enemy. The man tempted in his senses, in his probity, in his patience, feels an evil tendency within him. He subdues it. But he feels it. It is evident our Lord was not so tempted. As related by the Evangelist it is altogether an external thing. It is only an *attempt* on the part of the devil. It was in no bad sense at all a *temptation* of the Son of God. For the temptations which come to other men from their bodily desires, or from the evils of the world around them, have had no power over Jesus. They have not even brought the sense of effort to Him in overcoming them.

Yet if life had passed on thus with him to the end, the holiness inseparable from it would have been imperfect in so far as He was to be the Saviour of men. For men could never have realized the sympathy of one who had thus passed through life. As the Epistle to the Hebrews so well suggests, there was a divine fitness that Jesus, too, should suffer and be tempted, that He might “be able to succor those who are tempted.”

4:4. “*Man shall not live by bread alone.*”

Jesus can leave His life and all belonging to it in His Father’s hand. In so losing His life, if that must be the issue, He is certain he will save it. If His Father has given Him a work to do, He knows He will be empowered to do it.

4:5. "*Sets him on the pinnacle of the Temple.*"

Shall He test the declaration that He is the beloved Son by throwing Himself headlong down from this pinnacle? Was there not a seeming warrant for such a trial of the reality of his Sonship? Had not the Psalmist declared of the chosen one of God that His angels should bear Him up?

The answer Jesus makes the Tempter shows the suggestion tended to a pretense rather than reality, to distrust rather than reliance.

4:6. "*He will give his angels charge over thee.*"

In this appeal to familiar and sacred words, the subtlety of the Tempter lay in the perversion of their true meaning.

As in all analogous temptations, the words here presented to the soul of Jesus, with their true meaning obscured and perverted, must have been precisely those before most precious. We may think of Jesus as having heretofore fed on these very words. He had found in them the stay and comfort of his soul. But now these are the words through which He is brought to the test.

To have questioned His Father's care in such an hour of trial would have been to have entertained a spirit of distrust of His Providence, He commits Himself absolutely to His Father's will.

4:8. "*Takes him up to a very high mountain.*"

Milton's well known expansion of this part of the Temptation (*Paradise Regained*, Book III), though too obviously the work of a scholar exulting in his scholarship, is yet worth studying as the first serious attempt, to realize in part at least what must thus have been presented to our Lord's mind.

The offer of the Tempter in appearance rests on the actual history of all great conqueror's achievements. The

Herods, the Cæsars, and their like, gain eminence by trampling the laws of God and of men under foot. They all alike accept evil as the Master and bow down at its behest. To become a mighty conqueror of such a kind Christ has but to go beyond the self imposed limits of a true Messiahship and refuse to accept longer the guidance of the Spirit within and the word of His Father without.

4:11. "*The devil leaves him.*"

This scene is that of Adam the conqueror.

The first Adam had been thus put to the test. He had been conquered. Nature had revolted against him.

Jesus, the new Adam, is conqueror. Spiritual nature obeys him. The evil angel flees. Good angels become his servants. It is after this victorious trial that physical nature is seen to be submissive to him and he exercises miraculous power.

In his retirement to the wilderness before his public life, the Son of God gives an example that even in the natural order every man ought to follow if he thinks to accomplish here below any great work, any fruitful work, any durable work. In the bosom of solitude man gathers and multiplies all his forces in extraordinary proportions. From an intellectual point of view, he can work out his plans, his thoughts, his needs, every object whatsoever of his meditation. From a practical point of view, he penetrates general causes and particular effects, he measures the extent of means and calculates their disposition. He goes thence thoroughly equipped for action. What then, if he has recourse to prayer and gives heed to, not only his own spirit, but the Spirit of God invoked by him? A celestial power then descends upon him. Angels become his servants. They remain his never failing allies.

Yet solitude begets three temptations it is necessary to overcome :

The first is the temptation to a violent reaction into sensuality, that is to say, a reaction into all the physical appetites from which there has been a temporal abstinence. "*He was hungry. * * * Command these stones to become bread.*"

The second is a temptation to abandon one's self to a presumptuous confidence in one's own powers, and to the hope of mastering even the nature of things. "*Cast thyself down. * * * He will give his angels charge over thee.*"

The third temptation is to the ambition to rule other men, to reign over them at any price, even to the extreme of abasing one's self before evil. "*Shows him all the kingdoms of the world and the glory of them.*"

When these three temptations have been overcome, a man can enter into active life. His deeds will be noble, worthy, great, holy.

"Blessed are the poor in spirit."

Poverty of spirit is the first and foremost requisite of the kingdom of grace. It is the soul realizing its own need. It is the first step in all true repentance. It is the turning of the spirit of man from self, and all selfish calls, to God as its only satisfactory end, its only peace and eternal completeness.

The blessedness our Lord here speaks of, then, is the blessedness of those who act upon the principle that nothing is absolutely their own. They realize they are receivers before they can give. They are dependent on another's bounty. They are but stewards of a divine King and a loving Father. They give of that which is under their hand, or they withhold it, only in the interest of the divine kingdom.

To such persons and to such persons alone belongs that temper of heart and mind that belongs of right to the Kingdom of Heaven. The eternal realities are theirs both in this life and that which is to come.

5 : 3—7 : 27. The Sermon on the Mount both in external form and internal content is very much like the ancient wisdom Hebrew Poetry. The parallelism is decidedly marked from beginning to the end and some of the best samples of its various kinds are to be culled from this rich storehouse.

It is divided up into six main divisions, and subdivided into threes and multiples of three.

The first main division includes the nine beatitudes and the two stanzas following.

The second main division includes the introductory stanza on the law and the prophets and six references to the law as interpreted by scribe and Pharisee in contradistinction to what he himself will teach.

The third main division includes his thoughts on almsgiving, prayer and fasting.

The fourth main division is on the accumulation of wealth and its motive.

The fifth main division is on the attainment of a right judgment in all things.

The sixth main division is on the entrance to life and how to attain to it.

The first main division is divided into three parts, the nine beatitudes and a strophe and antistrophe on the disciples as the salt of the earth and the light of the world.

In the second main division we have another pair of stanzas as strophe and anti-strophe to each other on the eye and the hand.

The third main division as is often the case in Hebrew poetic arrangement, is the most symmetrical of all.

In the first place it is subdivided into three parts. Its middle part on prayer is again divided into three parts and this middle part is preceded by a pair of stanza as strophe and antistrophe to each other as well as followed by a pair of stanzas as strophe and antistrophe to each other.

The fourth main division on the accumulation of wealth and its motive is divided into three parts, the third part of which being marked by a refrain three times used. "Do not be anxious."

The fifth main division is divided into three parts, the third part of it being occupied by a remarkably fine and perhaps the most forcible illustration of Hebrew Parallelism to be found in the whole of the New Testament.

The sixth main division on the gate of life and how to enter it is divided into three parts, the last of these parts being concluded by a strophe and an antistrophe on the man who built his house on the rock and he who built his house on the sand, as striking and as pure an example of the higher parallelism of stanzas as we find anywhere.

5:4. *"Blessed are those who mourn, for they will be comforted."*

Jesus was the "man of sorrows and acquainted with grief." By his very coming to earth, sorrow and grief have been blessed. His touch has changed the face of that which before his time was looked upon as nothing but a deserved punishment and a rightly inflicted penalty.

Since Jesus wept at the grave of Lazarus, since he mourned over Jerusalem and bore the anguish of Gethsemane, we have learned to see in all sorrow but a stage on the way to higher joy. Yes, he did indeed come to "comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil

of joy for mourning, the garment of praise for the spirit of heaviness." God will wipe away all tears from off all faces.

5:5. "*Blessed are the meek.*"

The influence of the meek and self controlled is in the long run greater than that of the impulsive and passionate. Their serenity helps them to find the greatest amount of true joy in all conditions of life. To them, the earth is not a stage of self assertion and the graspings of desire, but an "inheritance" they have received from their Father.

5:6. "*Blessed are those who hunger and thirst after righteousness.*"

The cravings of bodily hunger become here a parable of the higher yearning after righteousness. The thirsting after God, like the hart desiring the water-brooks, is certain in the end to gain its full fruition.

Desires after earthly things, every form of physical longing, are either frustrated or end in satiety and weariness. Spiritual aspirations alone, have the sure and steadfast prophesy of fulfilment in them. Such, alone, shall be filled with a fullness not to be repented of.

5:7. "*Blessed are the merciful!*"

Those who are pitiful toward their fellow men become, because of that very fact, more truly the object of God's compassion. And on the other hand no motive to mercy so constrains us to be merciful so much as the feeling that we ourselves have need of it and have found it.

"Though justice be thy plea, consider this—
That in the course of justice, none of us
Should see salvation : we do pray for mercy ;
And that same prayer doth teach us all to render
The deeds of mercy."

5:8. "*Blessed are the pure in heart.*"

The purity here referred to means more than the absence of one particular form of sensual sin. It excludes every element of baseness. It excludes impurity of hate or greed of gain as well as that of the lust of the flesh. It means more. It is more than a simple negative virtue. It is most positive in its influence on character.

Purity of heart brings with it the power to see, as we can in no other way see, the beauty of nature about us, and the moral order of the world in the light its Creator and Redeemer meant us to see it.

By the inward light made bright by this same purity of heart the teaching and the life of Christ can be seen and appreciated as it is otherwise impossible to do.

5:9. "*Blessed are the peacemakers.*"

Be truly peacemakers. Always have a word of reconciliation and peace to sweeten the bitterness our brothers shall charge against us or against others. Seek to sweeten evil reports. Strive to prevent enmities, indifferences, coldnesses. Do your best to reconcile those at variance one with another.

This is to do the will of God. This is to show ourselves the children of our Father who is in heaven.

5:10. "*Blessed are those who are persecuted for righteousness sake!*"

This beatitude rightly follows on the last and is in a way the completion of it.

We should never be tempted to surrender righteousness for peace. We should never compromise the truth for the sake of peace. We must never fail to contend nobly for the faith because of a desire for peace.

The Prince of Peace himself came not to send peace

but a sword. *The wisdom which is from above is "first pure" and then "peaceable." All they that will live godly in Christ Jesus must suffer persecution.*

5:11. "*Blessed are you when men shall revile you!*"

As the prophets of old were persecuted because they set forth and maintained the righteousness of God, so the disciples of Christ must be reviled and persecuted because they proclaim Christ as the incarnation of the righteous and holy God, because they proclaim the good news of his redemption, and assert the judgment of his holy will against all sin and iniquity.

5:12. "*Great is your reward in heaven.*"

The reward here spoken of, is a reward for those who suffer for righteousness' sake, not for those who are simply calculating on a future compensation.

The Kingdom of Heaven is equally promised in the nine beatitudes, but in each under a different name in accord with it.

To the poor it is a kingdom. To the meek, often dispossessed here below, it is a land of great price. To those who mourn, it is an ineffable consolation. To those wronged in judgment, it is an eternal satisfaction. To the pure in heart, it is the vision of God. To the peacemaker, it is to be called the children of God. To the persecuted it is another kingdom.

5:16. "*Let your light so shine before men that they may see your good works.*"

The motive to publicity here put forth is the direct opposite of the temper which led the Pharisees to their ostentatious prayers and almsgiving. They did it to be seen of men. They did it to win men's praise.

We are here taught to let our light shine, not for any such shallow reason, but that we may win men, not to ourselves, but to God.

The man that does his best to prevent his left hand from knowing what his right hand is doing, that is the man who most effectually causes men through seeing his good works to glorify his Father in heaven. For do what he will, such a man cannot keep other men from seeing his good works. These will come to the knowledge of his fellows at last; and from the very fact of their coming in such a way it will cause men to glorify their Father who is in heaven. See also notes on 6: 1-3.

5: 17. "*Do not think I have come to destroy the law.*"

Christ has fulfilled in his person all the righteousness of the old law. He has fulfilled all its types. He is the reality of which the manna, the passover, the burnt offering, and the sin offering, were but feeble figures.

He has fulfilled the prophets in that he has fulfilled all that was written of him by Moses and all that followed after.

He has fulfilled the law in a higher sense than that just referred to. He has fulfilled it in that He has perfected it. He gave to the old commandments a depth and breadth and height before altogether unknown. He showed men how they were meant for, not the eternal alone, but the thoughts and intents of the heart.

Yes, the old law and the prophets have not been destroyed. A new life has rather been infused into them. The spirit of life that was in Christ has passed into them.

The meaning of the old Jewish Passover has been transferred to Christ our Passover sacrificed for us. Let us, therefore, keep the feast, not with the old leaven of malice and wickedness, but with the new leaven of sincerity and truth.

5:21, 22. "*You have heard * * * . But I tell you.*"

In these verses our Lord mentions three gradations of offence and judgment.

Anger is liable to break forth into act and so put a man in danger of its adequate punishment.

Abusive language brings the man who gives way to it into the danger of a severe punishment.

Unrestrained anger that breaks forth into the more malignant language of reprobate or villain brings a man into the power of the highest court of the land. It subjects him to the danger of the judgment of death. For it is to be noted, the word here translated fool is not at all adequately so translated. Fool does not express the full malignancy of the word used by our Lord.

Anger such as our Lord here refers to is likely to issue in a crime which makes a man guilty of death.

Our Lord shows in these words the guilt of the angry and malignant spirit from its danger and its tendency. No passion deprives a man so utterly of self control and even of reason, as this one. If not changed by divine grace it makes havoc of spiritual life. For, "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him."

We must see to it, then, that we bear no malice nor hatred in our hearts.

5:23. *So if you are offering your gift at the altar," etc.*

The time for worship is the time for recollection and self scrutiny. It is the time for the worshipper to ask himself, not whether he has a ground of complaint against another, but whether another has some ground of complaint against him.

What injury have I done my neighbor? Have I given

my neighbor good cause of offence in thought, word, or deed? Have I spoken bitter words against him? Am I allowing bitter thoughts of any one to rankle in my heart?

5:24. "*First be reconciled to your brother.*"

To be reconciled to a brother is not only to remove ill will from our minds concerning him. Open confession of all wrong done him is necessary. Restitution to the extent of our power is required. Only thus can the reconciliation here taught be attained.

5:25. "*Agree with your adversary quickly.*"

This truth holds between man and man. It is also true between a man and his God.

A wise man at law with any one who had a just cause of complaint against him would do his best to settle the matter before it was actually brought into court. For then it would be too late.

So the soul of man should make its peace with God while it is called to-day. Before the judgment is set and the books are open this should be done. For then we must be all judged for the deeds done in the body. "Judge therefore yourselves brethren that ye be not judged of the Lord." For "it is a fearful thing to fall into the hands of God."

5:27, 28. "*Thou shalt not commit adultery.*"

Not the passing glance, nor the momentary impulse of desire is here referred to. It is the continued gaze by which the impulse is deliberately cherished till it becomes a passion.

The realization of this great truth enables the Roman Poet to say in accord with our Lord:

"Who in his breast a guilty thought doth cherish,
He bears the guilt of action."

5:31. "*Whoever shall put away his wife,*" etc.

These injunctions respecting divorce naturally follow upon the deeper law of purity laid down in the last few verses.

There can be no purity of heart and life unless the purity of home life is preserved. This can be done only by respecting the sanctity of marriage and the indissolubility of the marriage contract.

The Jew of our Lord's time could put away his wife for any cause whatever. That generation therefore was an adulterous generation. Even the Apostles, holy men though they were, when they heard Jesus put forth a similar statement, exclaimed: "If the case of the man be so with his wife, it is not good to marry."

See note on Mark 10:9.

5:33-37. "*Thou shalt not forswear thyself,*" etc.

Not a few interpreters and even whole Christian communities such as the Society of Friends, see in these words and in James 5:12, a formal prohibition of all oaths either promissory or evidential. Such people, accordingly, look on the general practise of Christians, and the formal teachings of the Church of England in her thirty-ninth article as simply an acquiescence in evil.

But the context here shows that the sin our Lord is speaking against is the light use of oaths in ordinary speech with no real thought of their meaning. Such oaths of course involve irreverence and are inconsistent with a genuine fear of God. The real purpose of an oath duly administered, however, is to intensify such a fear. It is meant to bring the thought of God's presence forcibly home to men. When oaths attain this, therefore, of course they are rightly used.

The needless multiplication of oaths on trivial occa-

sions, however, has tended, and it must be admitted, still tends to weaken awe and to impair men's reverence for truth.

In the ideal Christian society they are altogether needless. When we have come to such a state of existence they may readily be dispensed with. It will be many a day, however, before we come to such a state of bliss.

5:39. "*But I tell you: Do not resist him who is doing you harm.*"

It must be kept in mind in considering such precepts as this, that the Sermon on the Mount in which it is found, is not a code of laws, but the assertion of the fundamental principles of life.

What then is the principle involved in the teaching of this verse? It teaches us clearly and explicitly to entertain the very opposite of a spirit of spite and retaliation for a wrong done us. This teaching however does not do away with the fact that a wronged man has duties to society as well as to himself. Society must be protected. The offender is to be reclaimed. These duties call for protest, prosecution, punishment. Yet all these, without bitterness, strife of base passions, or the assertion of an evil temper.

See also notes on S. Luke 6: 29, 30.

5:40. "*If any one would go to law with you.*"

Better to yield, than to stand up stoutly for one's rights. It is wiser to surrender more than is demanded than by wrangling and debate so to disturb our peace of mind and the calmness of our spirit as to lose our true self in the vortex of self assertion.

5:42. "*Give to him who asks of you.*"

Here again is a seeming paradox. This principle is

binding upon us all in its spirit and in its intention, but not in its actual literal interpretation. For were we to give to all men whatever they ask we should be cursing them instead of blessing them.

“Often we see men’s homes and hopes laid low,
Through gifts they ask for, and the gods bestow.”

Thus spoke the Roman Juvenal, and so gave voice to a universal fact of the experience of men. Our heavenly Father gives to those who ask him, but sometimes to their hurt. When he withholds from us our desires, it is for our good. So we, too, must withhold from those who ask of us not because we are selfish, but because having a true fraternal spirit we cannot grant the petitioner’s request.

The ideal perfect life we are to aim at is the loving and giving temper. Such a life must give heed to every call made upon it. It must strive to meet every expressed want. Whether we give what is asked or whether we refuse the request, we must at least give it attention and base our action upon the good of the petitioner.

The precepts of Christ lead us to look upon all men as actually our brothers of the same family, of the same flesh and blood, as those we have been accustomed to consider as the nearest and dearest to us. In the question of giving or withholding, this must always be kept in mind. So, too, in the question of borrowing. Sometimes we can do no better or holier act of charity than in lending our influence, our time, our money, or whatever else is at our disposal and needed by our brother man. At such a time lend and seek not for any immediate return. Then sweet will be your reward in the life eternal.

Cases where the business of the world calls for loans, not for the relief of want, but as a matter of commercial activity, are not in the mind of Jesus in giving this pre-

cept. Yet as the relief of a very pressing want comes up even in many a man's business career, even here, too, true charity finds plenty of scope for action.

See also notes on S. Matth. 6:19-21, and S. Luke 6:29, 30.

5:43. "*Thou shalt love thy neighbor, and hate thine enemy.*"

Neither national nor private hatred can find place in the ideal Christian life for which we are striving, to which all men must ultimately be brought.

5:44. "*But I tell you: Love your enemies,*" etc.

If we would know how we are to attain to love of neighbor as well as ourselves, we need only follow these explicit practical exhortations. Love those even that natural impulse prompts you to hate. Give expression to your love in prayer for those who despitefully use you and persecute you. For while sometimes circumstances may preclude overt acts of love towards them, while sometimes loving words to them would be met by scorn, prayer to God for them cannot fail of its purpose. In so doing we ourselves become like God and make his will our own.

We thus draw near God's perfection and become partakers of his holiness. So, as Shakespeare puts a very like thought: Mercy

"is an attribute of God himself;

And earthly power doth then show likest God's

When mercy seasons justice."

See also note on S. Luke 6:27.

6:1. "*Be careful not to do your religious duties before men to be looked at by them.*"

Spontaneous love, a spirit of self-denial and a desire, to render adoration, constitute the essence of all true relig-

ion. Let love of earthly praise and power usurp the place of these in the giving of assistance to a brother in need, and you have shorn your deed of all that in which the purest and highest form of religion naturally shows itself.

Not the fact of publicity then, but the motive of making it public is what gives a good or a bad character to any action.

The high ideal of a true disciple of Christ is to let his light shine before men without reference to their praise or blame.

See also note on 5:16.

6:3. "*So when you do charitable things.*"

What a contrast we have here?

While the ostentatious man is seeking to make known his good works to others, the true follower of Christ must be careful how even he himself contemplates his own good deeds.

In considering these words of our Lord, we must remember that they have reference to the individual in his private ministration.

In all public, charitable, undertakings on the other hand, when a whole community has joined together to forward such a movement, a certain amount of publicity is a duty we owe to our fellows.

In the erection and carrying on of churches, schools, hospitals and the like, for instance, there must be a more or less public accounting of the funds contributed. This must be done for their protection and for other legitimate and truly religious motives.

See also note on 5:16.

6:6. "*When you pray.*"

This of course has reference to personal prayers. These

should always be of the strictest privacy. Public prayer, at the time of the assembling of the congregation for worship, is not here referred to.

6:7. "*Do not use vain repetitions like the heathen do.*"

The word in the original used here for vain repetitions is but poorly rendered in our English version.

Formed from a word which reproduces the repeated attempts of the stammerer to clothe his thoughts in words, it might almost be rendered: "Do not stutter out your prayers. Do not babble them over."

These words describe only too faithfully the act of prayer when it becomes mechanical.

On the other hand, it is made thus manifestly clear, that these words of Christ have no reference to the repetitions incident upon intense emotion and genuine fervor. Our Lord himself prayed three times using the same words.

How far the use of the Lord's Prayer or of the *Kyrie Eleison* of the Church's Litanies is open to the charge of "vain repetition" is another question.

It is obvious to all that their use may easily become so to any mechanical worshiper of the Pharisaic type. Yet, on the other hand, as an ever accumulating weight of evidence from really devout souls has continually borne witness, such apt and well considered repetitions have always been found helpful in sustaining the emotion without which prayer is dead.

Our Lord is here speaking against the root evil of Pharisaism as well as heathenism. They think they will be heard for their much speaking. They falsely consider prayer as having a quantitative mechanical force, increasing in effectiveness in proportion to the number of prayers offered. If fifty fail, a hundred may prevail.

But all such views of the use and purpose of prayer as-

sume the object of prayer to be to change the will of God, or to inform him of what he is ignorant of.

Our Lord here teaches us that in the very fact of such an assumption we vitiate at once the quality of prayer.

After this manner therefore pray ye, "*Our Father.*"

6:9. "*Our Father.*"

The first expression of thought in the pattern prayer of the world is a paternal thought: "Our Father."

The first expression of a wish is not an utterance of our wants, but that the name "Our Father" may be hallowed. We are taught to have as our first great wish that, "Our Father's" name may be to us and to all men a holy name.—not lightly used in trivial speech, rash assertion, or bitterness of debate, but rather the object of awe, love, adoration.

As it is in the first three Gospels, so in that of S. John, we find Jesus praying: "Father, glorify thy name."

See also note on S. Luke 11:2.

6:12. "*Forgive us our trespasses, as we forgive those who trespass against us.*"

In the very act of prayer we are to remind ourselves that the only condition of our own forgiveness is that we also forgive our debtors.

Even in the free grace of God there is a law of retribution.

The temper that does not forgive cannot be forgiven. If we will insist upon the payment of the hundred dollars owed us, we bring back upon us the far heavier debt of the fifty million dollars (Chapt. 18:23-35).

See also note on S. Mark 11:25, and S. Luke 11:4.

6:19-21. "*Do not be laying up for yourselves treasures on earth.*"

On the face of them these words teach a doctrine that

is contrary to the whole course of the Christian world. They are directly contrary, not only to miserly hoarding, not only to all miserable stinginess, not only to such hard-heartedness as can be laid at the door of those by comparison called rich. They are, thus taken, contrary as well to every species of accumulated wealth. Whether that wealth consists of money or lands or bonds or stocks or anything else beside, these words, on the face of them, are against it.

The same must be said of *S. Matthew* 5:42; 19:21; *S. Luke* 12:33, 34; 18:22-30.

Yes, and many sayings of our Lord go further than this. Such are *S. Matthew* 10:9 and its parallels, *S. Luke* 9:3, 10:4. These go the length of specific commands to certain persons not to hold any property at all.

Now is this surface meaning the real truth our Lord in these places means to teach?

If it is, then our Lord forbids the laying up of money except as is needful for the supply of our daily wants. He forbids the accumulation of capital on interest. He declares against its employment on the building and keeping up of mills and shops and factories. He is against the working of mines. He is against the building and operating of our great railway systems. He is against all these things because none of them can be maintained or brought into operation except by the laying up of capital, except by the stimulating of desires which are not bound by the supply of daily wants. In short these words of our Lord, on the face of them, are altogether against the existence of great commercial countries such as England and America.

But we have learned that it is not safe to take any text of scripture without its context. It is not safe to take any series of Bible texts without considering well the circum-

stances under, which they were uttered and the other portions of scripture that bear upon the same subject.

When we take all these considerations into account we are brought to understand that our Lord is in these words talking not to his disciples in general throughout all time. He is talking to his immediate followers then surrounding him and especially to his twelve Apostles.

The Apostolic life is that of a missionary. It is that of one who depends entirely upon the gifts of the faithful for support. He has no property. No fixed nor settled income is guaranteed him.

The first four Apostles began this life when they forsook their nets and followed Jesus. Saint Matthew did the same when he forsook the lucrative employment of a tax-collector. St. Paul followed in the same heroic career when he gave up all power and position among his kinsmen according to the flesh. Men in all ages of the Church have done the same when they have given up their material things that they might the better serve Christ their Lord and further the cause of his divine Kingdom.

So we believe individuals are from time to time called to such apostolic abnegation but it is not a law laid on all men alike. See notes on 5:42; 10:9; S. Luke 12:33; 19:17, 19.

6:25. "*Do not be anxious for your life.*"

"Take no thought," of King James' version, is a phrase used to translate from the Greek what to-day really means: "Be not anxious."

The temper against which our Lord here means to warn us is not that of foresight and the desire to lay up for a rainy day. He rather wishes to tell us not to allow ourselves to be harassed and worried with the uncertainties of this mortal life.

To take thought as we now understand it is often the most effectual safeguard, next to the higher defence of trust in God, against worry and vexation of spirit.

7:1. "*Do not judge, that you may not be judged.*"

Here as elsewhere our Lord gives principles rather than rules. He embodies the principle in a rule which, because it cannot be kept in the letter, forces us back upon the spirit of it. What Jesus lays down in this law, therefore, is a warning against a censorious temper. Don't be eager to find fault in men and to condemn them. Beware of a continual inclination to suspect men's motives.

See also note on S. Luke 6:37.

7:2. "*With the measure you measure it will be measured you.*"

The severity which we unjustly mete out to others becomes, by a retributive law, the measure of that which is justly dealt out to us.

See also notes on S. Mark, 4:24, and S. Luke 6:38.

7:3. "*Why do you look at the mote which is in your brother's eye?*"

"Oh, wad some Power the giftie gie us,
To see oursels as others see us!"

Our own faults require the most careful scrutiny. How easy for us to turn our gaze upon the faults of others!

See also note on S. Luke 6:41.

7:5. "*First get the beam out of your own eye.*"

While we are blind with self-deceit we are but bunglers in the work of dealing with the faults of others. When we have wrestled with our own besetting sins and have overcome them, then, and not till then, shall we be able rightly to aid others in overcoming theirs. See preceding notes.

7:6. "*Do not give what is holy to the dogs,*" etc.

Are we then to think of some of our fellow-men as dogs and pigs? Is not this on the contrary a forgetting of all our Lord's previous teaching?

So long as men identify themselves with their passions, we must deal cautiously and wisely with them. Paul did not preach the Good News of Salvation to the howling mob at Ephesus, nor to the "lewd fellows of the baser sort" at Thessalonica. He did not do it at that time because of its being an inopportune time. At any other time he would have told any member of those crowds how he was a redeemed son of God. He would not have hesitated a moment to show him how to claim an inheritance among the blessed.

We need to be on our guard against the brute element in our own natures no less than as we find it in others. We may desecrate the holiest truths by dealing with them in a spirit of irreverence. Alas, for the man that can cynically jest with his truest and noblest impulses!

7:7. "*Keep asking and it will be given you.*"

In this exhortation, our Lord takes it for granted that in all our petitions we ask only for good things,—for bread, and not for a stone, for a fish, and not for a serpent. He also assumes that we ask in accordance with his teaching, that is, in his name, and according to his will. Otherwise we may ask and receive not, because we ask amiss. Jas. 4:3.

7:11. "*If you, then, who are bad,*" etc.

These words recognize the fact of man's depravity. They at the same time assert that this depravity is not a total depravity.

In the midst of all our evil there still remains that element of naturally pure affection which makes the

fatherhood of men the fit and effective parable of the Fatherhood of God.

7:12. "*So everything you would have men do to you,*" etc.

God gives his good things in answer to our prayers provided what we ask for is really for our good. So should it be among men.

We cannot comply with all men's wishes nor can other men always comply with ours. Nor should they. For how often are they foolish or frivolous. Sometimes, they are but requests for the indulgence of passion or lust.

When, however, the thoughts of our hearts are pure and our wills have become but the expression of such thoughts, we seek from others only that which is good.

No man is justifiable in making an evil request of another man, nor of God. Neither God nor man can be justified in granting such a request for its own sake.

7:14. "*The way which leads to life.*"

This is the first passage in our Lord's recorded teaching in which the word "life" appears in summing up all the blessedness of his Kingdom. The idea is developed as we advance. In chapter 19:29, it is spoken of as "eternal." In S. John 17:2, 3, we are taught that this eternal life is the true, perfect, knowledge of God and his Christ.

If there are but few that are finding this eternal life in its fulness here in this present world compared with the great majority that are failing to comprehend it, Scripture as clearly states the great truth that all men shall come to the knowledge of God at some time or other, in some way or other. "Just as in Adam all die, so also in Christ will all be made alive."

See also note on S. Luke 13:23.

7:15. "*Beware of false prophets.*"

The Hebrews understood by *Prophets*, not only those who were accustomed to predict future events, but generally also whoever became inspired or claimed to interpret Scripture and teach. Under the name of *false prophets*, the fathers have understood in this place, all false teachers, Jews or Christians.

The true gift of Prophecy is always followed by its counterfeit.

7:16. "*You will know them by their fruits.*"

Every teaching is pure or impure in proportion to the measure in which it promotes, in the long run, purity, peace, and holiness of life.

7:17, 18. "*Every good tree brings forth good fruit,*" etc.

Falseness in teaching, like hypocrisy of life, sooner or later makes itself plainly and unquivocally known to the children of men.

We cannot read the secret thoughts of the hearts of our fellows before they have manifested them in outward word or action, yet when once a man out of the abundance of his heart has spoken or acted, we have an unfailing and infallible means of knowing what has been going on within.

7:22. "*Lord, Lord, have we not prophesied in your name?*"

As before intimated, so here again we see that, prophesying is far more than mere prediction of what is hereafter to come to pass. It is above everything else the delivering of a message from God to men, whatever may be the import of that message.

7:23. "*I never knew you.*"

As the confession of Christ referred to in chapter ten,

verse thirty-two, has reference to more than a mere lip-homage, and implies the loyal service of obedience, so here, the condemnation pronounced on the workers of iniquity is not a condemnation of those who have failed to give intellectual assent to the truth, so much as of those who have actually become accustomed breakers of the law written in the fleshly tables of the heart.

7:26. "*Hears these sayings of mine and does not do them.*"

He of whom Jesus is speaking is not the man who hears nothing of the word of truth. It is the Christian who limits himself to putting this truth into his understanding. For, if he heard not, he would not build. He builds, therefore, but upon the sand. He informs himself but does not put his information to practical use. It is the theologian who seeks knowledge but not holiness;—it is myself, alas! I, who rejoice in the word of God, who am charmed with its beauty, and yet do not practise the virtues my intellect understands!

8:2. "*If you wish you can cure me.*"

The words of the man involve a singular mingling of faith and distrust. He believes in the power of Christ to cure. But he doubts his will. As if he were saying to himself: Can he stoop to one so foul as I?

If he shared the common feeling that leprosy was the punishment of sin, he might ask himself: Will he pity and relieve one so sinful as I?

8:5. "*A Roman Captain came to him and begged him.*"

Here, as in the case of Cornelius, the faith and life of Judaism as exemplified in the villages of Galilee has made a deep impression on the soldier's mind. He has found a

purity, a reverence, a simplicity and a nobleness of life here which he has never seen in his life before. So he has come to "love the nation."

8:8. "*Lord, I am not of enough account for you to come under my roof.*"

This feeling of unworthiness implies at once the consciousness of his own sins and at the same time the recognition of the surpassing holiness of Him whom he is addressing.

8:17. "*Himself took our weaknesses and bore our diseases.*"

Christ came not simply as one of boundless wealth to scatter alms broadcast over the land. His coming was for a far more noble purpose. He came to take upon Himself our infirmities and to bear our sicknesses.

He suffered with those he saw suffering. This intensity of sympathy was intimately connected with his power to heal. It is worthy of note, therefore, that such labor of love on his part was followed by weariness and physical exhaustion. It is always so, too, with those who are most Christlike in their daily lives.

8:22. "*Leave the dead to bury their dead.*"

Let those who have no spiritual life linger in the circle of outward routine duties, and sacrifice the highest spiritual possibilities of their nature to them. But those who will live in reality and in truth will dutifully do the work to which their Master calls them. They will leave the lower conventional duties of life to be done or left undone as circumstances at the time may direct.

8:29. "*What do you wish of us, you Son of God?*"

See note on S. John, chapter two, verse four.

8 : 34. *They begged him to go from their parts."*

They felt the destruction of their drowned herds and the fear of like new disasters more than the deliverance and healing of their unfortunates. Self interest is fierce. Let a man to-morrow discover a process, a vaccine, which preserves forever from every malady without exception, is it altogether certain no physician ruined individually by this generous benefaction will not be tempted to say to the admirable inventor, as the Gadarenes did to Jesus? "Depart out of our country!" A grave-digger without work was crying one day: "It's a bad year. No one dies."

See also note on S. Mark 5 : 17.

9 : 13. *"I did not come to call the righteous, but sinners."*

Jerome and Hilary see some irony in these words. "The rigeteous" that is to say, those who were regarding themselves as righteous, such as the Pharisees. Bossuet's comment is also worth considering. It expresses another side of truth :

"Jesus Christ as Son of God, whatever pleasure he takes in seeing at his feet a sinner returned to the good way, he always loves with a stronger affection the innocence which has never been inconsistent, and honors it with a greater intimacy. Whatever favor the tears of a penitent may have in his eyes, they can never equal the pure pleasures of an ever faithful holiness. * * * Such are the thoughts of Jesus according to His divine nature. *But he thinks otherwise of us when he becomes our Saviour.* As Saviour, he says, I must seek those who are lost : as a Physician, those who are sick ; as a Redeemer, those who are captive * * * ." In the same way that a physician, as a man, will take more pleasure in the company of the well and nevertheless, as a physician, he will take delight in relieving the sick. So this charitable Physician

Surely, as Son of God, he prefers the innocent ; but, in his sphere of Saviour, he will rather seek the criminals again.

9:15. "*But the days will come, * * * then will they fast.*"

The time following the departure of our Lord, as he here shows his disciples, was a time of sorrow, conflict, discipline. At such a time the self conquest implied in abstinence was the natural and true expression of the feelings belonging to it.

So the Christian Church has always felt. So it was in the lives of at least two great Apostles (Acts 10:10; 11 Corinthians 11:27).

The Church of England and the American Church following her example have always kept their days of fasting in connection with the seasons and days of the Christian Year that call specially to meditation on the sterner, sadder, side of truth.

9:17. "*Nor does any one put new wine into old wine skins.*"

This saying means, we believe, that the formalist Pharisees and Scribes, lost in the observances and rights of the Jewish religion, might never have accepted the doctrine of the Saviour, a doctrine rude as the undressed cloth, a doctrine which was fermenting in the soul like new wine. Therefore Jesus takes for his Apostles men, whose faith indeed is not without the Temple and the synagogue, but who are totally without ecclesiastical functions—that is as one would say nowadays—laity. Hence the stumbling stone to the Jewish priesthood.

9:18. "*A president of a synagogue came.*"

He was the one who, in the gatherings in the Synagogue, presided over the assembly.

9:20. "*Touched the border of his garment.*"

See note on S. Mark 5:29.

9:22. "*Your faith has cured you.*"

See note on S. Mark 5:34.

9:23. "*He saw the flute players.*"

When any one was dead among the Jews, a number of flute players and weeping women chanted funeral dirges about the body.

9:24. "*They laughed at him.*"

See note on S. Mark 5:40.

10:1-4. "*He called his twelve disciples to him,*" etc.

In naming the Apostles, the Evangelists keep to an order so constant and so particular there is room for believing every thing was symbolic in their calling, the place of each in the number as well as the number itself.

We possess four lists of the Apostles. Now, all have this in common, that they distribute them in three groups. The names in these groups are always the same, however the order in which they are given differs. Three of the Apostles invariably occupy the first place in their group. Simon Peter stands at the head of the first group; Philip, of the second; James the son of Alphaeus, of the third. Last of all, at the end of every list, Judas Iscariot is found.

This can be verified by comparing: S. Matth. 10:2-4; S. Mark 3:16-19; S. Luke 6:14-16, Acts 1:13.

We shall not seek the mysterious meaning of these divisions since the sacred writers do not give it, but we call attention to them here as one of the interesting particulars of the Gospel.

10:1. The whole of this chapter is occupied with the commissioning and sending out of the twelve Apostles.

Here again, then we find an unusual rhythm in the language and a decidedly marked Hebrew Parallelism.

The twelve are divided into three sets of four each as indicated by the semicolons.

The charge is divided into three main divisions, and each main division naturally falls into three stanzas.

The center group of stanzas, as once before intimated, shows the usual custom of a higher development, or more perfect parallelism than the rest. That is, in this case, the main central stanza is preceded by a shorter introductory stanza and followed by a short conclusion, while it, itself, is not only line after line a perfect example of the lower parallelism, but also of the higher. For instance, notice the refrain just like the one in the fourth main division of the Sermon on the Mount. Do not be anxious, Do not be afraid of them, Do not be afraid.

The third or final main division of the charge is divided as already intimated, into three stanzas and is marked by most perfect rhythm and parallelism, a striking and fitting climax to the whole.

10: 9, 10. *Do not provide either gold, or silver, or brass, in your purses.*

Experience has led the Church to look on these commands as binding only during this mission on which the Twelve were at that time sent. It is impossible not to admire the enthusiasm which showed itself in the literal adoption of these rules by the followers of Francis of Assisi, and, to some extent, by those of Wiclif. But the history of the Mendicant Orders, and other like fraternities forms part of that teaching of history which has led men to feel that in the long run, the beggar's life will bring the beggar's vices. Yet here, as in the Sermon on the Mount, the spirit of these directions is binding still, though ad-

herence to the letter of them may have become inexpedient.

The mission work of the Church has always prospered in proportion as this spirit has pervaded it.

It is a singular instance of the varied application of the same truth, that the expression "The workman is worthy of his food"—which our Lord makes the ground of his command that the Twelve should make no provision for their journey—is quoted by S. Paul (I Timothy, 5 : 18), as a plea for an organized system for the maintainance of the ministers of the Church.

The same law fulfills itself in many ways, now by helping to pay the hire of the laborer, now by instilling in the hearts of men the full confidence that its payment may be left to God alone without any organized attempt to collect it.

See also notes on 5 : 42 ; 6 : 19-21, and S. Luke 12 : 33 ; 17 : 19-19.

10 : 12. "*As you go into the house salute it.*"

This desire of peace is the usual salutation of the East. The guest in these regions is always received with courtesy and respect. Admitted to the table and fireside, he finds in such intimate intercourse, if he is an Apostle, every facility for converting those that surround them.

10 : 16. "*Be wise as serpents and harmless as doves.*"

The serpent usually appears in Scripture as the representative of an evil wisdom to be avoided or fought against. Here, however, we learn that even the serpent's sinuous craft presents something we may well learn to reproduce.

When S. Paul "caught men with guile" (2 Cor. 11-16), becoming "all things to all men" (1 Cor. 9-22), he was

acting in the spirit of his Master's counsels as here expressed. Would that we all could act them out in our lives as well!

In the exhortation here given to imitate the character of the dove the original indicates more than simple harmlessness. It rather refers to a character in which there is no alloy of baser motives. The followers of Christ are to become at once supremely guileful and absolutely guileless. Our Lord's reference to the symbolism of the dove in this place gains a fresh significance when we remember he had seen the heavens opened and the Spirit of God descending "like a dove" upon himself.

In and by that Spirit the two qualities here exhorted to find their unity and reconciliation.

10:20. "*For it is not you who are speaking.*"

It would obviously be beside the drift of our Lord's discourse to make this promise of special aid in moments of danger, the groundwork of a theory of inspiration affecting the written records of his work and of that of the Apostles.

10:23. "*Flee into the next.*"

If evil days come upon us, we are to remember that they came upon our Master as well. In all our sufferings we are but following in his footsteps. Nothing can befall us that has not already befallen him. If the Captain of our salvation was made perfect through suffering we are not to think it strange if in his wisdom our heavenly Father with a like end in view, allows some fiery trial to try us also, that we may become perfect in every good word and work.

11:4. "*Go tell John.*"

The answer of Jesus to John's disciples and the com-

ments on John which follow are most musically rhythmic and abound in melodious cadences delightful to the ear.

In his comment again we find a refrain, What did you go out into the wilderness to look at? But what did you go out to see? But what did you go out to see?

It is quite remarkable, again, that the answer and the comments naturally divide themselves into three stanzas of highly wrought parallelism.

11:5. "*The poor have the Good News preached to them.*"

In this enumeration which passes from the sick cured to the dead raised up, there is a kind of ascending gradation. Now, human selfishness, social selfishness, was such that Jesus gives as a sign more divine still than the resurrection of the dead, this simple fact: "The poor have the Good News proclaimed to them." Oh! how well has some one spoken when painting the destitution of the people he cried: "Lord! Lord! the poor have been abandoned to thee!"

11:11. "*He who is least in the Kingdom of Heaven is greater than he.*"

The least of Christ's disciples, rejoicing in his presence, delighting in his communion, taking solace in his revelation of the Father, though less than John Baptist in fame, in work, in the rigor of ascetic holiness, is yet greater than he in the knowledge of divine truth and so in the fullness of blessedness and joy.

11:13. "*All the prophets and the law prophesied in John.*"

The English word to prophesy, cannot be applied very well to the law, while in Hebrew, the equivalent term, meaning at once to *predict* and to *prefigure*, can be applied to things as well as to persons. The thought of the text

is as follows : " Everything has been prophesied and typified up to the time of John's coming. From John's time on, we have the present history and realization of what has been thus prophesied or typified." We have what Saint Luke explains much more clearly in this way : " Until John, the Law and the Prophets, since John, the Good News of the Kingdom of God * * * * ." John completed the old epoch and opened the door of the new era.

II : 16-20. "*To what shall I compare this generation ?*"

Worldly wisdom keeps its thoughts fixed only on results. It is for this reason it lacks all true prophetic insight into things. It is for this reason it lacks the very power of all others it would have. By keeping its mind exclusively on results alone it, by this very fact, incapacitates itself to rightly plan for or to predict the results desired. For it is continually misled by present appearances into false and injurious judgments.

True wisdom, on the other hand, is never guided in its judgments solely by results. It looks into the heart of things. It always recognizes in sincere conviction expressed in conduct the forth putting of divine power, and it pays homage to it irrespective of consequences.

It is in such a spirit every truly wise person judges all things. It is in such a spirit he himself always acts. He shows his wisdom, not by calculating consequences, but by being faithful in word and deed to the best impulses within. Such men and women make the heroes of life.

Worldly wise men, on the contrary, always burdened with over anxiety to please, always on the outlook to obviate immediate difficulties, always ready to gain temporary advantages, stifle conviction, chill enthusiasm and so cut themselves off entirely from the possibility of a

heroic career. Nothing they accomplish can become permanently influential.

11: 21. "*If the mighty works done in you had been done in Tyre and Sidon.*"

Men are judged not only according to what they have done but according to what they would have done under other circumstances and conditions of life. In other words, they are judged according to their opportunities.

The whole teaching of St. Paul in his second chapter to the Romans, all the wider hopes of later times as to the future of mankind, are but the development of the truth partly declared and partly suggested here.

See also note on S. Luke 10: 15.

11: 21-24. Here we find a perfect strophe and anti-strophe dwelling on the woes to the cities of Galilee.

11: 25. "*Thou hast hid these things from the wise and prudent.*"

It is right that the Truth be in some sort hidden from the first view of those who are wise and prudent, because they have the ability and leisure to seek it. It is good that it be a hidden fruit for them, in order that they may get the discipline gained in making an effort to uncover it. But it is on the other hand just and good that it of itself offers itself to babes and the poor, who have neither ability nor leisure. Such is the teaching of this verse if it is to be taken literally. But the context appears rather to lead one to refer it to those wise in their own conceit, to those who are seeking the praise of men rather than the truth of God.

The "babes," on the other hand, are the disciples, those who have received the kingdom in the spirit of a little child,—childlike, and sometimes childish, indeed, and yet, in their thoughts of it earnest and simple hearted. Such

are the ones brought under the training through which they have become true Scribes of the Kingdom of Heaven.

See also note on S. Luke 10 : 21.

12 : 12. "*It is right to do good on the Sabbath.*"

Not to do good when it lies in our power, is practically to do evil. No formality, tradition, or custom, can we plead as an excuse for not doing good as our hands find it to do.

12 : 20. "*He shall not strive nor cry,*" etc.

We have here the description of a character of the extreme gentleness.

The "bruised reed" is the type of one broken by the weight of sorrow, care, or sin. Men in general disregard, or trample upon such a one. But not so with the Christ. He seeks rather to bind up and strengthen.

The "smoking flax" is the wick of the lamp which has ceased to burn clearly. Its clouded flame appears to call for prompt extinction.

Here is a parable of such souls of men as those in which the light that should shine before men has grown dim. Base desires have clogged it. Such men are no longer fed with the pure oil of sincerity and truth.

For such, the self-righteous Pharisee has no pity. He is content to give thanks that his own lamp is burning. The Christ of God, on the other hand, is all tenderness towards such. He rather seeks to trim their lamps with the oil of gladness and to set a crown of pure gold upon their heads.

12 : 25-37. Jesus is here again aroused by the Pharisees to put his thoughts into Hebrew Parallelisms and to express them with a rhythm appropriate to impassioned Jewish feeling.

12:32. "*Whoever shall speak against the Holy Spirit, it will not be forgiven him.*"

"Jesus condemns their wickedness, their hypocrisy, their thirst for money, their love of honors, their imbecile and puerile formalism, the detestable abuse they make of their authority, so they see in him an enemy. They hate him. And so, rather than recognize the remarkable good accomplished by him whom they detest, they attempt to draw from this very good which ought to be just the thing to declare his goodness, a means of dishonoring and destroying him.

Vainly with every evidence has the Spirit of God, the Breathing from on High, wrought that holy inspiration in the heart of man which is the root of everything good in the world. Vainly with every proof has God lent his aid to it. Vainly with every proof does the Miracle before their eyes contribute to make them adore and love the all powerful God whose ministers they are. On the contrary, all that but excites them and drives their jealous fury into paroxysms against this radiance which is no reflection of them, this glory which is not theirs. Exasperated by envy, treading all good faith under foot, all respect for God present in another soul, and calumniating the very essence of things, they gratuitously ascribe to an act incontestably salutary and beneficent in itself, a wicked and infamous cause.

Whoever acts in this way, whoever, in the face of a good deed, a noble action, a thing clearly excellent in itself, tries thus to debase the motives which have inspired it, commits this terrible sin.

Let a pious woman obeying the better sentiments of her heart visit and tend the sick, let her devote herself with all her heart to some great act of mercy * * * *. Bah!

insinuates her neighbor, burning with envy, one is a complete simpleton to make such a saint of one's self. She is nothing but a hypocrite seeking public esteem.

Let a brave Christian devote all his power to the service of God and his neighbor; let him build a hospital for the sick, a school for the poor, let him diffuse about him timely aid, good advice, a good example. Alas! it happens sometimes, even in his own camp, the voice of envy is heard murmuring: 'How ambitious! He is only thinking of making himself popular and of capturing votes to come finally to position and honor.'

Let another devote all his talent of oratory or of writing to diffuse truth, let God visibly bless his efforts and make his voice, like that of the Apostles', resound suddenly in every corner of the earth; '*their sound went out into all the world*;' and behold how the Pharisees growing pale stop each one at the gates of the Temple to speak hypocritically into every ear willing to listen to them: 'He is a proud man in search of vain glory, a speculator in search of money,' etc., etc.

Such is the abominable sin among us against which the Lord Jesus rises up. The attack in the face of the evident good;—the disgrace of him who does the good, *from the very cause of the good, and in pure aversion to its Author and his glory*;—the calumnious attributing of an infamous motive to that which is the fruit, natural, or supernatural, of a right will, of a deep faith, of a glowing love, of an elevated aspiration, of a holy labor—that is the sin without excuse, that is the real satanic act in a human personality: that is to say, the hate of known good and the direct flaw in its inmost essence, the attack upon the Spirit, upon the very Spirit of God, upon the Holy Spirit. *They know what they do.* Hence the terrible anathema.

But have these words the farthest extreme of meaning which many attribute to them ?

In the first place let it be noted that such a sin as that commonly called the unpardonable sin has not been committed by one who has the least fear that he has committed it. The very fact of such fear is sufficient proof to the contrary.

Nor is any man who is afraid he will commit it very likely to do so.

We have no dispute with any one concerning the enormity of this most heinous sin, nor concerning the necessity for its adequate treatment by a holy and a righteous God. What we wish to do here is to show as clearly as possible by comparing Scripture with Scripture, our reason for believing there is no such thing as endless torments such as the ordinary interpretation of this passage would lead us to think.

Isaiah 25:8 tells us "He will swallow up death in victory. Hosea 14:4, and 1 Cor. 15:26 tell us the same.

In 1 S. John 3:8 we read: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." See also Hebrews 2:14.

"There will be no more death, neither sorrow, nor crying," S. John tells us in The Revelation, "neither will there be any more pain. For the former things have passed away."

The time must come when all things will be subject to Christ. He will destroy death the last enemy by destroying sin which is the sting of death. So this dreadful sin, as well as others will be no more. Otherwise it never could be true that where "sin abounded, grace did much more abound." Otherwise neither death nor hell would be silent when God should ask those triumphant

questions: "O death, where is thy sting? O Grave, where is thy victory?" For death could say: Here is my sting, the sin against the Holy Ghost, that sin whose consequences endure to all eternity, whose consequences even the fullness of divine love and power can never atone for. I have, therefore, the victory over these miserable sinners and I will hold it while God himself shall last.

But under such circumstances death has not entirely been destroyed. The grave and gate of death has not been entirely swallowed up in victory. Then could sorrow and sighing and pain never cease. Nor could our God become, as S. Paul so emphatically tells us he will become, "the All in All." Then all things would not have become new nor would all the former things have passed away.

So with S. Paul to the Romans, 5:20, 21, we must conclude: "Where sin abounded, grace did much more abound; that as sin has reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

So we are brought to a happy and scriptural conclusion. We can now say: God created no man to be miserable throughout endless ages. He has not been eternally frustrated in his divine will. He has created all men to glorify him and finally to enjoy him forever.

See also notes on S. Mark 3:29, 9:43, S. Luke 13; 6-9, 21.

12:36. *"Every idle word which men will speak, they will give account of."*

Every truth a man expresses by the lips and does not follow in the life, every teaching comprehended by the head but not accepted by the heart, must inevitably be accounted for.

12: 37. "*By your words you will be justified. By your words you will be condemned.*"

According to the teaching of our Lord himself, as he here tells us, we are justified by our words. In Romans 3: 28, S. Paul tells us we are justified by faith. In the Epistle of S. James, that Apostle tells us we are justified by works.

The fact is, all three are alike elements of a man's character. Each one in its own way shows what a man is.

Faith implies trust, and therefore love. So it justifies as the root element of character. Words justify as the most spontaneous manifestation of character. Works justify as permanent results of character. Words and works are the tests by which a man should judge himself. A man's faith can be known only to his God. So it is by faith rather than by works a man is justified before God. And yet no faith is a true faith unless it molds the character of a man in such a way as to enable him to pass the other tests of words and works as well.

12: 39-42. "*A wicked and faithless generation,*" etc.

A triad of exactly similar stanzas brought out by Pharisaic persecution and bitterness.

These are followed by another to illustrate and enforce the thought they are meant to drive home.

12: 44. "*I will return to my house from which I came out.*"

We see here the condition of the man delivered from wild frenzy but left to the routine of common life and conventional morality. With no higher spiritual influence to protect and guide him, he becomes the prey to seven-fold worse influences and lands in a state of life by far worse than the first.

13:12. "*Whoever has, to him will be given,*" etc.

That is to say, they who receive grace and do not improve it will lose the grace itself, while God will bring all his favors upon him who improves the gifts of grace he has received.

See also note on S. Mark 4:24.

13:14. "*Is completely fulfilled the prophecy of Isaiah.*"

In this quotation from Isaiah we find one of the best illustrations of what is called reversed parallelism to be found anywhere in the Bible. The first line is parallel to the tenth, the second to the ninth, the third to the eighth, the fourth to the seventh, the fifth to the sixth.

In the next stanza the first is parallel to the fifth, the second to the sixth, the third to the fourth.

13:19. "*When any one hears the word of the kingdom,*" etc.

The wayside hearer hears the word, but does not understand it, or to use the phrase expressing at once the literal and the figurative truth here taught, he does not "take it in." He is thoughtless. He is spiritually stupid. His intellect is bright enough. There is no fault in that regard. But the trouble is, the man is altogether too much preoccupied with other things. His mind has become with reference to heavenly things, like a footpath, beaten hard by the passage through it of the wishes of the flesh and the current thoughts concerning common earthly things.

13:20. "*He who was sown on the rocky places.*"

The characteristic of the rocky ground hearer is inconsiderate impulsiveness. He receives the word with joy but without thought. He does not stop to consider the temptations that must necessarily beset his path. So

not having had thought enough to stop to count the cost of the step he takes in the beginning, he is altogether lacking in that mental constitution which insures deliberation in every critical period of life. His joy comes to him only through the effects of what he hears upon his imagination and his feelings. Coming without thought, therefore, it goes likewise without thought. So, of course, he endures but for a while.

See also note on S. Luke 8:13.

13:22. "*He who was sown among the thorns.*"

The one receiving the seed among the thorns as here described reminds us of the double-minded man of whom James speaks.

This man is neither stupid like the wayside hearer nor a mere man of feeling like the stony ground hearer. On the contrary he hears in the emphatic sense of that word. He hears with thought. He hears with feeling. He understands what he hears and realizes its solemn importance.

What then is the fault of the thorny ground hearer? The thoughts of his heart are impure thoughts. Other seeds are struggling for the mastery of the soil of his heart. He is of two minds. His will is divided. He is not decided for good. He is not ready to give himself entirely to evil. He serves God to-day, money to-morrow.

Such a man does not apostatize as a rule. He will keep up a profession of religion till he dies. His leaf will not wither. It will continue growing till it reaches the ear. But his ear will grow green when it should be ripe. So this thorny ground hearer becomes in this sense unfruitful. He brings forth fruit, but as S. Luke shows, he brings no fruit to perfection. He never attains to ripeness in his personal character.

See also note on S. Luke 8:14.

13:23. "*He who was sown on the good ground.*"

See note on S. Luke 8:15.

13:24. "*He set another parable before them.*"

All the parables grouped together in this thirteenth chapter exhibit mutually complementary aspects of the kingdom of heaven in its general nature and in its progress and fortunes on the earth. The parables of the Sower, the Tares, and the Net, teach us that the Kingdom of God, as a phenomenon taking its place in the world's history, is destined to be in various respects and for various reasons an imperfect and disappointing thing coming far short of the ideal.

In the parable of the Sower the short coming takes the form of an unsatisfactory abortive reception of the word of the Kingdom by many individual hearers. This is due to the moral condition of the hearers.

In the parable of the Tares, as well as that of the Net, on the other hand, this abortion takes the forms of a mixture of good and evil, not in the hearts of individuals, but in society as a whole, where some are found to be genuine citizens of the holy commonwealth while others are believers by profession only, and in reality counterfeits of the true.

In the parables of the Mustard Seed, and the Leaven, the history of the Kingdom is exhibited on its bright side. Here it is represented as a spiritual movement destined to advance, by a steady onward course of development, from a small beginning to a great ending, world-wide in its extent, thorough going in its intensive, pervasive effect.

In the parables of the Hid Treasure, and the Pearl, the Kingdom is exhibited in its own ideal nature as a thing of absolute, incomparable worth, as the highest possible good, as a good worthy to be received, loved, served, with

all the heart, as the acme of all that can be desired, no matter what may be the reception it actually meets with at the hands of men.

See also note on S. Mark 4:26-29.

13:28, 29. "*Do you then wish us to go and gather them up?*"

What has been well said concerning the Sermon on the Mount applies as well to this parable also. Everything in this discourse refers us to the world of temper and disposition.

A saying of the great Augustin is an excellent commentary on this text. It is especially so for those who are always ready to invoke Church authorities to enforce her discipline upon its members: "Let discipline preserve patience, and let patience temper discipline. Let both be referred to charity, so that on the one hand an undisciplined patience may not foster iniquity, and on the other hand an impatient discipline may not dissipate unity."

In the parable of the Sower there is a suggestion that the thorns should be gotten rid of at once. Here the teaching in reference to the tares says: "No. Let both grow together till the harvest."

Why this apparent contradiction? It is here. In the other parable the evil spoken of is *within ourselves*. In this parable, however, the evil referred to is without us, in other men. Here, then, is the truth to be followed. Never tolerate evil within yourself for a moment. It is deadly to your spiritual life. To tolerate evil in others is not at all necessarily fatal to us. It may even be necessary for us, as an exercise promoting the growth of the graces of patience and piety within us.

"If your right eye is a hindrance to you. Pick it out.

Throw it from you.” “Do not judge that you may not be judged.”

The matter of prime importance in dealing with a community, therefore, is not that the tares be got rid of, but that the wheat pass through its natural course of development till the process of growth reach its consummation. So what above everything else is needed is patience. “Stand still and see the salvation of God.” Follow the example of Christ in this respect. He could have called down legions of angels to destroy the wicked about him. Yet never once did he dream of doing it. On the contrary, he always frowned down any attempt at it in his disciples.

13:33. “*The Kingdom of Heaven is like leaven,*” etc.

This parable of the leaven has the same meaning as that of the grain of mustard seed. “The principle is put into the world, the yeast is put into the meal by the Holy Ghost, who through a woman has placed upon the earth the Son of man. From her the divine leaven will extend itself to the whole human race. The seed comes to our earth. It is the humblest ever seen as it shows itself in a poor Child in a stable. Thirty years of silence. Then a young man who speaks to some others. A man whose discourses have been gathered into ten pages; and that, outside the great monarchies of the East, outside the light and civilization of Greece and Rome; and that, among a poor, powerless people, unknown, scorned. Yet, what do our eyes behold! This seed, the least of all, has produced not a people only, but a world, the Christian world.”

See also note on S. Luke 13:21.

13:44. “*The Kingdom of Heaven is like a treasure hid in the field.*”

If men could only be convinced the Kingdom of Heaven is like the treasure hid in the field, they would, of course,

go and do likewise. For men never hesitate to sacrifice everything for what they believe to be the chief good. Devotion all the world over is reckless of expense. No matter what the object of devotion may be, whether earthly or heavenly, its language is ever that of the impassioned lover :

“ By night, by day, afield, at hame,
The thoughts of thee my breast inflame,
And aye I muse and sing thy name :
I only live to love thee.”

Again, multitudes of instances of self-sacrificing devotion to wisdom as the chief good might be found among the ranks of poor obscure students attending schools of learning. They keep continually before their mind's eye as the motto of their every action :

“ To scorn delights and live laborious days.”

Would that all men could be led to so act with reference to the Kingdom of God ! But the Spirit of God alone can make men see his Kingdom in its peerless beauty. His Holy Spirit alone can convince men of the desirability of giving up all for its sake.

The sacrifice by which the Kingdom of Heaven is gained is such only because of ignorance and want of foresight incident upon man's mutilated nature. When he has made the supposed sacrifice, however, it turns out to have been from his new point of view no sacrifice at all. He now does gladly what once appeared to require a forcing of the will. He can now dance and sing in the spirit where once such a life appeared to necessitate sorrow and sore conflict.

13: 52. “ *Every Scribe who has been made a disciple to the Kingdom of Heaven,*” etc.

The teaching of the Kingdom of Heaven is neither an

unchanging teaching, nor a revolutionary teaching. It is at once unchanging and progressive. It is a growing life. The foundation, the necessary principles, always remain the same. *These are the old things.* The form, the mode of application, is modified without limit, according to times, circumstances, expedients. *These are the new things.* Whoever does not carefully keep these two points of view before him at the same time, goes astray. If, in his care for old things, any one will keep absolutely everything, the changing form, as well as the indestructible foundation, he puts himself athwart the normal and providential march of life. He compromises all stability by the very fact that he rejects progress. If any one in his zeal for new things, attempts to modify the indestructible foundation as well as the changing form, he compromises all progress from the very fact that he rejects what constitutes stability. The first is the slave of routine. The second is the insurrectionist. Both lead to death by different routes.

Let every man then make the distinction between principles and the application of them, between fundamentals and their form, between what is permanent and what transitory. Neither hesitate to see what ought to disappear go out of existence in its proper time, nor fear to see what ought to appear come in its due order. The apostle of the whole truth, the Christian penetrated with the great doctrine of the divine Kingdom, preserves in old things what of itself is imperishable, and adopts in new things what has a right to exist. So it happens that in every age and in every country there is as the result of apostleship, learning, preaching, apologetics, social institutions, always unity, always variety.

The Scribe who has been made a disciple to the King-

dom of God always brings out of his treasure, things new and old.

13: 58. "*He did not do many great things there.*"

See note on S. Mark 6: 5.

14: 2. "*This is John the Baptist.*"

See note on S. Mark 6: 13.

14: 13. "*He went from there * * * to a desert place apart.*"

See note on S. Mark 6: 28 and 31.

14: 19. "*He blessed God.*"

See note on S. Luke 9: 16.

14: 28, 29. "*Lord, if it is you, bid me come to you on the water.*"

Eager but not steadfast, daring and yet fearful, the Apostle is on that stormy night as he was afterwards among the scoffs and questionings in the porch of the High Priest's palace.

14: 30. "*Lord, save me.*"

He becomes afraid. So the supernatural strength he has been exercising leaves him. The waters begin to close in about him. He cries out in his agony. It is then the gracious pity of Jesus helps the "little faith" with his firm sustaining grasp. A word of loving reproof accompanies it. But with all this Jesus shows conclusively his unwillingness to quench the smoking flax.

15: 2. "*Why do your disciples act contrary to the tradition of the Elders?*"

The Jews had, and still have to this day the custom of

wetting the ends of their fingers before and after meals, with certain gestures determined by their Teachers of the Law. So they need never go beyond the wrist, except at sacrificial meals. Without this formality all food became impure, and defiled whoever had eaten it, yes, more, it made him like an adulterer. He who washed not his hands after the meal was guilty as a murderer. That one on the contrary, who observed with exactitude these prescriptions could regard himself as assured of eternal salvation. Let any one picture to himself this absurd ceremonial imposed by the chiefs of a religion upon a whole people who have accustomed themselves to it from infancy and he can understand to what an extent the Jews of our Lord's time were chained to a narrow and empty formalism and were inaccessible to every moral idea at all a little high.

See also note on S. Mark 7 : 5.

15:6. "*You have made the word of God of no account because of your tradition.*"

This passage was clear enough to those who heard Jesus because they were familiar with the casuistry of the Pharisees. But the modern reader needs some explanations. The Scribes and Pharisees generally exercised priestly functions. They persuaded the people to replace the accomplishment of the duty prescribed by God, the natural duty of assisting one's needy parents, by offerings carried to the Temple, that is to say, by a pious act in which they themselves would profit.

The best means of assisting your aged parents, they would say, is to give to God, by our hands, what you design for them. God will make it turn to their advantage more than if you should give to them directly. Yes, more than that. You yourselves shall have your reward.

But suppose my aged parents object again, adducing the natural as well as the divine law?

Well, answer them: I have offered to God all I can give you. Let that aid you. Call upon Him. In this way you free yourself from all obligations to them. And they, understanding that thenceforth any further claim will be sacrilegious and an attempt upon a holy offering, will keep silence and leave you in peace.

Alas! that the severe word of the Lord addressed to such priests of the living God, was deserved! And yet that this epithet was merited, the word which means literally "actors," the word which we have in our own language, "hypocrites," very clearly shows.

15:19. "*Bad thoughts, murders,*" etc.

The things which defile a man are here enumerated to the perfect number seven and in a graduated scale from the thoughts from which they spring to the final culmination of all wickedness in blasphemy of God.

15:26. "*It is not right to take the children's food and to throw it to the little dogs.*"

See note on S. Mark 7:27.

15:27. "*Yes, Lord, for even the little dogs feed on the crumbs which fall from their master's table.*"

See note on S. Mark 7:28.

15:31. "*They praised the God of Israel.*"

The Evangelist uses this expression because Decapolis, the province in which Jesus was at the time, was almost entirely heathen.

15:33. "*Where could we get enough loaves in a desert place?*"

The Twelve were surprised from a right motive. They

had doubtless not forgotten the miracle worked at Bethsaida some months before, but they remembered also the reception given to the Canaanitish woman, the children's loaf which must not be given to dogs. They did not understand that their Master would lavish upon the heathen the like liberality as upon the children of Israel.

15:38. "*Those who ate were four thousand men beside women and children.*"

This miracle was of great importance in the eyes of the Evangelists, and so all relate it. S. John, giving as a natural sequel to it the promise "of the Bread of Life," shows us what meaning Jesus attached to it.

The primitive Church was so penetrated with this interpretation that for five centuries she painted as a symbol of the Eucharist, not the Supper, but the multiplication of the loaves, and placed before the table of the Lord, as a symbol of Christ, the fish and the large baskets filled with the fragments gathered up by the Apostles.

If you unite the first letters of the five Greek words, *Jesus Christ, God's Son, Saviour*, you get the Greek word for fish, in which Christ is mystically signified. No symbol is more frequently employed in the primitive Church to designate the Saviour.

The large baskets are seven in number. It is, therefore, to the multiplication, where the Apostles gather up, not twelve small hand baskets, but seven large hampers of bread, that the Christian artists allude. In the second miracle, symbol of the Eucharist as the first, Jesus, instead of barley, multiplied wheaten bread, which is the proper material for the sacrament. That is the reason of the choice between the two scenes.

16:1. "*Asked him to show them a sign from heaven.*"

As Joshua stopped the course of the sun, for example,

Samuel made it thunder, Isaiah caused the shadow to go back upon the sun dial of Ahaz, etc.

For a long time the Sadducees had been seen to neglect the work of Christ. Absorbed in political intrigues, they were occupied very little with the Galilean Prophet and his "Kingdom of Heaven." But the Jewish Scribes had finally succeeded in rousing them from their indifference. Tiberias, the dwelling place of Herod, was near by, and the officers of this prince were for the most part, of the sect of the Sadducees. It was some of these we see here among the emissaries of the Sanhedrin. The preceding year our Saviour was content to withdraw himself at times so as to lull the suspicion of the tetrarch. But from this time the blood of John Baptist was upon Herod and was troubling him. His ministers are stirred up against Jesus and have united the Teachers of the Law with them in the persecution.

16:4. "*A wicked and faithless generation is seeking after a sign,*" etc.

The miracles of Jesus Christ are of a peculiar order and of a new character. They are not "signs in the heaven" such as the Jews were demanding. He did almost all of them upon men to cure their infirmities. They partake rather of generosity than of power and do not surprise the beholders so much as they touch the bottom of their hearts.

16:18. "*You are Peter, and on this rock I will build my church.*"

This assertion can be understood rightly with the knowledge of the fact that in the Greek of the original Peter's name, *Petros*, and *Petra* are not the same words. They are analogous words, with analogous meanings. *Petra*, rock, upon which Christ is to build his church, means a

natural bed rock. *Petros*, Peter's name in the original, on the other hand, means "stone," or "piece of rock" broken off from the main "bed rock." "The gates of hell will not prevail against it."

In the East, "Porte" "door," means *an established power, a Government, an Empire*, with its regiments, its armies, its flag, its people. So we see it said, even to-day: "The Porte has done so and so," when the Turkish Empire is spoken of. So when our Lord says the gates of hell will not prevail against him he means the empire of hell will not prevail against him.

And in the line of what has just been said attention might be called to the fact that not only in the East but in Europe and America, in all modern languages, everything which constitutes established governments is designated by a word indicating such and such detail of the building in which the government exercises its political functions. So the Frenchman speaks of the politics of the *Tuilleries*. The Roman Catholic, of the *Vatican*. Inhabitants of monarchical countries, of the speech from the *Throne*, meaning the King's or Queen's speech. The Queen has her *Court*. The President has his *Cabinet*. The Englishman has his two *houses* of Parliament. Americans have their two *houses* of Congress. So we hear of the *Chair* of St. Peter.

16:19. "*I will give you the keys of the Kingdom of Heaven.*"

"The keys" are the symbol of power.

16:20. "*He charged the disciples not to tell any one he was the Christ.*"

Though Judea was quiet in our Lord's time, the Jews detested the Roman stranger and counted upon the Messiah to free them of him some day. They were ready to

salute under this holy name the first one willing to use it in restoring their nationality. It was for this reason, while Jesus proclaims himself the Son of God in Jerusalem before the Scribes and Pharisees who do nothing, but contradict him, (John 5:17—) he avoids manifesting himself in the same way among the populations of Galilee, who would rise up at the news that Christ is come, and, as S. John (6:15) shows, struck with his miracles, they would run to take him *and make him king*.

See also note on S. Mark 8:30.

16:23. "*Get behind me, Satan.*"

See note on S. Mark 8:33.

16:24. "*Let him deny himself.*"

See note on S. Mark 8:34.

The rebuke of Peter rouses our Lord here to a passionate declaration of what all true discipleship of himself must be. And in doing this he naturally falls again into parallelism.

17:1-13. "*He was transformed before them.*"

See notes on S. Mark 9:2, and S. Luke 9:31, 35.

17:16. "*I brought him to your disciples and they could not cure him.*"

"All the authors who have written on epilepsy or falling sickness are of one mind," says Dr. Passati, "in regarding this malady as inexplicable." * * * "It is so extraordinary," wrote Esquirol, "so beyond all knowledge and all explanation, that the ancients believed it to depend upon the wrath of the Gods."

The causes of epilepsy can be quite different.—Emotions, fear, the crisis of puberty, intestinal worms. One of the frequent causes in young people is the vice of impurity.

17 : 20. “ *You will say to this mountain.*”

See note on S. Mark 11 : 23.

18 : 3. “ *If you do not turn,*” etc.

In this discourse of Jesus on who is greatest in the Kingdom of Heaven we find three main divisions of parallel stanzas, and each division subdivided again into three stanzas each.

18 : 5. *Whoever shall receive one such little child in my name receives me.*”

This saying of our Lord has given birth to thousands of asylums, orphanages, schools, etc.

18 : 6. “ *One of these little ones who believe in me.*”

The Greek, which above used the word “child,” here and in verse ten, uses the word *mikros*, “little one.” Our Lord deals no longer with children but with the poor people whom the world despises and depraves by its sayings, by its examples, by its offenses, these poor people whose faith nevertheless is their only inheritance, their only hope. Our Lord passes from the littleness of childhood to social littleness. And after having spoken here of the little ones who believe, he goes on at once to speak of those who are wandering, and to the search of whom the Good Shepherd gives himself up that not one of them perish.

18 : 10. “ *See that you do not despise one of these little ones.*”

Jesus is treating of those whom the world calls “mean people, miserable people” in the full sense of the term, which means material or moral poverty. Let no one despise, either the poor or the criminals of that great forsaken class who are called “the little ones.” The burden of life they carry so heavily while the rich live in idleness is for

them a constant prayer imploring favor, and so their angels always behold the face of their Father in heaven.

It is precisely because our Lord treats here of mean and miserable people that he adds: "For the Son of Man is come to save the lost," a saying inapplicable to children just as the whole of what follows is.

18:15. "*If your brother sins.*"

Gain of some kind, aimed at or wrongfully withheld, is a common source of disputes and going to law. Our Lord points out a more excellent method of gain, and a nobler object. Sacrifice the lower. Attain the higher. Win for God and yourself the brother with whom you have been at variance.

18:20. "*Where two or three are gathered together in my name.*"

The true meaning of these words is embodied in the well known patristic axiom, *Ubi tres, ibi Ecclesia*, ("Where three are, there is the Church").

The strength of the Church is not to be measured by numbers. The presence of Christ is as true and mighty, his communion with his own is as real when they form but a remnant, as when they are gathered together in the greatest numbers.

18:22. "*Seventy times seven.*"

The use of symbolic numbers in this place with their idea of completeness is designed to lead the mind altogether away from any numerical standard whatsoever. There is no such limit to God's forgiveness of us, neither should there be any such limit of our forgiveness of one another.

18:23. "*Who wished to have an accounting with his slaves.*"

"*With his slaves,*" is the word for word translation of the Greek. But this does not at all give the full meaning of the Greek. For while it is to be remembered that in Oriental monarchies, in our Lord's time especially, all men in the King's service as office-holders, etc., were as much in his power so far as life and death and imprisonment were concerned as the most degraded menial that was actually bought and sold as so much personal property, yet in addition to this thought, it is evident from the text that it is referring to one who has been handling some part of the king's income as a holder of office, from the immense debt he owes. Only a man in such a position could in those days owe the king what would now be equivalent to about fifty million dollars.

18:24. "*One * * * who owed him fifty million dollars.*"

The *talent*, as so much silver, is equivalent to about a thousand dollars of our money, but valued by its purchasing power in the days of our Lord, it is equivalent to five times that amount. Hence our rendering.

This sum, prodigious for an individual, tends to give us to understand that our debts are incalculable in God's sight.

18:25. "*His wife and children and all he had.*"

According to an old law of ancient times a creditor could sell his insolvent debtors and their families or reduce them to slavery.

18:28. "*But that slave went out,*" etc.

It is altogether too possible for a man to be under the objective reign of grace and to have a certain appreciation

of its value and yet at the same time so regulate his relations to his brethren as in reality to live only under the strict rule of law. Let the slightest opposition be offered to the immediate execution of such a man's selfish will and his legal bias of mind becomes aggravated by the superadded horrors of a violent temper and the unrelenting cruelty of brutal passion.

How many self-deceiving followers of Christ rise up from the Lord's Table on a Sunday to go forth on Monday to the perpetration of such atrocities as this in connection with their everyday affairs? The sin of merciless hardness of heart is one easily besetting us all. Instead of asking with Hazael the Syrian, therefore: "Is thy servant a dog that he should do such a thing?" It were far better for each of us to ask ourselves plainly and decisively: "Is it I?" The sum for which mercy is here refused is altogether insignificant compared with the enormous amount already forgiven this merciless one. This makes it evident to the most casual reader how as nothing are the offenses we receive from our fellows, compared with our sins against God's gracious goodness.

For the rendering of *one hundred dollars* instead of *one hundred pence*, see note on chapter 20:2, and S. Mark 14:5, 6.

18:31. "*They were exceedingly sorry.*"

Sorrow rather than anger is always the mood of the true disciple of Christ as he witnesses the sins against love which are the scandals of Christianity.

18:34. "*Delivered him to the tormentors.*"

These tormentors should be looked upon as the symbols of whatever agencies God employs in the work of righteous retribution. They are the stings of remorse, the scourges

of conscience, the scornings and reproaches of men. They include all the elements of suffering which men must endure as a refining and purifying from evil, whether this suffering is endured here in this present world or in the world to come.

The fact is, the imagery of the parable leaves us in silent awe. We can find a safe refuge from the questionings it raises within us, only in the all-satisfying thought that the impossible with man is possible with God.

18:35. *"In the same way will my Heavenly Father treat you."*

These words cut through the meshes of many a theological system by which men have deceived themselves. The self assurance of justification by faith, the absolution of the Priest of God, are good enough in their place. But they are not to be depended upon as final and irreversible. The forgiven debt is liable to come back upon us. If faith does not work by love it ceases to justify. If a man returns as a dog to his vomit, no past absolution can avail him in the least. The characters of our discharge are as it were traced in sympathetic ink. They appear or disappear according to the greater or less glow of the faith and love of the pardoned debtor.

19:10. *"If the case of the man is so with his wife, it is not good to marry."*

Nothing testifies better than this saying to what an extent the morals of the people had become corrupted. The Apostles of our Lord themselves did not maintain the thought of conjugal fidelity.

See also note on Mark 10:9.

19:13. "*Then little children were brought to him that he should lay his hands on them and pray,*" etc.

See note on S. Mark 10:13-16.

19:16. "*Master, what good thing shall I do that I may have eternal life?*"

See notes on S. Mark 10:19, 20, and S. Luke 10:25, 30, and 18:9.

19:24. "*It is easier for a camel to go through a needle's eye than for a rich man to go into the Kingdom of God.*"

This expression whose interpretation from an absolute point of view has sometimes embarrassed commentators, has a very simple explanation. In the East they still call "a needle's eye" certain obscure passages, sometimes created by the hand of man, sometimes and more frequently formed by natural caves piercing through some mountain. These kinds of tunnels by means of which sometimes a very long circuit is avoided, are usually quite low so that camels can pass through them only by being unloaded and even in some narrow places by going on their knees. The camel drivers prefer to discharge and reload the camels to being compelled to go about the mountain and to make a detour of some places.

This same name "needle's eye" was likewise given to low porches built in the fortifications of a city. They were built in such a way that the enemies' cavalry could not make a sally, but camels could pass under the conditions just mentioned.

Meanwhile the allegorical meaning of the parable is understood. To enter the gate of the Kingdom of Heaven, the rich are obliged to unburden themselves of their riches, to make themselves little in their own eyes, to humble themselves, to fall upon their knees. For this gate is very

narrow, very low, very contracted. "*Strait is the gate and narrow the way.*"

19:29. "*Shall receive a hundredfold.*"

See note on S. Mark 10:29, 30.

The number of things to be forsaken is here enumerated to the perfect number seven, just as in 15:19 the things which defile a man are enumerated to the same perfect number. Compare S. Mark 10:29, 30.

19:30. "*But many will be last who are first.*"

See note on 20:16, S. Mark 10:31.

20:2. "*When he had agreed with the laborers for a dollar a day.*"

The *denarius* of the original translated by "penny" in our King James' version, was the ordinary day's wage of a common laborer. In that respect, therefore, and in its purchasing power, it was about equivalent to a dollar of our money to-day.

See also notes on 18:23, 28, and S. Mark 14:5, 6.

20:8. "*Pay them their wages.*"

According to the law of Moses a laborer's wages must be paid the same day. (Deut. xxiv, 15).

20:10. "*They too received each man a dollar.*"

A small thing done in an humble, self-forgetful, devoted, spirit is of more value in God's sight than a great sacrifice done in a mercenary spirit, or in a spirit of self-righteous self-complacency. God always gives grace to the lowly.

20:15. "*Are you envious because I am generous?*"

The "evil eye," Prov. 28:22, S. Mark 7:22, was the one looking with envy and ill will at the prosperity of others, and so in S. Mark it is noted as among the evil things proceeding from an evil heart. On the other hand,

as Bruce in his "Parabolic Teaching" so well shows, a good man is a generous, whole-souled, man, full of the milk of human kindness and overflowing with generous impulse.

20:16. "*The last will be first and the first last.*"

This saying does not point to a leveling of distinctions in the Kingdom of God. It points rather to an exchange of places. The first in the amount of service and sacrifice in this present world, becomes last in the esteem of God, because of pride or vainglory or self seeking.

We believe this law of last first, first last, applies as well to the eternal as to the temporal side of our natures. We do not believe in the equality of men's condition in the life to come any more than in this life. The general felicity of the life eternal common to all will embrace much variety of special conditions corresponding to the spiritual histories of individuals. Then some last ones will be seen to take precedence of some who in this life were reputed to be first.

See also note on S. Mark 10:31.

20:21. "*May sit one on your right and one on your left.*"

See note on S. Mark 10:40.

20:23. "*It is for those for whom it has been prepared by my Father.*"

You ask me as a man and a friend, what God alone with your assistance can give you. You ask as a favor of the Son, what pertains to the justice of God. You ask the protection of another when that must proceed from your own personal efforts. The place of glory and its degree will be given, not to whoever desires them, but to him who merits them, not to the zeal of ambition, but to the

disinterested zeal of good will and of love. God will know how to remember those who forget themselves.

See also notes on S. Mark 10 : 40, 43.

20 : 26, 27. "*Whoever wishes to become great among you,*" etc.

See note on S. Mark 9 : 35.

20 : 30-34. "*Two blind men were sitting by the road*
* * * *They at once received their sight and followed him.*"

See notes on S. Mark 10 : 46-52.

21 : 9. "*The crowds going before him and those following, cried: Hosanna to the Son of David!*"

See note on S. Mark 11 : 9.

21 : 12. "*Jesus went into the Temple.*"

See note on S. Mark 11 : 15-17.

21 : 17. "*He went out of the city to Bethany and lodged there.*"

See note on S. Mark 11 : 11.

21 : 19. "*As he was going back to the city, he was hungry.*"

See notes on S. Mark 11 : 13, 14.

21 : 21. "*If you shall say to this mountain,*" etc.

See note on S. Mark 11 : 23.

21 : 22. "*Everything whatever you shall ask in prayer, believing, you will receive.*"

See note on S. Mark 11 : 24.

21 : 23-27. "*By what authority are you doing these things? And who gave you this authority?*"

See notes on S. Mark 11 : 28-33.

21:27. "*We do not know.*"

They did not know, they, the masters of Israel, they, who arrogated to themselves the right to interpret everything, to judge everything, to distinguish the inspired prophet from the deceiver. They could not say what the man was whose voice had stirred Judea, and drawn to the Jordan, not only the ignorant crowd, but the doctors and the great men. What great humiliation in such a confession, and so their confusion was such Jesus contented himself with answering them: "Nor will I tell you by what authority I am doing these things."

See also note on S. Mark 11:33.

21:28. "*A man had two sons.*"

This parable is severe, indeed, against the Pharisaic spirit, but full of precious truth as regards the Kingdom of God. It tells us what we have perhaps already learned but cannot too often hear again. It tells us the Kingdom of God is open to all comers no matter who or what they have heretofore been. It tells us there is hope even for the most depraved of the sons and daughters of men. It tells us that so far from their case being desperate, there are the greatest possibilities for good in them. Yes, it tells us more. It tells us the Kingdom of God was never designed for any clique or class of men. For a kingdom that can go so far as to invite publicans and harlots into the fullest fellowship of its communion must of course be prepared to go to the ends of the earth in quest of citizens. In this parable then as in so many others spoken by Jesus, there is a latent Christian universalism. It is a parable of judgment, indeed, to all so long as they remain insincere or hollow hearted. It is a parable of grace to all on the other hand so soon as they turn from their sins and walk in newness of life.

21 : 33-38. "*There was a man who was an employer," etc.*
See notes on S. Mark 12 : 1-7.

22 : 4. "*He again sent out other slaves."*

The invitation is repeated to make the King's patience conspicuous. By this second invitation, the latent hostility of his subjects is exhibited and their persistent refusal is seen to be utterly without excuse.

22 : 11. "*He saw there a man who had no wedding garment on."*

What is the fault of the man without a wedding garment? It's the fault most natural to one of his class, not the fault of self-conceit or the want of loyalty of feeling but the fault of unmannerliness, a want of thought and refinement of feeling. It is a fault such as Paul speaks of as the fault of unregenerate faith, a sinning because grace abounds.

Jesus here takes occasion to enter a protest against the licentious abuse of grace. He ever gives great prominence to the gracious character of the Kingdom of God. Yet he is as ever zealous for its righteousness. He sets forth the Kingdom as a Kingdom of grace only because it is as well a Kingdom of true righteousness. For the proclamation of the Kingdom as a Kingdom of free grace has always been the best way to proclaim its holiness. The grace of God offered to the chief of sinners and accepted in a right spirit by him has always made him the chief of saints. Much forgiveness always produces much love.

The parable of the Wedding Garment should therefore teach us that while the Kingdom of God is always and in every way a Kingdom of free grace, yet the recipients must live worthy of their privileges. The wedding garment stands for Christian holiness. This, all believers must sedulously cultivate.

22:13. "*Throw him out into the outer darkness. There will be the weeping,*" etc.

The severity of the punishment here meted out to this man naturally tempts us to make his fault appear as aggravated as possible. We are inclined to lay stress on every word that can be supposed to imply deliberate purpose to offend. But instead of thus attempting to magnify the offender's criminality it is better to realize the solemn truth that even sins of thoughtlessness are no light matter in those who bear the Christian name.

This man has never been accustomed to restraint. His fault lies in the fact that he dares to enter thoughtlessly into the presence of his king without taking heed to his unmannerly ways.

The royal wrath and the order which it issues are meant to convey to our minds far more than picturesque significance. They rather tell us plainly that a heedless life on the part of a believer may be attended with the direst consequences.

The story of Esau and his birthright and the story of the children of Israel in the wilderness are the best possible commentaries on the command of the king. Unbelief on the part of those who have participated in the grace of God, murmuring and hankering after forbidden things, inevitably draw their punishment after them. "There will be the weeping and gnashing of teeth."

See also notes on S. Mark 9:43, 44, 47.

22:16-22. "*Master, we know you are true,*" etc.

See notes on S. Mark 12:13, 14, 17.

22:23-33. "*That day the Sadducees came to him,*" who say there is no resurrection."

See notes on S. Mark 12:18-27.

22 : 34-40. "*Master, which is the great commandment in the law ?*"

See notes on S. Mark 12 : 28-34, and S. Luke 10 : 25-30.

22 : 45. "*If then David call Him Lord, how is he his son ?*"

See note on S. Mark 12 : 37.

23 : 2. *The Scribes and Pharisees sit in Moses' seat.*"

"Sit in Moses' seat : " that is to say, they are invested with a sacred character of authority and it is necessary to obey their precepts as those of Moses. Truth spoken by a bad man is truth all the same.

See also note on S. Mark 12 : 28.

The Scribes and Pharisees have again provoked our Lord to speak with vehemence and with power. He does it in this chapter in a highly wrought parallelism and with most biting sarcasm. Yet he does not come to a close before he gives utterance to his feelings for the people as a whole in most touching pathos.

The whole discourse is divided into three main divisions. The first and the third are divided into three stanzas each, the second or central division is divided into three times three or nine stanzas.

This second or central division is one of the finest examples of the higher parallelism to be found.

The first and second woes are each followed by a stanza in reversed parallelism and are to each other as strophe and antistrophe.

The third woe is followed by two stanzas in reversed parallelism with an interjected *You blind fools !* They are to each other as strophe and antistrophe.

The fourth woe is followed by a stanza in reversed parallelism, but instead of having, *You blind guides !* in-

terjected, it comes at the end with an enlargement, You strain out a gnat and swallow a camel.

This stanza is strophe to the antistrophe which follows the fifth woe.

The sixth and seventh woes are followed by stanzas which are as strophe and antistrophe to each other.

In this discourse as a whole there are two remarkable features yet to be enumerated. I refer to the seven times expressed woes, and the four pairs of stanzas of strophic and antistrophic arrangement.

23:5. "*They make broad their phylacteries.*"

Phylactery means "memorial of the law of the Lord." Interpreting literally certain passages of the Pentateuch in which they are commanded to have the law always before their eyes, the Jews wrote some of its maxims upon small bands of parchment which they attached to the left arm and in front. The Pharisees pretended to carry larger phylacteries than ordinary people.

23:9. "*Do not call any one Father on earth.*"

Jesus means here to warn men against so recognizing the fatherhood of men as to forget the Fatherhood of God. Even the teacher and apostle who is as such a father to men needs to remember that he is but a "little child" in his relation to God. This prohibition has no reference to the custom of giving men titles. It is simply spoken against the tendency of men to range themselves in parties with their peculiar shibboleths and attachments to some particular leader. In Paul's first Epistle to the Corinthians we see the first recorded instance of this tendency in the Church. "I am of Paul," "I am of Apollos," "I am of Cephas," we find these partisans saying. This is what our Lord here is speaking against. To own

Christ as our leader is enough. No other man should be allowed to usurp in our hearts and lives supreme leadership.

23:11. "*He who is greatest among you will be your servant.*"

He who is really greatest among men will show his superiority, not in assertion, but in his greater abundance of good words and works, in his ministering to the necessities of his fellows, and in all lowliness and Godly fear.

23:14. "*Woe to you, Scribes and Pharisees, hypocrites!*"

At the very time the Divine Master was thus confounding under the weight of his anathemas the pride and the ambition of these sectaries, a public scandal was bringing the contempt of the whole world upon them. The historian Josephus tells us a Jew of Rome aided by some Pharisee doctors, had converted to Mosaism a noble woman named Fulvia and had persuaded her to bequeath to the Temple at Jerusalem all her fortune representing an enormous value. The legacy was received by the lying hypocrites, but they sent not an obolus to the Temple, and they divided entirely among themselves the spoil plucked by their avarice from the good faith of a stranger. This fact produced a profound impression. Tiberias issued a decree expelling all Jews from the precincts of Rome.

23:22. "*Whoever shall swear by Heaven,*" etc.

It is quite evident that the Sanctuary and the Altar, which sanctify the presents are of a greater dignity than the gifts put upon them to be sanctified by them. Yet these blind guides were foolish enough to say the oath taken by the gift and by the gold consecrated in the Sanctuary and upon the Altar was more inviolable than that

taken by the Sanctuary and by the Altar itself. Why? *Because they desired the gifts and the gold by which they profited to be multiplied.* This is the reason they raised the estimation of such things. Yes, they went on blindly to declare the gift preferable to the Sanctuary and to the Altar where it is consecrated.

23:23. "*You tithe mint and anise and cummin.*"

Jewish custom extended the law of the tithe to all the aromatic plants and herbs. Jesus blames the Pharisees, not for submitting to it, but for not observing the great precepts of the law with the same fidelity as these lesser observances.

23:24. "*You strain out a gnat and swallow a camel.*"

"Leviticus 11:20, 23, 41, 42, forbids the eating of impure animals. Through fear of violating this law, it was a custom with the Pharisees never to drink anything not carefully filtered. They were accustomed to filter, therefore, wine and water, for fear of its having in it a little impure animal, a gnat, for instance. Has there never been false piety among Christians? You would be unwilling to lose an Ave Maria from your beads, but the injustices, the slanders, the jealousies,—you swallow them like water. Scrupulous in the little obligations, bountiful beyond measure in the others."—Bossuet.

24:2. "*There shall not be left here one stone on another which shall not be thrown down.*"

See note on S. Mark 13:2.

24:4. "*See that no one deceives you.*"

The discourse on the Mount of Olives is divided into two main divisions, these have each nine stanzas, and these are again divided into threes.

24:22. "*But for the sake of the chosen ones.*"

See note on S. Mark 13:20.

24:29. "*But at once after the distress of those days.*"

See note on S. Mark 13:24.

24:36. "*But of that day and hour no one knows * * * not even the angels of heaven.*"

As God, Jesus knew this hour, say the theologians, but as man, he, as well as the angels, was ignorant of it, that his nature and intelligence might be perfect human nature and intelligence.

See note on S. Mark 13:32.

24:48. "*But if that wicked slave shall say in his heart: My master is delaying.*"

Delay brings temptation to relax zeal. Yielding to this temptation exposes to the risk of surprise. Our Lord's discourse on the last things, therefore, contains frequent exhortations to watchfulness. "Watch, therefore, for ye know neither the day nor the hour,"—comes in at intervals like a solemn refrain. This lesson is continually enforced. It is enforced, not simply by repetition, but by the use of figurative representations showing vividly the need of such watching.

25:1. "*The Kingdom of Heaven will then be like ten bridesmaids.*"

Forethought is the chief part of wisdom. It is the object of this parable to teach us such a wisdom. It lays before us an instance in which it is put to the test.

The folly of the foolish virgins consists not in bringing no oil but in not bringing enough. They are foolish in the second place in going away at an unseasonable hour to purchase oil instead of taking their place in the marriage

procession as they are. It is true they might well have felt ashamed of their dark lamps. Yet it were better not to commit the worse fault of failing altogether in welcoming the bridegroom and of gaining admission to the wedding feast. And yet like so many of human kind these foolish ones add sin to folly. Lacking forethought in regard to the less important function of the occasion, they lose also the all important part of it.

In their attempt to make up for a past fault they commit a far greater one. We should always be ready and willing to mend our ways. But never should we fail in a greater duty by stopping to patch up a fault in a minor one. For that betokens an altogether false estimation of ourselves and the purpose of our lives.

Let us then learn from this parable to provide for the unusual, to be always on our guard against surprises of all sorts. But if we are suddenly surprised and find ourselves at fault, never let us be deceived into making it a double one by looking back instead of forward. Let us leave those things which are behind and press on to the mark of our high calling in Christ.

25:15. "*To each according to his own ability.*"

The demands of the Kingdom of God are exacting, but they are always reasonable. To each man is given according to his own ability. The degree of the gift is the measure of accountability.

25:21, 23. "*Well, good and faithful slave.*"

Equal diligence in the use of unequal endowments has an equal value set upon it in the Divine Kingdom. This is a never failing law of Divine Providence.

We have in these two verses, significant touches descriptive of the character of the faithful ones. They are

described as *good* and *faithful*. The former means here, as in the parable of the Sower, devoted, enthusiastic, single hearted. That being the meaning of the one epithet the other goes along with it as a matter of course. One who is generous in the sense of putting his whole heart and soul into his work, cannot fail to be faithful. For the very secret of fidelity is single heartedness. The sole cause of unfaithfulness, on the other hand, is a divided heart.

No fear of neglect when the whole heart is engaged. No need of a taskmaster's eye to keep a man of such devotion to his work. Love is its own taskmaster.

Such is the common character of these two men.

In the pronouncing of these epithets again, we see in this master a type of the Master of us all.

He pronounces perfect and good, men in whom we have no difficulty in seeing moral defect. He is never loath to pronounce such epithets wherever there is a single hearted devotion to his cause. Those who are serving the Lord of this Kingdom should bear this always in mind. It is well for us to think humbly of ourselves. But it is not well for us to imagine God thinks meanly of our endeavors in the right. Such thoughts can only be injurious and degrading in their effect upon us.

True religion has always an elevating effect upon men. But it can have such an effect only in so far as it is a worship of a generous and magnanimous God. Therefore, while in the language of a former parable we think of ourselves as unprofitable servants, and disclaim all self-righteous pretensions to merit, we need at the same time remember we serve One who will pronounce on every single hearted worker, be his position distinguished or obscure, his success great or small, the distinguished and honorable sentence : " Well, good and faithful slave."

See also notes on S. Luke 19 : 17, 19.

25:26. "*You wicked and slothful slave!*"

He is called slothful because he has nothing. He is wicked because he accuses his Master and cannot justify himself in it. Sloth has produced in him lying, ingratitude, blasphemy.

25:27. "*Then you ought to have put my money in the bank.*"

Who are the bankers? The divine Saviour will give us to understand this at the conclusion of his discourse; and the reader will see on the following page. They are the poor, the sick, the suffering, the unfortunate,—the least of those in the world,—these are the bankers of our Lord and into their hands ought always to go, in one form or another, everything we have received of God.

See also notes on S. Luke 19 : 24-27.

25:29. "*To every one who has will be given.*"

In everything it is the same. The original portion of the slothful one disappears little by little to the enrichment of the most vigilant. Do we not see this every day?

See also notes on 13 : 12, and S. Mark 4 : 25.

25:34-45. "*Then the King will say to those on his right.*"

In this discourse of our Lord on the great day of judgment we find two sets of stanzas of three each which exactly balance each other.

The fourth is antistrophe to the first, the fifth is antistrophe to the second, the sixth is antistrophe to the third.

26:7. "*A woman with an alabaster jar of very costly perfume.*"

See note on S. Mark 14 : 3.

26:10. "*Why do you trouble the woman?*"

See note on S. Mark 14:6.

26:15. "*They agreed to give him a hundred dollars.*"

In the time of our Lord, the Jews used Greek money. The shekel, commonly called "the piece of silver," was worth in coin about sixty-five cents. Hence the thirty pieces of silver for which Judas betrayed our Lord were worth about twenty dollars. In purchasing power, however, this would be equivalent to-day to about a hundred dollars of our money.

See also notes on 20:2, and 18:24, 28.

26:73. "*Surely you are one of them, for your talk betrays you.*"

See note on S. Mark 14:70.

27:3. "*Then when Judas * * * was sorry.*"

The Greek word of the original translated "repented," in King James' version, is not the word usually translated by our word "repentance." It does not convey the idea of a change of mind and purpose of heart. It has rather the meaning of "regret." It means simply a change of feeling.

The thirty pieces of silver the traitor once clutched at and gazed upon with such eager desire are now hateful in his sight. Their touch has become like that of molten metal just from the furnace.

There is something terribly suggestive in the thought that there are no tears here as there were in Peter's repentance.

27:24. "*Pilate * * * took water and washed his hands.*"

Pilate chose to perform this symbolic act of hand washing, it is likely, partly as a relief to his own conscience,

partly to allay his wife's fears, partly as a last appeal of the most vivid and dramatic order to the feelings of the Priests and their misguided fellow-countrymen. A popular poet of his own time and country might have taught him better, had he been willing to learn. But he was altogether too willing to range himself with those

“Too easy souls, who dream the crystal flood
Can wash away the fearful guilt of blood.”

27 : 26. “*He beat Jesus.*”

The scourging inflicted on Jesus was a cruel torture. Divested of his clothes and tied by his hands to the base of a column, the condemned man presented his back to the rods which lacerated him. The instrument of punishment for foreigners was, not elm rods reserved for Roman citizens, but the leather thongs with small bones and balls of lead attached. Under this horrible whip, the flesh rose in shreds, the blood flowed, and the victim, often falling at the feet of the lictors, exposed all parts of his body to their blows. It was not a rare thing to see condemned men fall at this first punishment, for the Roman law did not recognize the limits fixed by the Synagogue to the duration and the violence of the punishment.

The punishment of the Cross, which followed the scourging, was the punishment of slaves, of robbers, and of those guilty of insurrection.

27 : 32. “*A man of Cyrene * * * They compelled * * * to carry his cross.*”

The Evangelist does not expressly say that Jesus had fallen, but the violence done to Simon of Cyrene, quite near Golgotha, bears out the supposition that the Saviour had succumbed under the weight of the cross. Tradition is of one mind upon this point.

27 : 43. “ *He trusts in God.*”

All these sayings are citations or allusions to the expressions of the Sacred Books. The latter ironical expressions refer to the passage of the Book of Wisdom 2 : 18. These accommodations and this playing with sacred texts are often met with in the mouths of Jewish Priests accustomed, in season and out of season, to make perpetual quotations from the legal books.

28 : 7. “ *He is going before you into Galilee.*”

The Lord, it is true, manifested himself at Jerusalem to the Apostles, to the disciples at Emmaus, just as the other Evangelists relate. But it was each time in a private manner, fugitive and rapid, (as just now to the holy women). In Galilee was to take place the absolutely public appearances ; the miraculous fishing, the ascension in the presence of five hundred persons, etc.

I. S. PETER—NOTES.

1 : 1 "Peter."—This name given him by our Lord has replaced in his own mind as in that of others, that of Simon Bar-Jona by which he had formerly been known. In the same way Paul takes the place of Saul as the name of the great Apostle to the Gentiles.

1 : 2. "*The chosen—according to the foreknowledge of God the Father.*"

The word *chosen* and the thought that the disciples of Christ are what they are by the choice of God characterizes the whole teaching of the New Testament.

The "chosen," like the "saints," had become almost a synonym for Christians (2 Tim. 2 : 10 ; Titus 1 : 1). This thought is referred to the foreknowledge of God. The word hovers between the meaning of a mere prevision of the future, and the higher sense in which "knowing" means "loving" and "approving," as in 1 Cor. 8 : 3 ; Gal. 4 : 9 ; and probably Rom. 8 : 29 ; 11 : 2.

In what way the thought of man's freedom to will was reconcilable with that of God's electing purpose the writers of the New Testament did not discuss. Neither excludes the other, nor is either irreconcilable with the other. Both are facts of man's experience with which we have to deal

and recognize even if sometimes we are utterly baffled with an attempt to reconcile them.

1 : 2. “ *To obedience and sprinkling of the blood.*”

In “obedience” we have the active human side of the result. In the “sprinkling” the divine side. Moses had sprinkled Israel according to the flesh with the blood of bulls and of goats. By contact with this the people were brought within the covenant of which he was the mediator (Gal. 3 : 19).

In the same way, S. Peter tells us, believers in Christ are brought within the new covenant by the mystical, spiritual sprinkling on their souls and spirits of the blood of Jesus, and for that sprinkling God had chosen them with a purpose supremely wise to which no time limits could be assigned. As S. John puts it, “The blood of Jesus Christ cleanses us from all sin.”

1 : 2. “ *Grace to you and peace.*”

The word “peace” stands for the old Hebrew salutation “shalom.” The word “grace,” “charis,” probably stands for the more definite Christian thought, in place of the “joy,” or “greeting” (chairein), which, as in Acts 15 : 23, S. James 1 : 1, was the customary opening formula of Greek letters.

1 : 3. “ *A living hope.*”

This is a hope not destined as human hopes proverbially are, to be frail and perishable. On the contrary it has of necessity in it, the living elements of a perennial life.

Elsewhere S. Peter lays much stress on baptism. But here it is to be noticed he does not refer to it as the instrument of the new birth, but goes further back than that

to the Resurrection of Jesus Christ as that without which baptism and faith alike would have been ineffectual. In this as in so many other respects his teaching is substantially at one with that of S. Paul. See Rom. 6:3, 4.

1:5. "*Who by the power of God are guarded through faith.*"

The power of God is the force which encompasses and protects us. The faith is that through which, as in the vision of Elisha's servant (2 Kings 6:16), we feel that we are guarded, and see that "those who are with us are more than those who are against us."

1:6. "*If need be.*"

Our sufferings are not from mere chance. They are never allowed to come upon us but for a purpose. They have their necessary place in the process by which God works out the complete and perfect character of his children.

1:7. "*The proof of your faith.*"

Faith is not known to be genuine till it has been proved by sufferings. Gold is purified, but then it perishes. Faith is purified by sufferings, but then it takes its place among the things which do not perish. Yes, and more than that, for when sufferings have been rightly borne by us children of men here below, praise and glory and honor will be ours at the last great day when Jesus comes in the clouds of heaven to judge both the quick and the dead.

1:8. "*Whom, though you have not seen him, you love.*"

S. Peter, like S. Paul, would teach his followers to know Christ no more after the flesh (2 Cor. 5:16). Compare S. John 20:29.

1:13. "*So girding up the loins of your mind.*"

Here is an echo of our Lord's words to his disciples as found in S. Luke 12:35. Compare Ephesians 6:14. The prospect of the coming glories should be our motive to unflagging activity during our sojourn here on earth.

1:13. "*The grace which is being brought to you.*"

The communication of grace is continuous. It finds its sphere of action in every successive revealing of Jesus. The beginning of this activity is found in the soul's first consciousness of his presence through every stage of spiritual growth.

1:16. "*Ye shall be holy. For I am holy.*"

All members of the Church of Christ partake of the priestly function, in their way offer up spiritual sacrifices, and so must be holy. Compare chapter 2, verse 5.

1:17. "*If you call on him as Father.*"

The sequel shows that this attribute of Fatherhood is not thought of as excluding the idea of judgment, but gives assurance that the judgment will be one of the heart as well as of the head.

1:18. "*Redeemed.*"

This liberation is not so much from the penalty of an evil life as from the evil life itself.

1:19. "*With precious blood.*"

Remembering that the blood is the life, compare this with S. Matth. 20:28; S. Mark 10:45.

The minds of the disciples had been directed to the "blood" thus understood, as connected with the remission of sins; in what we know as the words of institution at the Last Supper (S. Matth. 26:28; S. Mark 14:24; S. Luke 22:20).

1:21. "*Who raised him from the dead.*"

The redemptive act was completed in the shedding of the precious blood, but the Resurrection and the glory of the Ascension were the foundation of man's confidence that the work had been completed.

1:22. "*Having purified your souls.*"

Freedom from sensual lust is the purity here implied, but it includes within its range freedom from all forms of selfishness.

1:23. "*God's living and abiding word.*"

This is more than any written revelation. It is far more than any preaching or teaching of the Gospel. It is more like what S. John tells us in the introduction to his Gospel.

S. Peter is thinking of a divine, eternal, creative, power working in and on the soul of man. "The word of the Lord," had thus come to the prophets of old. As the writer to the Hebrews tells us: "The word of God . . . is quick and powerful . . . a discerner of the thoughts and intents of the heart. In other words, God manifested speaks to the soul of man. Either the preached or the written word may be the instrument of this, but he may work independently of both, and is not to be identified with either.

2:4. "*Rejected, indeed, by men.*"

It was not the rulers of the Jews only, nor the Jews only as a nation, but mankind at large, by whom the head of the corner was rejected.

2:5. "*A holy priesthood.*"

As in the time of the patriarchs, as in the original ideal of Israel (Ex. 19:5), as in the vision of the future which floated before the eyes of Isaiah (61:6), so now in the

Church of Christ, there is to be no separate priesthood, in the Jewish sense of the word, nor are there to be identical functions. All are now to offer spiritual sacrifices as contrasted, with the burnt offerings of Jewish ritual. Compare Rom. 12: 1.

2: 5. "*Through Jesus Christ.*"

Here we have the sanction of the Church's use of this form of words in connection with all her acts of prayer and praise, and the implied truth that it is only through our union with Christ as the great High Priest and with his sacrifice we are able to share his priesthood and offer our own spiritual sacrifices acceptably to the Father.

2: 7. "*Unbelievers.*"

This means more than the mere absence of belief. It implies an active and deliberate resistance.

2: 8. "*Stumble at the word.*"

The "word," as before intimated, is the sum and substance of the Gospel and even more, that is, the power of God to salvation.

"*They were appointed to this.*"

It is a part of God's appointed order that the disobedient should stumble and be put to shame. Stumbling, however, is not at all identical with being irretrievably lost. Compare Rom. 9: 11.

2: 9. "*That you should make known.*"

We are not chosen for our own sakes as Israel was not. We are chosen to act as God's exponents to the world. On this point S. Peter and S. Paul are at one with each other, and with the old Jewish Prophets before them.

2 : 11. "*Fleshly desires.*"

The citizens of the heavenly Jerusalem must keep themselves from everything that tends to render them unfit for their true and abiding home.

2 : 12. "*They speak against you as evildoers.*"

Compare S. John 18 : 30. The disciple must not expect to be above his master. These words show the growth of a widespread feeling of dislike, showing itself in calumny.

"*Glorify God in the day of visitation.*"

Here is charity pure and simple. S. Peter anticipates "a day of visitation." But his hope is not that his enemies may be put to shame and perish, but that they may then glorify God by seeing how in the midst of all chaos and disorder the disciples of Christ were distinguished by works that were nobly done in calmness, obedience, and charity.

2 : 13. "*Be subject to every ordinance of man.*"

The disciples of Christ must submit to all lawfully constituted authority and in no way allow themselves to be suspected of illegal and disorderly conduct.

2 : 14. "*As sent by him.*"

The identity of thought here with Rom. 13 : 3, 4, shows us an interesting coincidence in the teaching of the two Apostles. Both alike recognize that even an imperfect and corrupt government works for a better good than lawless anarchy.

2 : 16. "*As free, and not using your freedom for a cloak of baseness.*"

Under the pretense of Christian freedom many a man

has become rude, overbearing, insolent, without regard to the courtesies and amenities of life. But that was not Christian. It was devilish. They but used their liberty as a cloak of baseness.

“License they mean when they cry liberty,” was true of the Apostle’s times as it is so often true of us to-day.

2:17. “*Honor all men.*”

This means exactly what it says. It does not mean honor *some men*. It means honor *all men*. Honor all men, whether rich or poor, whether high or low, whether exalted or degraded. He carries the image of God, no matter who or what kind of a man he may be for the time being. Honor, then, *all men*.

“*Love the brotherhood.*”

We are all brothers of one family, children of the same Father. Love as such.

2:19. “*Suffering wrongfully.*”

Natural impulse sanctions the burning indignation and desire to retaliate for a wrong done. Each party to a dispute thinks himself at the moment in the right. It is only by acting on the principle that the more he believes himself to be in the right the more it is his duty to submit patiently, a man can free himself from an endless entanglement of recriminations and retaliations.

2:21. “*For to this you were called.*”

The thoughts of the Apostle travel from the teaching of Christ which he had heard, to the life which he had witnessed. Here is the great law of Christian life learnt well by the early Christians. We “must through much tribulation enter the Kingdom of God” (Acts 14:22).

2:23. *Who, when he was reviled, did not revile again.*

Here is a reminder of Isaiah 53:7 and recalls many actual scenes in the life of our Lord.

3:1. *"In the same way, wives."*

It is interesting to note that as S. Peter here passes to the relation of husband and wife after treating of master and slave so Aristotle makes these two relations the main foundation stones of his system of politics "without a word."

A quiet demeanor and Christlike conduct will go a thousand times further to convert an unbeliever than pious talk and little genuine Christlike life.

3:3. *"The outward adorning of plaiting the hair."*

These words do not condemn the use of jewelry and attention to the color and style of dress, within the limits of simplicity and economy in comparison with one's means. They do, however, tend to minimize that form of personal adornment and bid women to trust not to them, but to moral and spiritual qualities, as elements of attractiveness.

3:4. *"Of great price."*

God's estimate of value differs from man's. His measure of our worth cannot be gauged by the standard which the world generally applies.

3:6. *"Like Sara obeyed Abraham."*

The sixth satire of Juvenal illustrates the need of such exhortations as this. The general corruption of the empire had extended itself to the life of the home. Not only had adultery and divorce become very common, but wives as a rule had thrown aside all sense of that reverence for

their husbands which the Apostle here indicates as essential to the holiness and happiness of married life.

“By doing good and not being afraid.”

The Christian wives of unbelieving husbands have much to bear from them. But they are in no way to be in terror. They are not to cower as if they expect a curse or a blow. Such a demeanor is certain to make matters worse. It is a tacit reproach. It but irritates and annoys. Be certain you are right, S. Peter, as it were, says here, and then go about your daily tasks with a cheerful countenance and without any fear.

“Whose daughters you became.”

The daughters of Sarah according to the flesh are here told that they only became her children in the true sense of that term when they reproduced her character. Compare Rom. 4:12.

3:7. *“Live with your wives according to knowledge.”*

The wife is not to be treated as a slave, a concubine, nor as a mistress of the house, alone. She is a helpmeet in the daily toil of life, a sharer in its higher hopes and duties, the mother of children to be tenderly and wisely brought up in the nurture and admonition of the Lord.

3:9. *“Not rendering evil for evil.”*

This clause forbids retaliation in act as what follows forbids retaliation in words.

“For to this you were called.”

God blesses so we must bless. He forgives so we must forgive. Vindictiveness in any form is at variance with the conditions on which our inheritance is to come to us and so involves its certain failure.

3: 15. "*Always ready with an answer.*"

The disciples of Christ are not to take refuge in a silence to which fear might prompt. They are to be ready with a defence, a vindication of their faith and hope. And this answer is to be given, not in a tone of threatening defiance, but in meekness, whether the questions are put by an official or a private person. For the truth should not be made to suffer through any infirmities in its defenders. The spirit of reverential awe toward God is the best safeguard against such infirmities.

3: 16. "*A good conscience.*"

No skill of speech will alone do the work of the Christian apologist. His life must be in entire accord with his professions.

3: 18. "*Christ suffered.*"

Compare Hebrews 9: 26: 28, and 10: 6, 8, 18, 26.

"*Endued with life in the Spirit.*"

We have here an antithesis, like that of Rom. 1: 3, 4 and 1 S. Tim. 3: 16.

3: 19. "*In this also he went and preached to the spirits in prison.*"

"In this," means in his human spirit as distinct from the flesh Christ who had preached to men living on the earth now went and preached to the spirits existing separated from the flesh. As S. Paul puts it, Christ "descended first into the lower parts of the earth," that is, into the region which the current belief of the time recognized as the abode of the disembodied spirits of the dead (Eph. 4: 9). And so when S. Peter tells us Christ "went and preached to the spirits in prison," he means to tell us he went to Hades and proclaimed the good news of man's

salvation to the disembodied spirits there just as he had done while here on earth. Compare S. Matt. 4:23:

3:20. "*Who were once disobedient.*"

The range of our Lord's preaching in Hades seems here to be confined to narrow limits. Why this is so we are not told. What was the result is not dwelt upon. The mere fact is mentioned. And many have been the conjectures as to the meaning of the fact. As a matter of history it is known that the article in the creed which tells us Christ "descended into hell" was first put in the Apostles' creed when there was a widespread belief, based mostly on this text, that the purpose of Christ's descent into Hades was to liberate its prisoners. He emptied the prison house, that tradition tells us, he set the captives free, and he raised the cross in the midst of Hades, that there also it might proclaim salvation.

"In which few, that is eight souls were saved by means of the water."

S. Peter sees in the very judgment which swept away so many that which brought deliverance to others. Yet but few were thus saved. And now also comparatively speaking, but few are in the way of salvation. Yet in the thought of the long-suffering of God, the complement to this thought is brought out. God is not willing that any shall finally perish.

3:21. "*The counterpart of which now saves us.*"

At first we may not recognize the likeness between the flood which destroyed the world and baptism as a saving ordinance. Yet the deluge only destroyed the evil and gave the human race a fresh start under new and better conditions. And when we take the previous verse into

consideration the flood seems to S. Peter's mind, even to those who perished in it, not merely an instrument of destruction, but an instrument by which even the souls of the disobedient were placed in a position where they were not shut out from the pitying love of the Father who there also did not "will that any should perish."

"Not the putting away of the filth of the flesh."

Christian baptism is far more than an external rite or washing. Of and in itself the outward form is nothing. We can never wash away sin by a mere outward act. The saving power of baptism varies with the activity and purity of the moral consciousness of the baptized.

"Through the Resurrection of Jesus Christ."

Compare Rom. 6:4, 5; Rev. 1:18.

3:22. *"Who has gone into heaven."*

Compare 1 Tim. 3:16; Rom. 10:9; Eph. 4:9.

If there was a real ascension into heaven, there was also a real descent into Hades. S. Peter seems to echo the words of S. Paul in Eph. 4:9 above referred to.

4:1. *"For he who has suffered in the flesh has ceased from sin."*

It is a general law of the spiritual life that the very act of suffering in the mind of Christ and for him so strengthens the power of will and faith that the sufferer is by that very fact delivered from the life in which sin is dominant. Rom 7:7-11.

4:5. *"They shall give account."*

Compare S. Luke 16:2; 1 Cor. 4:5.

The thought of the final judgment should be to all men a motive for patience and courage under false accusations and unjust judgments of men.

4:6. "*For this purpose was the good news preached even to the dead.*"

Of some of the dead our Lord himself had taught S. Peter that if they had seen the wonderful works which he had done they would have repented (Matth. 11:21). Here he tells us that opportunity has been given.

"That they may be judged indeed in the flesh, etc."

The thought here is very much like that of S. Paul in 1 Cor. 5:5 and 11:32.

Following the ideas of analogy and continuity, the Apostle here tells us that death does not change the nature and purpose of the divine judgment. The dead had the good news of salvation preached to them that they might be judged by a judgment which is remedial as well as penal. They were judged by the same law as that by which all men are judged, that is according to their deeds. But the purpose of that judgment, like the judgments which come on men in this life, is to rescue them from a final condemnation.

4:7. "*The end of everything is at hand.*"

The times in which the Apostles lived was to them "the last times" (1. S. Tim. 4:1; 1 S. John 2:18).

The end of all they had lived in, the end of one great dispensation of the Father's inscrutable Providence came with the preaching of the Apostles and the destruction of Jerusalem.

4:8. "*Being hearty and earnest in your love.*"

A hearty and earnest love is the greatest of all marks of a true Christ-like spirit according to S. Peter, as it is with S. John and S. Paul. Compare 1 Cor. 13 and S. John's Epistles.

"Love covers a multitude of sins."

Love covers, that is, forgives the sins of others and does not expose them. Compare Prov. 10 : 12. This meaning, however, need not exclude the other suggested by S. James 5 : 20. Compare also Luke 7 : 47. With such a double meaning the text reminds one in its width of that well known saying handed down to us by the greatest of all Englishmen when he writes :

"The quality of mercy—is twice blest.

It blesses him that gives and him that takes."

4 : 9. *Ministering as good stewards."*

We cannot too often be reminded that we are but stewards, not possessors, of what God has given us in our material and spiritual life. Compare 1 Cor. 4 : 1 ; Tit 1 : 7 ; S. Luke 12 : 42 ; 16 : 1-12.

4 : 11. *"That in everything God may be praised."*

Compare S. Matth. 5 : 16 ; 1 Cor. 10 : 31.

This is naturally followed by an ascription of praise in the manner of S. Paul.

4 : 12. *"Do not be astonished at the fiery trial."*

All those who wish to live religiously in Christ Jesus will be persecuted. Acts 14 : 22 ; 2 Tim. 3 : 12.

This is the leading purpose and character of suffering. It tries our faith. The faith which endures is the stronger and purer for the process.

4 : 13. *"Rejoice."*

Compare S. Matth. 5 : 12.

When S. Peter first heard such thoughts from the Master he no doubt himself was astonished. But since that time he has tried and proved the truth of them.

4:14. "*If you are reproached with the name of Christ.*"

In chapter 3:14 we found an echo of the beatitude in S. Matth. 5:10. Here we have the counterpart of the more personal "for my sake" in S. Matth. 5:11.

4:15. "*For let none of you suffer as a murderer.*"

Here is a reference to a tendency more or less prevalent in all times of persecution, whether of Christians by the heathen, or of one body of Christians by another, that is, an altogether false idea which leads men to pose as martyrs when they ought rather to be classed with ordinary criminals and to be treated and thought of only as such.

4:17. "*What shall be the end of those?*"

Compare Rom. 11:21; Jeremiah, 25:29; 49:12; Ezekiel, 9:6.

4:18. "*And if the good man is scarcely saved.*"

A time of great tribulation was coming on the earth. At that time, but for the sake of the chosen ones no flesh should be saved. S. Matth. 24:22.

4:19. "*So let those who are suffering according to the will of God.*"

Pain and persecution really work out the Father's will in us. They are permitted by him for this purpose and they are controlled by him. He allows nothing to come upon us greater than we can bear and profit by. His grace is always sufficient for us. His will is always good and loving. He plans and executes in us only our completeness in Him in perfect holiness. 1 Thess. 4:3.

5:1. "*Who am a fellow elder.*"

The apostle puts himself on a level with the elders to

whom he is writing. There is no taint of condescension here. There is not the least intimation of superiority of rank or of personal authority.

5:2. "*Tend the flock of God.*"

Compare S. John 21:16; Acts 20:28; 9:7. The shepherds' duties had from a very early time been a parable of that of rulers and teachers. Psalm 78:70, 71.

In the Old Testament the shepherds of the people were always the civil rulers of the nation. In the New Testament on the other hand the shepherd of the flock is its spiritual guide and teacher.

"*Nor yet for sordid gain.*"

Even in the troubled times in which S. Peter wrote there was enough wealth in the Church to make the priest's office a lucrative one. For baser natures there was the temptation of using spiritual influence for secular ends. Like the Pharisees before them they had the opportunity to devour widows' houses (1 Matth. 23:14). They could "lead captive silly women" (2 Tim. 3:6; Titus 1:11). The calling of a Presbyter might be made as disreputable an occupation as any on the face of the earth.

5:3. "*Nor as lording it over the charge allotted you.*"

The love of power for the sake of power is as great a hindrance to true pastoral work as avarice. The whole history of the Church shows how fatally it has worked on souls which had conquered or had never known the baser temptation. See S. Matth. 20:25-28; S. Luke 22:24-26; 2 Cor. 12:20.

"*Examples to the flock.*"

The influence of example is more powerful than any authority, and to attain that influence is the best safeguard against the abuse of power.

5:6. "*In due time.*"

S. Peter does not say that the exaltation of victory will come in this life. He does not say it will not come till the Resurrection. With the full assurance of a genuine living faith he is content to leave "the times and the seasons in the Father's hands." It should be the same with us.

5:7. "*Throwing all your anxiety on him.*"

Compare S. Matth. 13:22; Luke 8:14; 21:34. Our anxiety is to be swallowed up by our trust in the loving Providence of the Father.

5:9. "*The same sufferings are being accomplished in your brothers.*"

We are not alone in our sufferings. Far and near are comrades of ours fighting the same battles and enduring the same afflictions. The realization of such a thought cheers us and helps us very materially in our effort to endure to the end.

5:10. "*Will himself restore, establish, strengthen you.*"

Compare S. Matth. 10:24, 25, S. Luke 6:40; 1 Cor. 1:10; 2 Thess. 2:17; 3:3; S. Matth. 7:25; S. Luke 6:48; 1 Cor. 3:11.

5:12. "*By Silvanus our faithful brother.*"

Silvanus here mentioned by S. Peter has been identified with Silas mentioned in Acts 15:22, 32, 40, with the Silvanus of 1 Thess. 1:1, 2; 2 Cor. 1:19.

"*This is the true grace of God.*"

S. Peter, the Apostle of the Circumcision here bears witness to the genuineness of the teaching of S. Paul the Apostle of the Gentiles. For it is to be kept in mind the

churches in the region to which this letter goes were founded by S. Paul. So now, as when he and S. John and S. James gave to Paul and Barnabas the right hand of fellowship (Gal. 2:9), S. Peter recognizes "the grace of God" which had been given to them and through them.

5:13. "*She who is in Babylon.*"

From whom this salutation comes is not definitely known. Some think it means the church in Babylon, some think it was S. Peter's wife or some other prominent member of the church there.

The Babylon referred to has been thought to be the apocalyptic Babylon of S. John's Revelation, that is Rome. But more recent commentators think it is Babylon on the Euphrates.

5:14. "*Salute each other with a kiss of love.*"

Compare Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12.

The separation of the sexes when the church met for worship, which was probably inherited from the Jewish synagogue, was a safeguard against the scandal which the practise might otherwise have occasioned. In the thirteenth century, when the sexes were no longer separated, the practice was discontinued.

II. S. PETER—NOTES.

1 : 1. "*Through the fairness of our God.*"

There is no "respect of persons" with our God. Compare Acts 10 : 44 ; 15 : 8, 9.

1 : 5. "*Knowledge.*"

This means the moral discernment of those who understand what the will of the Lord is, Eph. 5 : 17 ; of those who have their senses exercised to distinguish between good and evil, Heb. 5 : 14. This kind of knowledge is to be gained only by the practice of virtue.

1 : 9. "*For he who has not these is blind.*"

We are to pass on from one attainment in the divine calling to another, for if we do not do so we sink back of necessity into a want of power to see even the first principles of the Kingdom of God.

"*Short-sighted.*"

The man in this condition of his spiritual life sees only what is near at hand, the allurements and provocations that spring from the lower man in him. He has lost the power to see the far-off things of eternal life.

1 : 10. "*To make your calling and selection sure.*"

Compare 1 S. Peter 1 : 2 ; 2 : 21 ; and notes on them.

1:19. "*Till the day dawns and the day star rises in your hearts.*"

In S. Paul's thought the "day" is identical with the coming of the Lord as an objective fact; the close of the world's night of ignorance and moral darkness. Here the addition of the words "and the day star rises in your hearts" fixes its meaning as in some sense subjective. The words point to a direct manifestation of Christ to the soul of the believer as being higher than the "prophetic word," as that in its turn had been higher than the attestation of the visible glory and the voice from heaven. Compare 1 S. Peter 2:9; S. Luke 1:78.

1:20. "*No prophecy of Scripture comes from private interpretation.*"

The Apostle here calls on men to give heed to the prophetic word on the ground that no prophecy authenticated as such as being recognized as part of the Old or New Testament comes by the prophet's own interpretation of the facts with which he has to deal. It is borne to him from that which is, in the truest sense of the word, an inspiration.

1:21. "*By the will of man.*"

Compare S. John 1:13.

"*Men spoke from God being moved by the Holy Spirit.*"

These words assert in the fullest sense the inspiration of all true prophets. Their work does not originate in their own will. The mode and degree of their inspiration, however, and its relation to the prophet's co-operating will and previous habits of thought are left undefined.

2:1. "*But false prophets came also among the people.*"

The section of the Epistle which now opens was either

taken to a great extent from S. Jude, or S. Jude was taken from it, or both were taken from a common source.

The warning against false prophets here given is to be compared with S. Matth. 7:22; 24:24; 1 S. John 4:1.

“Denying even the Master who bought them.”

No words could better assert the truth that the redemption with the precious blood of Christ was universal in its range than these. The great sin of these teachers was that they would not recognize their position as redeemed men which of right belonged to them.

The denial referred to may be either a formal rejection of Christ as the Son of God, like that referred to in 1 John 2:22, 23 or to a more practical denial shown forth in base and godless lives.

2:3. *“With covetousness they shall with feigned words make merchandise of you.”*

This greed of gain, found in strange union with high flown claims to a higher knowledge and holiness than that of other men seems to have been one of the chief features of the Apostolic age. Our own times are very much like it.

2:4. *“Cast them into Tartarus.”*

The use of a word so closely bound up with the associations of Greek mythology is a phenomenon absolutely unique in the New Testament.

2:6. *“Having made them an example.”*

S. Peter does not see in the supernatural destruction of the cities of the plain an exception to the normal order of the Divine government. It was rather a pattern instance of the judgment sure to fall, sooner or later, on all who were guilty of like sins.

Compare 1 S. Peter 3:20; S. Luke 17:26-29; Isaiah 1:9, 10; Ezek 16:48-56.

2:13. "*Luxuriating in their love feasts while they feast with you.*"

The love feasts of the early Christians were a kind of social club feast, at first, perhaps connected in time and place with the Lord's Supper, but afterwards first distinguished and then divided from it. They were a witness of the new brotherhood in which the conventional distinctions of society were suspended, and rich and poor met together with the distinct recognition of the fact that the Lord is the maker of them both.

Disorders connected with them led to their discontinuance. 1 Cor 11:21 as well as the present text show the beginning of these disorders at a very early period.

2:19. "*Promising them liberty while they themselves are slaves of corruption.*"

The Council of Jerusalem had imposed restraints alike on participation in idolatrous feasts and on sins of impurity (Acts 15:29). S. Peter here refers to those who are treating that Council's rulings with disdain. Compare 1 Cor. 8:9; 10:23.

2:22. "*It has happened to them according to the true proverb.*"

Stress is laid on the fact that there had been a real change. Those who after baptism returned to the impurity they had renounced, were in the Apostle's eyes, no better than the unclean beasts. Compare S. Matth. 7:6.

3:1. "*This is now, beloved, the second letter.*"

A new section of the epistle opens.

The thoughts of the Apostle now turns to mockers who make merry at the delay of the coming of the Lord.

3:3. "*Following their own desires.*"

The habit of self-indulgence is always the natural parent of the cynical and scoffing sneer.

3:4. "*Where is the promise of his coming?*"

S. Paul had written time and again as if he expected to be living on the earth when the Judge of all the earth should finally come (1 Thess. 4:15; 1 Cor. 15:51; 2 Cor. 5:4), and yet he had not come, so some men began to think the coming was a delusion.

"*Fell asleep.*"

Compare S. John 11:11; 1 Cor. 11:30.

In Christian language the old idea of death as a sleep is perpetuated in the term "cemetery"—sleeping-place, as applied to the burial of the dead.

3:6. "*The world * * * perished.*"

This word carries with it not simply the idea of destruction pure and simple, but rather that of a change, or breaking up of an old order, by which a new and higher order is introduced.

The seed thrown on the ground decays and dies, but that is the very condition by which alone the new life germinates and starts afresh in the circle of its being.

3:7. "*Stored up for fire.*"

Compare S. Mark 9:49 and note on it.

3:8. "*One day is * * * as a thousand years.*"

A day may be as important with results for the spiritual history of mankind or of an individual soul as great as those of a millennium. The period of a millennium may be but as a day in the evolution of the great purposes of God.

3:14. "*Go to work earnestly.*"

Here is seen a trace of our Lord's words in S. Matth. 24:46.

3:15. "*The longsuffering of our Lord is salvation.*"

Men were impatient and considered the longsuffering of God as tardiness in the fulfilment of his promises. The true way of looking at it was to see in it the working out of his plan of salvation.

"*Our beloved brother Paul.*"

These words imply a full recognition of S. Paul's work as a brother in the Apostleship. Compare 1 S. Peter 5:12 and note on it. See also 1 Thess. 4:5 and 2 Thess. 2. These latter were written when Silvanus was with S. Paul. Compare also Eph. 1:4; 2:7; 3:9-11; Col. 1:20.

3:16. "*As they do also the other Scriptures.*"

Few passages are more important than this in its bearing on the growth of the canon of the New Testament. It shows that the distinctive term of honor used of the books of the Old Testament was applied without reserve to S. Paul's writings.

3:18. "*But grow in grace and knowledge.*"

Here, as in chapter one, five, stress is laid on knowledge as an element of growth, partly as essential to completeness in the Christian life, partly, also, perhaps, in the reference to the knowledge falsely so called (1 Tim. 6:20).

S. JUDE—NOTES.

1:1. "*Jude.*"

S. Jude, the writer of this letter, was a brother of S. James the writer of the letter bearing that name.

"*Beloved of God.*"

Compare 1 Cor. 16:19; Philippians 4:4.

1:3. "*To contend earnestly for the faith which was once for all delivered.*"

Compare for the word "contend," Col. 1:29; 4:12.

The expression here used finds a close parallel in the "striving together for the faith" of Phil. 1:27.

Faith is obviously to be taken in its objective sense, as being the belief of the Church universal. This 'faith' was first of all imparted orally to every convert and took its place among the traditions of the Church (2 Thess. 2:15; 3:6), the *noble deposit*, "the good thing committed to their trust," which all pastors and teachers were to watch over and to pass on to others (2 Tim. 1:14), identical with the "form of sound words" (2 Tim. 1:13).

In the words which describe the "mystery of godliness" (1 Tim. 3:16), and in "faithful sayings" of the Pastoral Epistles (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11; Titus 3:8), we have probably portions of this traditional faith.

It was now imperiled by teachers who denied it, both in their teaching and in their life, and it was necessary for men like S. Jude and the other New Testament writers to redouble their efforts to maintain it unimpaired.

1 : 4. “ *Turning the grace of God into lasciviousness.*”

This description agrees with that in 2 S. Peter 2 : 18, 19. See note on that text. Under the pretence of magnifying the grace of God (Rom. 6 : 1), such men, under the guise of Christian liberty, led base and licentious lives.

Compare 1 Cor. 6 : 9-18 ; 2 Peter 2 : 2 : 1 S. John 3 : 7-10.

1 : 6. “ *Angels who did not keep their own principality.*”

See 2 Peter 2 : 4 and note.

“ *Left their proper habitation.*”

This seems to imply such a descent from the region of heaven to that of earth as that referred to in the language of Genesis 6 : 2.

“ *He has kept in perpetual bonds under darkness.*”

S. Jude's language like that of S. Peter in his second epistle, chapter two, follows the traditions of the book of Enoch. The resemblance between this tradition, that of the Zoroastrian legend of the fall of Ahriman and his angels, and that of the punishment of the Titans by Zeus in the mythology of Hesiod, shows the widespread currency of the belief referred to.

1 : 7. “ *Gone after strange flesh.*”

Moral and physical impurity, and not simply or chiefly pride, as in the mediæval traditions of Caedmon and Milton, is here shown to be the leading feature of the fall of the angels.

1 : 10. "*But these revile whatever they do not know.*"

Compare Col. 2 : 18.

"*What they understand naturally like the creatures without reason.*"

Here is a reference to the natural impulses of sensual desire which the false teachers referred to understood all too well, but which they perverted either to the mere gratification of lust, or to that gratification in a way contrary to the laws of nature.

Compare Rom. 1 : 26-27.

1 : 11. "*They went in the way of Cain.*"

Lust is hard by hate. Such false teachers, therefore, as just referred to, must of necessity become murderous and malignant as well as sensual.

1 : 12. "*These are they who are hidden rocks in your love feasts.*"

See 2 Peter 2 : 13 and note.

"*Feed themselves.*"

These teachers of impurity, instead of submitting themselves to the true pastors of the Church, came in like the false shepherds of Ezek. 34, 1, 2, 8, 10, to feed themselves, that is, to indulge their own lusts in defiance of authority.

1 : 13. "*Wandering stars.*"

These false teachers are like comets or shooting stars, whose irregular appearance startles and terrifies men, and then they vanish into darkness. Such is the parable of the short-lived fame and baleful influence of the false teachers whom S. Jude has in view. They, too, were drifting away into eternal darkness.

1 : 14. "*To these also Enoch, . . . prophesied.*"

The words which follow are almost a verbal quotation from the Book of Enoch.

1:16. "*Admiring persons.*"

Compare S. James 2:1; Gal. 2:6; S. Matth. 22:16.

The phrase occurs in the Septuagint, Gen. 19:21; Lev. 19:15. The temper characterized is that which fawns as in wondering admiration on the great, while all the time the flatterer is simply seeking what profit he can get out of him whom he flatters.

1:18. "*There will be mockers.*"

See 2 Peter 3:3 and note.

1:19. "*These are they who make separations.*"

The false teachers and mockers spoken of drew lines of separation which Christ did not draw. They claimed for themselves a higher Christian knowledge than the ordinary brother. See 2 S. Peter 2:19 and note. They lost sight of the unity of Christ's Church and preferred the position of a sect or party. In doing this they united the exclusiveness of the Pharisees with the sensuous unbelief of the Sadducees.

1:20. "*Praying in the Holy Spirit.*"

The thought here given expression to corresponds with S. Paul's language in Rom. 8:26 and the almost identical phraseology of 1 Cor. 14:15. What is meant is the ecstatic outpouring of prayer in which the words of the worshipper seem to come directly from the Spirit who "helps our weakness" and "makes intercession for us," it may be in articulate speech, it may be, in "groanings which cannot be uttered." Rom. 8:26.

1:25. "*To the only God our Saviour.*"

Compare 1 Tim. 1:13.

The Father, no less than the Son was thought of by S. Peter as well as by S. Paul as the Saviour and preserver of all men.

S. JAMES—NOTES.

The contents of the epistle of S. James have well been called the wisdom of S. James. For no book of the New Testament, not even excepting S. Matthew's Gospel, has such an exclusive savor of the old Hebrew wisdom literature.

The epistle as a whole seems to divide itself naturally into five main divisions, and these again into two each, one of which is less rhythmic and shows the traces far less distinctly of parallelism, while that which follows has both of these to a more marked extent.

The first chapter begins thus with little rhythm and parallelism and then at verse nine rises more surely to both.

I : 1. "*To the twelve tribes.*"

At the time this letter was written, Judah and Benjamin had to a great extent returned to the Holy Land from their captivity, though great numbers of both tribes were living in various parts of the world. The remaining ten had lost their tribal distinctions and have long since perished from all historical record.

Long before the destruction of Jerusalem Jewish colonists were found in many parts of Europe as well as Asia and suffered from time to time through the persecutions of their enemies. But even where they suffered most they sprang again from the same undying stock, however much it had been hewn by the sword, or burnt by the fire.

1 : 2. "*Consider it all joy,*" etc.

The apostle is following the same line of thought as that expressed in Heb. 5 : 14. By use our senses may be exercised to the discernment of good and evil. The graces of God given to the soul grow and enlarge on the same principle as the powers of body and mind. If, then, they are allowed to go without exercise they must of necessity at length decay and die. For just as the veteran who has learned to face habitual danger as a duty is more trustworthy than a raw recruit, so it is with the Christian soldier in his spiritual warfare. In the words of S. Paul (2 Tim. 2 : 3), he must "endure hardness." It is only thus he can become strong in the strength which God supplies. Innocence that has never been tried is beautiful to look upon. But there is a higher stage of the same virtue,—purity won by long and often bitter conflict with the powers of darkness and of death.

Temptation is not sin.

You cannot, the old German divine tells us, you cannot prevent the birds flying over your heads, but you can prevent their making nests there.

1 : 4. "*Let endurance have its perfect work.*"

The grace of endurance will not come to its full beauty in an hour. Emotion and sentiment have their place in the beginning of a Christian career, but that is not to be the end of the matter. Until we have won life by endurance the perfect work of God is not worked out in us.

1 : 6. "*Without any doubts.*"

Here S. James re-echoes the words of our Lord to his wondering disciples as they looked at the withering fig tree. (S. Matth. 21 : 21).

Faith, in the beginning, is the gift of God, but it is ours

to tend it and use it with love and zeal or its precious faculties will soon be gone.

1 : 9. "*Let the lowly brother.*"

Willingness for Christ's service, whether it is great or little, is the right condition of mind for all disciples. Pleasure is naturally felt by most at the prospect of a rise in the world. But there are some fine spirits who fain would shrink from anything like exaltation. To these the kindly apostle writes that they may take heart and not fear the greater dangers which of necessity go with a higher call.

1 : 10. "*And the rich in his humiliation.*"

God puts down one and raises up another. Psalm 75 : 7. This seems to be the suggestion of this passage, while it further suggests that the poorest may be "rich toward God," and the rich may be very poor in his sight. Compare Rev. 2 : 9 : 3 : 17.

1 : 11. "*The sun rises with the scorching heat.*"

Compare Isaiah 40 : 6-8.

"All flesh is grass":

And all the goodliness thereof is as the flower of the field.

The grass withereth,

The flower fadeth :

Because the Spirit of the Lord bloweth upon it.

Surely the people is grass.

The grass withereth ;

The flower fadeth,

But the word of our God shall stand forever."

"*In this way, too, will the rich man fade away.*" It is not the rich brother who is to fade away in his goings. It is those who put their trust in riches (S. Mark 10 : 24). Even money wrongly gotten can be used by him who has turned from his evil ways to make friends who will receive him into the eternal tents (S. Luke, 16 : 9).

The rich will indeed perish in their journeyings for the sake of gain. We of these latter days as well as the rich Jews to whom these words were first addressed need the same plain reminder.

1 : 12. "*Blessed is the man who endures temptation.*"

The apostle links this blessing with those of our Lord in the Sermon on the Mount. S. Matth. 5 : 3-11.

1 : 13. "*Let no one say when he is tempted.*"

The true Christian neither gives way to sin that grace may abound (Rom. 6 : 1), nor does he think for a moment that God and so power invincible is drawing him from the good.

Our Christian heritage teaches us better things than that. It tells us, all things are working together for our good. Good will triumph at last. Yet we are at the same time taught humility and watchfulness over the evil within and without us.

"*He tempts no one.*"

Our God permits temptation, but he himself does not tempt the children of men. He permits them that by them we may be strengthened, if we will, for his greater service. Here is the Christian conflict and the secret of God's ways with men.

1 : 14. "*Each one is tempted,*" etc.

No power of hell can force its way into the heart of man without his own consent. Only by a man's own treason can the enemy of his soul enter in and reign there.

1 : 15. "*Then the desire, when it has conceived.*"

The effect of sin is death. The sinful act is mortal. The result is inevitable. As poison to the body so is sin to the soul. There are antidotes to both, but they must be given in time. The door of mercy does not stand open forever, nor can the fountain opened for sin and unclean-

ness (Zech. 13 : 1) flow on without end. For, as the wisdom of God in Prov. 2 : 24-26 says, I have called and ye refused. Yes, as S. Paul puts it (Rom. 6 : 23) : "The wages of sin is death."

1 : 16. "*Do not be deceived.*"

S. James the Wise has been dwelling on the negative side of the Father's character. He now turns to the features of the positive side.

1 : 17. "*Every good giving and every perfect gift,*"

This beautiful sentence, more musical still in the Greek, is thought to be a fragment of some Christian hymn. Compare 1 Cor. 12 : 4.

"*With whom can be no variation.*"

There are changes of the heavenly bodies and eclipses of one or another, but there is no such variation with God. Compare Malachi 3 : 6.

"1 : 18. "*He brought us forth by the word of truth.*"

There is a greater witness to God's goodness than that which is written on the dome of heaven. It is the regeneration of man. The old creation was "by the Word" (S. John 1 : 3, 10.) The new is by him also. So tenderly is this declared that a maternal phrase is used,—brought forth. And even though a woman may forget her son (Isaiah 49 : 15), yet will he never leave us nor forsake us (Hebr. 13 : 5).

1 : 20. "*The wrath of man does not work the goodness of God.*"

This warning needs to be sounded in the ears of Christians to-day as ever of yore. We are not less apt than Jonah of old to say quickly and in self-excuse, "I do well to be angry."

Many a holy work of Church and home has been hin-

dered and destroyed in this way ! And if these golden words of the first Bishop of Jerusalem had been heeded there never would have been a page of her long history blotted with the blood of a religious war.

1 : 21. “ *The implanted word which is able to save your souls.*”

The idea of salvation here conveyed is so potentially and not actually. Tended and cared for, it will grow into a tree of life, whose fruit will heal the wounds of sin. So the growth of this plant of God is largely in the hands of each individual soul of man.

The highest conception of God to the Greek mind was the idea of intellectual sufficiency and contemplation. The Oriental strives for extinction and nothingness. But the Christian is given the sure and abiding hope of the glorified body, the enlightened soul and the perfected spirit working the will and praise of its Maker and Redeemer forever.

1 : 22. “ *Doers of the word.*”

No acquaintance with the Bible apart from the practise of its precepts will avail the Christian any more than it did the Jew.

Compare Rom. 2 : 13.

1 : 25. “ *This man will be blessed in his doing.*”

Here again we have a reminder of the Beatitudes and the close of that sermon of which they are the beginning. The blessedness of this humbly active Christian is like that of the wise man there spoken of (S. Matth. 7 : 24-25).

1 : 26. “ *If any one thinks he is religious while he does not bridle his tongue.*”

The first mark of true religion is gentleness of tongue, just as the contrary, blasphemy, is the worst sin of all.

1:27. "*Pure religion. . . . is this,*" etc.

Here is the double proof of the perfect life of holiness whose savor is a perpetual incense before the Throne of God. The help afforded the helpless is the first of the two requirements, and it often is a means to bring about the second, that is, that spotless condition of holiness which marks, and will ever mark, the true follower of the Lord Jesus.

Compare S. Matth. 25:40.

2:1. "*My brothers, do not hold the faith. . . . with respect of persons.*"

Compare S. Jude, verse 16.

The lesson here taught is distinctly addressed to believers, and its severity is the greater because of the Apostle's unhappy consciousness of its need. What might be endurable in a heathen or a Jew cannot be tolerated for an instant in a professed follower of the lowly Jesus. And this seems to be a further reason for the indignant expostulation and condemnation of verse 14.

Compare 2 Cor. 8:9; Phil. 2:4-7.

Were these fundamental facts of the Christian faith believed in at that time? Are they now? Why then such folly and shame as acceptance of outward appearances according to the dictates of the world's fashionable society?

The true Spirit of Christ does not lead us to contempt for even earthly dignities such as is affected by some of his ignorant followers. For true reverence and submission to constituted authority are in no way condemned by such passages of Scripture as this. Yet the undue excess of these is condemned. The preference for vulgar wealth, the worship of success of and in itself is nothing more nor less than the basest kind of idolatry.

2:5. "*Did not God choose those who are poor.*"

Compare S. Luke 6:20.

The way to the Kingdom of God is nearer and less cumbered for the poor than for the rich. The trials and troubles of the poor have a tendency to keep them humble and to lead them to look to God for aid in their need and so to become "poor in spirit" (S. Matth. 6:3).

2:6. "*Do not the rich oppress you?*"

This refers to the rich as a class. Not every individual is meant. It refers to those who trust in their riches (S. Mark 10:24), who make them a power for evil instead of for good.

2:11. "*For he who said.*"

Everybody has favorite vices and indulgences, and most men.

"Compound for sins they have a mind to

By damning those they're not inclined to;
and they forget the same Lawgiver has laid his restrictions
on every sort and kind.

2:13. "*For judgment is without mercy to him who has showed no mercy.*"

Here again are echoes of our Lord's words in S. Matth. 6:1, 2, etc., and a reference to the thought of his parable of the Unjust Steward in S. Matth. 18:21-35.

Those who have no pity are themselves wretched cowards. They can be moved by fear when they cannot be by love.

"*Mercy glories over judgment.*"

Compare S. Matth. 9:13.

2:14. "*If any one says he has faith but has no works.*"

Faith must be embodied in acts. The two cannot be separated. S. James here warns us against the delusive notion that it is enough for men to have religious emo-

tions, to talk religious language, to have so called religious knowledge, and to profess the regulation religious belief, without the habitual practise of religious duties implied in a true love of God and man, and the daily devotion of a pure and noble individual life.

Here we have the recurring thought dwelt on and used as a sort of refrain: "Can faith without works save a man?" This idea is so brought out that the whole piece from verse 14 to 26 is divided into three parts, each part forming a regular envelope stanza.

2 : 19. "*The demons.*" See note on 3 : 15.

3 : 1. "*The greater judgment.*"

Not one of us lives to himself nor dies to himself (Rom. 14 : 7). If this is true of the ordinary man, how much more is it true of those who attempt to teach others. "Who is sufficient for these things?" (2 Cor. 2 : 6).

Do not let every man set himself up to be a teacher.

3 : 2. "*In many things we all offend.*"

Humble indeed was the holy mind of S. James. But this confession of error uplifts him in all right appreciation. It is the very weaknesses of Peter and Paul and James which endear them to us. It is by these we know assuredly that they were "men of like passions" with ourselves (Acts 14 : 15), and that where they succeeded, we, by the like grace of God, may also win the crown.

3 : 2. "*A perfect man.*"

Control over one's tongue does not in itself constitute perfection, but it is a crucial test indicating whether one has attained to it.

"*The whole body.*"

This phrase is used to sum up the aggregate of all the temptations which come to us through the avenues of sense.

3:3. "*We put the horses' bridles into their mouths.*"

The thought of man's power over brute creatures and natural forces, and of his weakness in the far greater sphere of self-control, suggests the striking and graphic parallel in one of the choruses of Sophocles' *Antigone*:

"Many the wonders of earth,
But none more so than man.
E'en he across the sea
White with the wintry blast
Goes sailing on between
The billows that surge round.

* * * * *

Of mountain-ranging beast and that
Of plain is he the master by
His wiles. With neck-encircling yoke
The shaggy-maned horse
And mountain bull he decks" (332-350).
And another passage (*Antigone* 475):

"So I have seen
Quite high-strung horses broken in with a
Small bit."

3:5. *How great a forest a little fire kindles.*"

This image is constantly recurring in poetry ancient and modern. S. James seems to have been thinking of the wrapping of some vast forest in flame by the falling of a single spark of fire among its dead leaves.

So Homer sings:

"As when a spark scarce seen will set ablaze
The illimitable forest." *Iliad*, 2: 455.

And Virgil:

"And wraps the forest in a robe of flame."

3 : 6. “ *Is ever being set on fire itself by gehenna.*”

S. James does not shrink from tracing sins of speech to their source. The fire of man's wrath is kindled from beneath as the fire that cleanses is kindled from above.

Gehenna, it is to be remembered, is a Hebrew word for the place of torment. The plain English of it is valley of Hinnom. It does not answer to the Greek word Hades, which means the place of departed spirits, but to the Greek word Tartarus, the symbol to them of the dread penalties of evil. Compare S. Matth. 5 : 22 ; S. Mark 9 : 43.

3 : 14. “ *Do not glory.*”

Do not glory over any one.

This was likely to be the besetting sin of the party of the Circumcision in relation to the heathen converts and so was checked by S. James just as afterwards, when the prospect of the rejection of Israel was becoming a certainty, it became in its turn the sin of the heathen converts, and was then checked by S. Paul (Rom 11 : 18).

3 : 13-18. Here is an envelope stanza on true wisdom.

3 : 15. “ *Demon-like.*”

This epithet does not state that the false wisdom comes from the devil, it is to be noticed, but that it was *demon-like*, that is, partakes of the nature of the demons or unclean spirits who, as in the Gospels are represented as possessing the souls of men and reducing them to the level of madness. Such, S. James shows us, is the character of the spurious wisdom of the many teachers of verse 1. Met together in debate, wrangling, cursing, swearing, one would take them for an assembly of demoniacs. Their disputes were marked by the ferocity, the egotism, the boasting, the malignant cunning of the insane. S. Paul's account of the doctrine of demons (1 Tim. 4 : 1), that is proceeding from demons, not from the Spirit of God, pre-

sents a striking parallel. See also chapter 2 : 19, which shows how much S. James' thought shad been directed to the phenomena of possession.

3 : 17. "*Forbearing, persuasive.*"

True wisdom shows itself, S. James would say, in that subtle yet gentle power to persuade and win which we all feel when we come in contact with one who is clearly not fighting for his own rights, but for the cause of Truth. "*Without vacillation.*"

This is the condition necessarily antecedent to the power to be *without hypocrisy*. Where the purpose is single there is no risk of a simulated hypocrisy.

3 : 18. "*The fruit of right-doing.*"

Every good deed is a fruit produced by the good seed sown in the good soil and not choked by thorns. And in its turn, every such deed is as the seed of a future fruit like in kind. It is sown in peace by those who make peace. Compare S. Matth. 5 : 9. Note also the resemblance between this portraiture of true wisdom and the picture which S. Paul draws in 1 Cor. 13, of the excellence of Love. Differing as the two teachers did, in many ways in their modes of thought and language, S. James fastening on the more practical, S. Paul on the more spiritual, aspects of the Truth as it is in Christ, there was an essential agreement in their standard of the highest form of the Christian character. A comparison of the two helps us to understand how the one teacher held out the right hand of fellowship to the other (Gal. 2 : 9), and it also leads us to hope for a like accord now among men who seem to differ in their conception of Christian truth, if only they agree in their ultimate aim and purpose of life and feel in the depth of their being that all true love is Wisdom and all true wisdom is Love,

4 : 1-10. Here is a long envelope stanza on wars and fightings among men.

4 : 2. "*You desire and do not have.*"

The genesis of evil is here traced somewhat in the same way as in chapter 1 : 15, which see and note on it. The germ here is found in desire for what we do not have and in the sins of David (2 Sam. 11 : 1), and of Ahab (1 Kings 21 : 2-4). That desire becomes the master passion of a man's soul and hurries him on to crimes from which he would at first have started back with horror and the deepest dismay.

"*You do not have because you do not ask.*"

Here is the secret of many a man's restless cravings and ever-recurring disappointments. He never once stops to make his wants the subject of true and earnest prayer.

Compare Philip 4 : 6. With S. James, as with S. Paul, prayer is ever the condition of contentment and joy.

4 : 4. "*You ask and do not receive.*"

But such men do ask, S. James here admits, but he shows what kind of asking it is. They only ask that they may spend what they get on their lusts. All such asking is vain. No prayer which is simply for the satisfaction of our base nature can be answered by our heavenly Father, except to our hurt.

"*The friendship of the world is enmity with God.*"

Here is another echo from the Sermon on the Mount (S. Matth. 6 : 24 ; S. Luke 16 : 13).

4 : 6. "*God resisteth the proud
But giveth grace to the humble.*"

S. James the Wise quotes again from that book of Wisdom, Proverbs 3 : 34.

4 : 7. “ *Resist the devil and he will flee from you.*”

This rule points to the true field for the exercise of the fighting element which enters into man's nature. Not in strife and bitterness against each other, not in setting ourselves against the will of God, but in taking our stand against the enemy of God and man are the disciples of Christ to show that they are indeed men. See S. Matth. 4 : I-II.

4 : 8. “ *Draw near to God.
And he will draw near to you.*”

Primarily this may mean, draw near to God in prayer. But it must ever be kept in mind that such drawing near is only effective in so far as it is true and earnest and shows such a disposition in a continual approximation of character and life. We must walk with God as Enoch walked (Gen. 5 : 24).

4 : II-12. Another envelope stanza on backbiting.

4 : 9. “ *Be afflicted and mourn and weep.*”

Here again, as so often in this letter, can be traced the direct influence of the teaching of the Sermon on the Mount (S Matth. 5 : 4).

4 : 13. “ *Come now, you who say,*” etc.

Here is a condemnation of such plans for the future as our Lord refers to in the Parable of the Rich Fool (S. Luke 12 : 16).

4 : 14. “ *And you do not know, what shall happen to-morrow.*”

See S. Matth. 6 : 34. S. James partly reproduces that teaching of our Lord and that in Prov. 27 : 1.

4 : 16. “ *But now you glory in your vauntings.*”

The word for vauntings is the same as that translated “the pride of life” in 1 John 2 : 16, that is, its braggart boastfulness, not the innocent gladness of living. It is

rather the trust of the godless such as the Psalmist refers to in Psalm 10:6. It is the mistaken confidence of even such a noble man as Job in chapter 19:18, before the Almighty instructs him by trouble and loss and pain.

4:17. "*So to him who knows how to do good and does not do it.*"

Chances to do good lie about us on every side. Omission in such cases is often far worse than commission. More souls are in jeopardy at times for things left undone than for things done. To leave undone what we know we ought to do, is sin, even if there is no outward act of what men call crime or vice.

5:1-6. Another envelope stanza on the rich.

"*For your miseries which are coming on you.*"

These words had their first fulfilment in the woes which preceded the destruction of Jerusalem. But these were but the first in the series which are to attain their completeness only in the final Advent.

5:2. "*Your riches are corrupted.
Your clothes are moth-eaten.*"

Here and in the line which follows is the union of the two chief forms of wealth in the East. Compare S. Matth. 6:19; Acts 20:33.

5:3. "*Will eat your flesh like fire.*"

The rust spreads from the riches to the life itself. And when they fail and leave behind only the sense of wasted opportunities and the memories of wicked pleasures the soul will shudder at their work as the flesh shudders at the touch of fire.

"*In the last days.*"

S. James shared the belief of other New Testament writers that they were living "in the last days" of the

world's history and that the great coming of the Lord was near (1 S. John 2:18; 1 Cor. 15:51; 1 Thess. 4:15). For those to whom he was writing, however, his words had real and abiding meaning. They were actually living "in the last days" of Jerusalem and Jerusalem's law and religious polity. In the chaos and desolation of its fall which soon followed their heaped-up treasure availed them little. In fact the very wealth on which they had bestowed so much care and anxiety marked them out as the first to be attacked and plundered.

5:4. "*Look, the wages of the laborers,*" etc.

The Jewish law condemned those who kept back the wages of the laborer over night (Lev. 19:13). Jeremiah (22:13) had uttered a woe against him "who uses his neighbor's service without wages." Malachi (3:5) had spoken of the swift judgment which should come on those "who oppressed the laborer in his wages."

5:5. "*You have nourished your hearts
In a day of slaughter.*"

The rich men of Judæa were but fattening themselves, as beasts are fattened, for the slaughter which is surely coming.

5:6. "*You condemned, you killed the doer of right.*"

This is as if a follower of George Fox had addressed the judges and clergy of Charles the Second's reign, and said to them: You persecuted the Friend, and he does not resist you.

Compare Wisdom of Solomon 2:12-16, 5:1-5.

5:11. "*Have seen the end of the Lord.*"

You have seen what God did in the end of Job's trial. Learn from it how great a deliverance he will also work for you.

5:12-20. Four stanzas. The first of these reminds us of a part of the Sermon on the Mount (S. Matth. 5:33-37). The others are distinctively peculiar to S. James.

5:5:13. "*Is any among you suffering:
Let him pray:*"

The precepts here put forth point to the principle that worship is the truest and best expression of both sorrow and joy.

5:14. "*Anointing him with oil in the name of the Lord.*"

The contest shows that this was done as a means to a cure. Compare S. Mark 6:13; S. Luke 10:34. Friction with olive oil was prescribed by Celsus for fever. Herod the Great used oil baths as a remedy (Joseph Ant. 17:6, § 5). See also S. Mark 7:33; 8:23; S. John 9:6). The early Christians are instructed to use what medical means they are acquainted with, in dependence on God's blessing sought by trustful prayer.

See Ecclesiasticus 38:1-15.

5:20. "*Will cover a multitude of sins.*"

Compare 1 S. Peter 4:8, and note on it. See also Prov. 10:12.

The sins which are here said to be covered are those of the man converted. The context makes this plain. Yet in the very fact of converting another, we are blessed ourselves and gain favor with God. In this way our own sins also can be said to be covered. For in such an act love reaches its highest point. It of necessity includes faith in God which is the condition of forgiveness:

HEBREWS.

Whoever wrote this letter stood in close relation to S. Paul. It is evidently the work of a Jew.

The closing verses show that a particular community is directly addressed, a community well known to the writer and one whose affection the writer knew was his.

It seems to have been generally taken for granted heretofore that this Jewish community was in Palestine. If, however, the writer was Priscilla, it was in Rome and was the congregation which met in her house. See article in *Sunday-school Times*, Vol. 42, No. 23, "Did a Woman Write the Epistle to the Hebrews?"

The first chapter of this noted letter reminds us in its structure and in its attempted representation of the Son, of the introduction to S. John's Gospel. This introduction tells us the Christ is the "reflected perfection of God." S. John tells us that "In the beginning was the word, etc." This introduction tells us "it was he who sustains everything by the expression of his power." S. John's introduction tells us "everything made its appearance through him."

The object of the writer of this letter is to place the older revelation over against what has been given us in Christ Jesus our Lord. As he tells us in this introduction, he in whom God has at last revealed himself to man is Son of God and so above all angels.

The American Bible

The fame of this work has already traveled to Germany. The publishers of the *Theologischer Jahresbericht*, of Berlin, have put in a request for copies for review.

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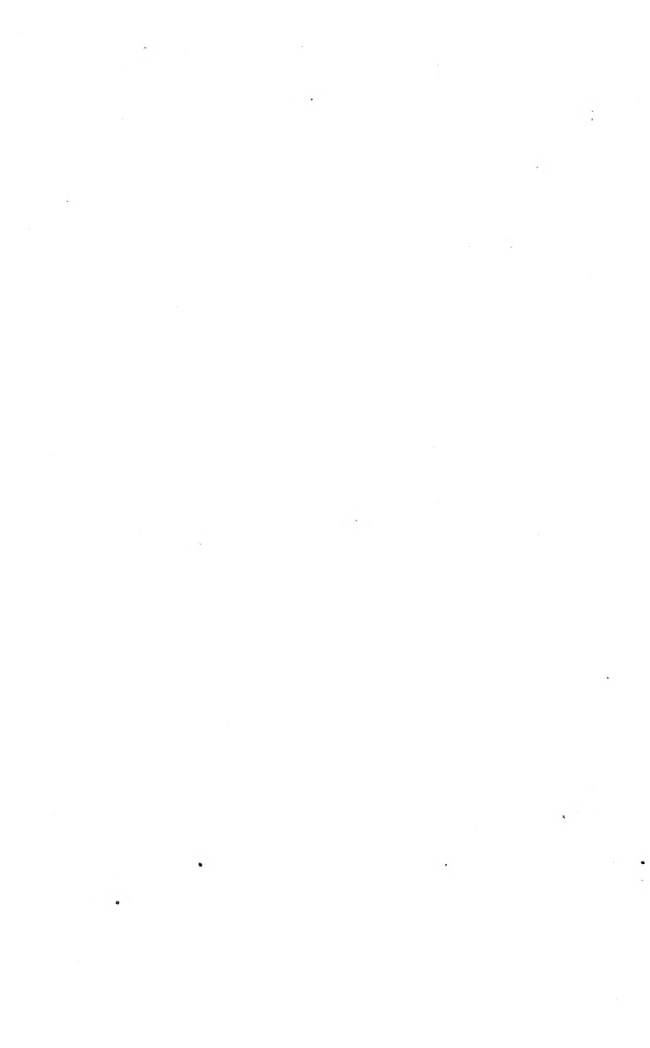
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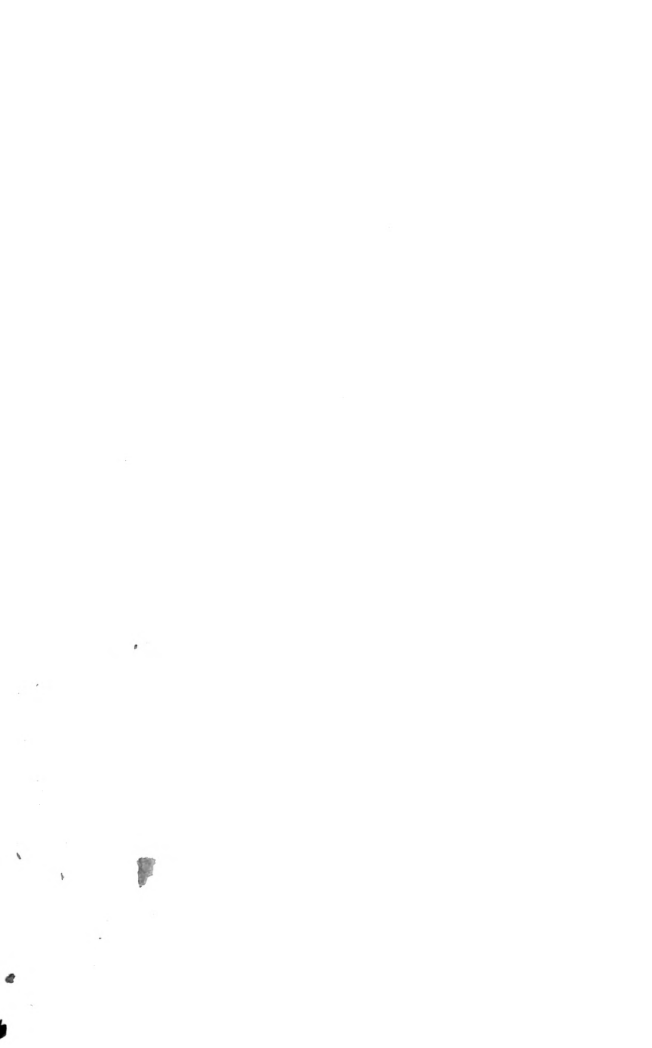
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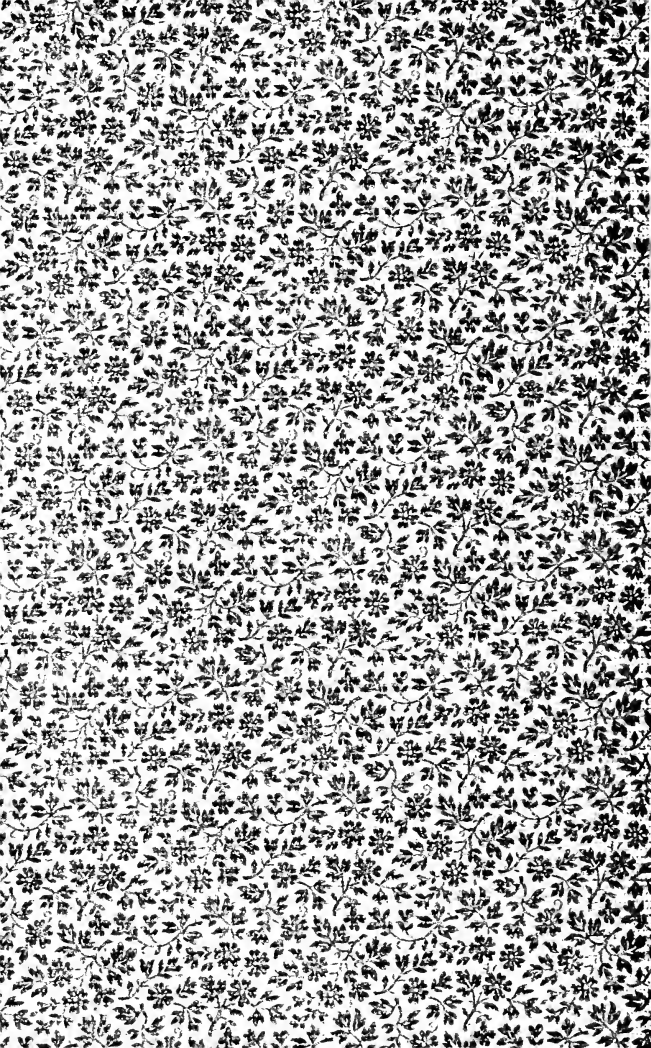
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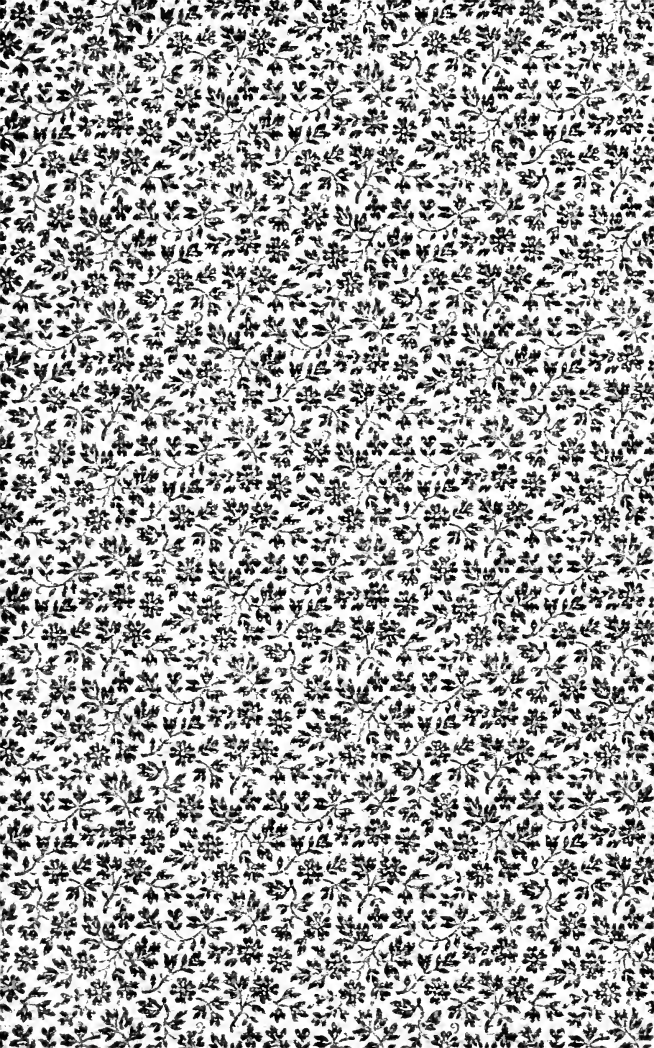
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THE AMERICAN BIBLE
S·MARK

FRANK SCHELL-BALLENTINE

THE
AMERICAN BIBLE

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THE
Books of the Bible

in

Modern English

for

American Readers

Frank Schell Ballentine

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INTRODUCTION.

The present undertaking is an attempt to translate the various books of the Bible in modern American idiomatic English, and to print the different literary forms in the manner characteristic of modern typographical arrangement.

Poetry is printed as poetry, prose as prose.

The Hebrew parallelism of prose as well as poetry is brought out clearly by this modern method of printing.

As every one knows who has at all studied Hebrew thought and expression, we must understand the principles of Hebrew parallelism, or at least realize the general character of its method, if we would at all be sure of the meaning in very many places of Holy Writ.

All quotations from the Old Testament in the New have this Hebrew parallelism running through them.

The Sermon on the Mount, the Charge to the Twelve, and the Charge to the Seventy, are characterized by the same parallelism.

In fact, wherever and whenever our Lord in his teaching is represented at any length or is seen to rise to any height of spiritual pathos or of vehemence the same native Hebrew parallelism makes its appearance and comes to a greater or less perfection according as the thought or spirit it is being used to give expression to rises or falls beyond the ordinary.

This is seen only imperfectly in the good news according to S. Mark. But in S. Matthew it makes itself felt continually.

S. Mark is emphatically the Evangelist of action. What our Lord does he as a rule confines himself to. He leaves it to S. Matthew to tell us more fully what he says and how he says it.

In accordance with this plan, S. Mark has nothing to tell us about the infancy, boyhood or youth of our Lord. It is only as a full-grown man of action he speaks of him. Following the old classic adage he leaps at once *in medias res*. He was content to paint the scenes he considered of vital importance to our souls' health clearly and vividly, and left the teaching which the facts embodied to do its work as the Spirit gave it utterance.

In this translation, the conversational parts are arranged as in all modern stories, after the

method of Henri Lasserre in his *LES SAINTS EVANGILES*.

S. Mark's version of the Gospel story seems to be the original and simplest form of its promulgation. Many of the best scholars to-day think it the first one to take a written form. We are inclined to think this is a fact. But whether that is so or not, it seems quite certain that it is in S. Mark where we see Jesus as only a most original record could show him to us in the fewest words and with the most graphic touches.

S. Mark seems to give us the original story in all its divine simplicity, before any attempts to elaborate on it, either for the satisfaction of the Jew or the Greek speaking races.

S. Mark is the furthest of all removed from the influence of Jewish wisdom and Greek philosophy.

The Gospel according to St. Mark should be the first of all the Gospels to be read through and studied carefully.

S. Matthew, on the other hand, shows a decided influence from Hebrew wisdom and a desire to put the Gospel story in the best and strongest light for the information and enlightenment of Christian Jews.

S. Luke, on the other hand, writes for those who have become Christians from among the heathen.

S. John's version is the acme of them all, and a fitting climax to a noble series of delineations of the Divine Man. S. John carries us beyond all thought of Jew or Gentile, barbarian, Scythian, bond or free, and shows us Christ Jesus in his divine simplicity and his sublime humanity.

S. Mark, then, as the original, simple story, is put first in this series, and in a volume by itself.

SS. Peter, Jude and James, with the Letter to the Hebrews, are combined with S. Matthew and put in the second volume, because all these are alike an attempt to explain the Good News and make it known to the Jew.

In the third volume S. Luke's Gospel and Acts are given, and in the fourth volume S. Paul's Letters. These two volumes contain the attempts to make the Good News known to the heathen.

The fifth volume, containing the Gospel, Letters and Revelation of S. John, gives us the culmination of the whole.

PALESTINE IN OUR LORD'S TIME.

The Country—Its People.

But if we would understand the New Testament writings at all clearly and intelligently we must also get at least a general idea of the times in which our Lord lived, the customs and manners of the people among whom he moved, and the circumstances under which his disciples wrote their accounts of him and handed down his teaching.

Nineteen hundred years ago the land in which our Lord lived presented such a scene of beauty to the traveler as his eyes seldom looked upon. Its wealth of resources had long been proverbial. Its manufacturing interests and its commerce kept its inhabitants busy and prosperous to an extent hardly surpassed in the then known world. It was literally "a land flowing with milk and honey." In other words it was rich almost beyond compare.

It combined in itself almost every variety of climate. The snows of Hermon and the cool heights of Lebanon were included in its borders. The genial warmth of Galilee's lake and the tropical heat of the deep-valleyed Jordan were also a part of its rich domain. Every kind of

fish teemed in its waters. Most gorgeously plumed birds filled the air with their song. And considering the small area of the country, it could hardly have been equaled for charm and variety.

But what of its people? And what of its political, religious, intellectual, and social conditions? It did not contain one nation, but many peoples. Many were the languages spoken within its borders. Most various were the interests of the people who spoke them. Many also were the varieties of religion believed in, and the rites and ceremonies practiced. Close beside the narrowest and most punctilious Pharisaism, heathen rites and customs prevailed. Ancient Hebrew was no longer the everyday language of the Jews themselves. Aramaic had become their common speech. Along with it, Greek had for some time been making its way among the people.

In the far northeast of the land were the provinces ruled by the tetrarch Philip (Luke 3 : 1). There were Bethsaida (Mark 8 : 22 ; Luke 9 : 10), and Cæsarea Philippi (Matth. 16 : 13). There were a large number of Jewish and Idumæan colonists. But the great majority of the inhabitants were Syrians and Grecians, rude, barbarous and heathen, both in thought and deed. The same may be said of refined Damascus, whose

contiguous territory here formed the extreme boundary of Palestine.

In Tyre and Sidon in the west, Egyptian, Phœnician and Greek rites contended for the mastery.

In Samaria, the centre of Palestine, the very name of their capital, Sebaste, showed how very Grecianized it had become. And there can be no doubt that, as the Greek language, so Grecian rites and idolatry prevailed. Another outlying district, the *Decapolis* (Matth. 4: 25; Mark 5: 20; 7: 31), was almost entirely Grecian in constitution, language and worship. It was, in fact, a federation of ten heathen cities within the territory of Israel, possessing a government of its own. Gadara, the capital of Peræa, was one of these, and is known to us from Matth. 8: 28; Mark 5: 1; Luke 8: 26.

In Galilee and Judæa alone were strictly Jewish views and manners to be found. And yet even northeastern or Upper Galilee was inhabited for the most part by heathen Phœnicians, Syrians, Arabs, and Greeks. And so we read of "Galilee of the Gentiles" (Matth. 4: 15).

Tiberias, which gave its name to the lake, was for the most part heathen. Cæsarea was inhabited by many Jews. Yet it was an essentially heathen city. When Peter had his vision at Jaffa, they

still showed on the rocks of the shore the marks of the chains by which Andromeda was said to have been held, when Perseus came to set her free.

But not only so. In Jerusalem itself Herod had reared a magnificent theatre, to which gladiators were brought from all parts of the world, and there games were held, thoroughly anti-Jewish in character, and heathen from beginning to end in their spirit and tendency. His royal favorites and counsellors were heathen. Both Herod Antipas and his successors built heathen temples wherever they could, and on all occasions promoted the spread of Grecian views. Yet they, at the same time, professed to be Jews. So Grecianism spread. Indeed, it was necessary for intercourse with the Roman authorities, with the many civil and military officials, and with strangers.

Judaism itself was miserably divided. The Pharisees and Sadducees held opposite opinions on almost every religious question. They hated each other most thoroughly. Within Pharisaism the two rival schools of Hillel and Shammai contradicted each other on almost every point. But both united in their unbounded contempt for what they designated as the "country people"—those who had no traditional learning. There was only one feeling common to all. It was in-

tense hatred of the foreigner. In this respect the rude Galileans were as "national" as the most punctilious Pharisees. And in the war against Rome they furnished the most and the bravest soldiers.

Everywhere the foreigner was in evidence. His were the taxes levied, the soldiers, the courts of ultimate appeal, the government. In Jerusalem he even hung over the Temple as a guard in the fortress of Antonio, and kept in his custody the garments of the High Priest.

Pharisaic Jews made a strict separation between themselves and the heathen. To enter the house of a heathen defiled till the evening (John 18 : 28). All familiar intercourse with the heathen was forbidden (Acts 10 : 28). The question brought before Paul for adjustment in 1 Cor. 10 : 25 was a Jewish question from the standpoint of the Pharisee. No pious Jew would sit down to the table of heathen.

The heathen, on the other hand, though often tolerant in his bearing toward the Jew, more frequently retaliated in words and deeds which the Jews did not at all appreciate. Circumcision, the Sabbath rest, the worship of an invisible God, and Jewish abstinence from pork, formed never-ending themes of merriment to him.

The Rabbins acknowledged the greater material wealth of Galilee, but claimed supremacy for the academies of Judæa in traditional lore and learning. And, as a result, no terms of contempt were too strong to express the supercilious feeling with which a regular Rabbinist regarded his northern co-religionist. The slighting speech of Nathaniel (John 1 : 46) reads quite like a common saying of the period ; and the rebuke of the Pharisees to Nicodemus (John 7 : 52) was naturally pointed by the mocking question : “ Are you also of Galilee ? ”

The “ God, I thank thee that I am not as other men ” (Luke 18 : 11) is like the natural breath of the Rabbinism of the time, and is thoroughly characteristic of the whole spirit of Pharisaism in its approaches to God, as well as in the company of the unlettered, and all those who were deemed by them intellectual or religious inferiors.

“ This people who do not know the law are cursed,” was the curt summary of the Rabbinical estimate of the common people.

Roads.

It was the very busiest road in Palestine on which Matthew-Levi, whom we have called the *saloon keeper*, sat when our Lord called him to a share in the Good News (Luke 5 : 29). In fact, it was the only truly international road in Palestine.

Yet there were six main arteries of commerce and intercourse traversing the country. The chief objective points of these were Cæsarea, the military capital, and Jerusalem, its religious capital.

The southern road led from Jerusalem to Hebron, from there to Gaza, then eastward into Arabia, from which a direct road ran to the north to Damascus. It was by this road S. Paul may have traveled when he retired into the solitude of Arabia after his conversion (Gal. 1 : 17, 18). This road to Hebron must have been much frequented by priests and many pilgrims on their way to and from Jerusalem, and so by it the father of the Baptist and the parents of Jesus would pass.

Then there was the old highway along the seashore from Egypt to Tyre. From here a straight, but not so much frequented, road ran from Cæsarea Philippi to Damascus. This was the most important military road in the land. It connected the capital with the seat of the Roman Procurator at Cæsarea, and kept the seaboard and its harbors free for communication. It branched off for Jerusalem at Lydda. It was probably by this road the Roman escort hurried off S. Paul (Acts 23 : 31).

A third road ran from Jerusalem by Beth-horon and Lydda to Jaffa. From there it continued

close by the sea to Cæsarea. This is the road Peter and his companions would take when asked to go and tell the Good News to Cornelius (Acts 10 : 23, 24).

The fourth great highway led from Galilee to Jerusalem straight through Samaria, branching at Sichem to the east for Damascus, and to the west for Cæsarea. Because it went through Samaria it was avoided, if possible, by Jewish travelers. Yet in going to Jerusalem, and in returning, Jesus went that way (Luke 9 : 53 ; 17 : 11 ; John 4 : 4, 43). This road branched off also at Gophna for Diospolis, and led from there also to Cæsarea. Conybeare and Howson indicate this route as the one taken by the Roman soldiery when conducting S. Paul to Cæsarea.

The fifth great highway led from Jerusalem by Bethany to Jericho. Here the Jordan was forded, and the road led to Gilead, and from there south, or north to Peræa, from which the traveler could readily make his way into Galilee. This road was infested with robbers (Luke 10 : 30). Yet Jewish travelers would rather by far risk meeting with these than to pass by the direct route through Samaria and come in contact with the Samaritans (Luke 19 : 1, 28 ; Matth. 20 : 17, 29).

The sixth great road also passed through Gali-

lee, but it was not at all primarily a Jewish road. It connected the East with the West—Damascus with Rome. From Damascus it led across the Jordan to Capernaum, Tiberias and Nain, where it was met by a direct road from Samaria, and then on to Nazareth and Ptolemais. So Nazareth was on one of the world's greatest highways ; and, as a result, what was said and done there might re-echo not only throughout Palestine, but also be carried to remotest parts of the East and of the West.

The Romans paid great attention to the modes of communication. The military roads were paved and provided with milestones. The country roads, though, were, as a rule, not much more than bridle-paths.

Taxes and Tax Collectors.

But whether passing through town or country, by quiet side roads or along one of the great highways, there was one sight which constantly forced itself on the attention of the traveler, and, if he were of Jewish descent, would ever awaken afresh his indignation and hatred. This was the well-known foreign tax collector. His insolence, his exactions, and his vexatious intrusions, kept the Jews in a constant state of irritability towards him.

That he was the ever-present reminder of Israel's subjection to a foreign yoke was galling enough. But that was not the worst of it. They had become more or less used to that. It was their utter shamelessness of dealing and complete disregard for every refinement of thought and feeling.

Roman taxation bore on Israel with crushing weight. It was cruel, systematic, relentless. The two great taxes were the poll tax, or rather income tax, and ground tax. The poll tax amounted to 1 per cent. Landed property was subject to a tax of one-tenth of all grain raised, and one fifth of the wine made and fruit grown. All imports and all exports were taxed. These were levied on the highways and at the seaports. Then there was bridge money, and road money, and duty on everything bought and sold in the towns.

These were the regular Roman taxes. Then there were forced contributions from time to time, besides special support which had to be furnished to the Roman Procurator and his court at Cæsarea.

But even this does not exhaust the list of contributions required of the Jew in our Lord's time. If they had to pay toll and tribute and tax and duty to the foreigner, they had to contribute, as well, to the support of their own civil and religious

establishments. Every town and community levied its own taxes for the support of synagogue, school, the poor, public baths, public roads, city walls and gates, etc. Is it a wonder the Jew groaned under such a weight? If the peaceable inhabitant, the tiller of the soil, the tradesman, the manufacturer, were constantly exposed to the tax collector's exactions, the traveler, the caravan, or the pedler, encountered them at every bridge and at the gate of every city. Every bale had to be unloaded. All its contents must be thoroughly tumbled about and minutely searched. Even letters were opened. Goods were arbitrarily valued and assessed. The returns from income and land were in the same way fixed. And there was no use appealing from their decisions, for the judges themselves were the ones who were directly benefited by such methods.

It is no wonder the Rabbins of Palestine disliked the tax collectors. They hated them. And they carried this to such an extent that they ranked them with prostitutes and the heathen; yes, even with highwaymen and murderers.

It was from among such men—despised Galileans, unlettered fishermen, excommunicated tax collectors, or, as it might be put to-day, it was from among saloon keepers and prostitutes—Jesus

chose his most intimate followers, and made his band of select disciples.

What a contrast, this, to the Pharisaic notions of Messiah's Kingdom and its Prince of Peace! Surely here, indeed, was a choosing of the base things of this world, and things that were despised, to confound the things that were mighty. No religion could ever have been more weighted down than Christ's religion was. No popular cause could ever have presented itself under more disadvantageous circumstances than did the Good News of Christ to the Jews of Palestine.

Expecting Messiah.

To the far-off exiles of the Dispersion, Judæa was the one fold, with its promise of good shepherding, of green pastures, and quiet waters. With the Temple in the midst of it, it stood as the symbol and prophecy of Israel's resurrection. To stand, if it were but once, within the Temple's sacred courts—to see the white-robed throng of ministering priests—to hear the Levites chant—to watch the smoke of sacrifices floating up to heaven—to be there, and to take part in all this, was the delicious dream of the far-off Hebrew's life. It was a very heaven on earth to him. It was the most satisfactory earnest of the fulfilment

of ancient prophecy. No wonder, then, the population of Jerusalem and of its immediate neighborhood swelled to the millions, during the course of some of its greater feasts, by the coming of "religious Jews from every country in the world" (Acts 2 : 5), or that untold treasure poured into the Temple coffers as a result of their free-will offerings and pious gifts. For sign after sign seemed to be indicating that the end was approaching, and that the promised Messiah might at any time appear. The prophecies of Daniel were being specially resorted to, and the apocalyptic literature of the time dealt with the same kind of Messianic expectations. Even the great heathen historians note this general expectancy of an impending Jewish world empire, and trace to it the origin of their rebellions against Rome. All eyes were directed towards Judæa ; and in Judæa itself a feverish expectancy sometimes took possession of the people, and now and again broke out into a frenzy and an unreasoning delirium. And so false prophets and pretending Messiahs were not wanting, nor were the crowds very slow in following them.

It was this which sent the expectant thrill to the heart of the whole nation, and drew such intensely interesting crowds to the Jordan, when

an obscure and lonely prophet began to cry in the wilderness, and to proclaim a change of mind and purpose of heart in view of the near approach of God's kingdom. It was this which drew all eyes to the Nazarene Jesus, and opened so many homes to the messengers he sent out before him.

Police and Sanitary Regulations.

Police and sanitary regulations were of the strictest kind. A regular system of drainage was maintained in the larger centres, unsurpassed even to this day. Building regulations were minutely definite and carefully maintained. All buildings had flat roofs. A wide stair led from the outside straight up to it. If built of brick or stone, the roof was paved with the same, or some other hard substance. It was also surrounded by a wall or a railing at least three feet high. It was made strong enough to bear the weight of a person. From roof to roof there might be a regular communication, called by the rabbis "the road of the roofs," so that a person could make his escape from one roof to another, till, at the last house, he would go down the stairs which led down its outside (Matth. 24 : 17 ; Mark 13 : 15 ; Luke 17 : 31).

The Jew often retired to the roof for quiet, for meditation, and for prayer. Here he would watch and wait either for friend or for foe. "On the housetops" secrets might be whispered, or the most public "proclamation" of them be made (Matth. 10: 27; Luke 12: 3). It was from the roof into the court below those who bore the paralytic let him down (Mark 2: 4; Luke 5: 19).

The Jewish Home.

The bringing up of Hebrew children was careful and well-considered (Gen. 18: 19; Exodus 12: 26; 13: 8, 14; etc.). See also the book of Proverbs in general, and particularly 22: 6. Compare Eph. 4: 4.

What an influence Hebrew mothers had on their children is brought out most forcibly in the New Testament. Not to mention "the mother of Zebedee's children," nor the mother of John Mark, whose home in Jerusalem seems to have been the meeting-place and shelter of the early disciples, two notable instances call for special mention in this connection. These are Eunice, the mother of Timothy, and her mother, Lois.

How Eunice came to marry a heathen we do not know. Nor do we know what led the family originally to settle at Lystra (Acts 16: 1; com-

pare 14 : 6). For there was no synagogue there, nor even a Jewish place of prayer such as that at Philippi, where Paul met Lydia (Acts 16 : 13). Yet, under such adverse circumstances, and as the wife of a heathen Greek, Eunice proved to be such a devoted mother to Timothy, S. Paul could draw a most touching portraiture of their home-life and the pious principles which actuated it (2 Tim. 1 : 5 ; 3 : 15). Such was the potent influence of a Jewish mother—constant, unvarying, most powerful.

But the greatest of all Jewish mothers was Mary, the mother of Jesus ; and greatest of all was her maternal influence.

There was a synagogue at Nazareth and a school connected with it. In this synagogue Moses and the Prophets were read every Sabbath and twice during the week. From time to time, also, addresses were made (Luke 4 : 16 ; Acts 15 : 21 ; 13 : 15, etc.) ; and, whether or not Jesus attended such a school, his mind was so thoroughly imbued with the Scriptures we cannot fail to infer that his home in Nazareth possessed a precious copy of its own, which from his earliest childhood became his very food and drink. This, of course, was in the original Hebrew, although he taught in Aramæan, the popular language of his country at

the time, and no doubt rendered his quotations from the Scriptures in the same popular tongue. This is what gave him such a firm hold on the affections of the people, and gave such point to his frequent expostulations with the Scribes and Pharisees (Matth. 12 : 3 ; 19 : 4 ; 21 : 13 ; 16 : 24 ; 22 : 31).

This familiarity from earliest childhood with the Scriptures in the original Hebrew also explains how, at the age of twelve, he could be found in the Temple sitting in the midst of the Doctors, both listening to them and asking them questions (Luke 2 : 26).

In the time of Jesus, specific home-teaching began ordinarily when the child was about three years old. Even before this, though, careful training of the memory began. Verses of Scripture, benedictions, wise sayings, etc., were impressed on the child, and mnemonic rules were devised to facilitate the retention of what was so acquired.

The Oriental mind delighted in writing enigmatically. In other words, the men of the East took great pleasure in conveying by certain expressions a meaning to the initiated which the ordinary reader would miss, or, at any rate, which he would arrive at only by the exercise of consid-

erable ingenuity. In this line was the custom of designating a word by its first letter.

Another matter deserves more serious attention. I mean the falsification of signatures and documents. It is hard for the Western mind to realize how general this custom had become. Josephus mentions it, and S. Paul was obliged to warn the Thessalonians against it (2 Thess. 2 : 2). There are scarcely any Rabbinical documents which have not been interpolated by later writers.

When the disciples asked our Lord about the man who was blind from his birth (S. John 9 : 1, 2), they asked a strictly Jewish question. It was just such a question as was likely to be raised by a Jew, and it expressed exactly Jewish belief. Children benefited by the spiritual state of their parents, or they suffered from it. Sickness was regarded as alike the punishment for sin and an atonement for it. Yet there were also statements to be found in their literature which remind one of the teachings in Heb. 12 : 5, 9.

Dignity of Labor.

It was a principle among the Jews "not to forsake the trade of the father" of the household. So we see our Lord at work in the carpenter shop of Joseph. The greatest of his apostles earned

his bread by manual labor. All his earliest followers, as a rule, did the same. And what, in this respect, S. Paul practiced, he also preached. Nowhere is the dignity of labor and the manly independence of honest work more clearly set forth than in his inimitable letters. At Corinth his first search seems to have been for work (Acts 18 : 3). All through his life he steadily desisted from availing himself of his right to be supported by the Church (1 Cor. 9 : 18 ; Acts 20 : 34, 35). He labors night and day, so he may take nothing from them (1 Thess. 2 : 9). There is always a ring of honest independence, therefore, in everything he says. Healthy, manly, piety is his ; genuine, self-denying, devotion to Christ (1 Thess. 4 : 11, 12).

Saul of Tarsus, then, had not only been a Pharisee of the Pharisees ; he had been a thorough Jew as well. He had not only been trained at the feet of the great Gamaliel, but he had become deeply imbued, as well, with the spirit of the Jew and all his lore. And to such an extent was this the case that long afterwards, when he was writing about the deepest mysteries of the Christian faith, one can catch again and again expressions which remind him of some which occur in the earliest record of that secret Jewish teaching

which was only communicated to the most select of the Jewish sages.

Synagogue and Sanhedrim.

The main object of the synagogue was the teaching of the people. This was specially accomplished by the reading of the law. At present the Pentateuch is for this purpose divided into fifty-four sections, of which one is read on each successive Sabbath of the year, beginning immediately after the feast of Tabernacles. When the Hebrew gave place to the Aramaic as the popular speech of the day, an interpreter stood by the side of the reader and translated, verse by verse, into the vernacular.

The reading of the Law was followed by a lesson from the Prophets. Considerable liberty seems to have been left to individual readers in the selection of the lesson from the Prophets (Luke 4 : 17). The reading of the Prophets was often followed by an address, with which the service ended.

The addresses would be either Rabbinical expositions of Scripture, or else doctrinal discussions, in which the speaker would always appeal to tradition or to the authority of some great teacher. For it was laid down as a principle that

“every one is bound to teach in the language of his teacher.”

In view of this fact, we can in some measure understand the deep impression made by our Lord even on those who refused to own him as their Master. The substance of his addresses was decidedly different from anything they had ever heard or thought of. It was altogether fresh and new to them. It opened a new world of thought, aspiration, and comfort. It was no wonder, then, that “the people were astonished at his teaching.” It was not at all strange the Temple guard sent to make him prisoner was overawed and could only report : “No one has ever yet spoken like this man.” For it was indeed true that “he taught them as one who had authority, and not as their scribes” (John 7 : 46 ; Matth. 7 : 28, 29).

As heretofore intimated, the arrangements of the synagogue services combined fixedness of order with individual liberty of action. The seasons were well established. The services, their order, the prayers to be offered and the portions of the law to be read were fixed. On the other hand, between the eighteen “benedictions” said on ordinary days, and the seven repeated on the Sabbaths, extemporaneous prayer might be offered. The selection from the Prophets, with

which the public reading concluded, seems to have been originally left to individual choice. So the determination who was to read the lessons, or to say the prayers, or to address the people, was in the hands of the "Presidents of the synagogue" (Acts 13: 15). The latter were probably also members of the local Sanhedrim, and naturally had charge of public worship, as well as of the government and discipline of the congregation. They were learned in the law and of good repute. They were appointed by a popular vote and were regularly set apart by the "laying on of hands." This was always done by at least three who had themselves received ordination. The term Rabbi was conferred on the candidate at his ordination, and he was declared qualified to administer the law.

Every town had its Sanhedrim or Council. This consisted of twenty-three members, if the place numbered at least a hundred and twenty men. It consisted of three members if the population were smaller. These Sanhedrists were appointed directly by the supreme authority, or Great Sanhedrim at Jerusalem. This consisted of seventy-one members (Matth. 5: 22, 23; 10: 17; Mark 13: 9).

The Divine Majesty was supposed to be in the

midst of each Sanhedrim, so that even one consisting of only three members might be designated as "Elohim," which is the Hebrew plural for "gods." And so we read in Psalm 82 : 6, "I have said ye are gods (Elohim); and all of you children of the Most High."

The special qualifications for the office of Sanhedrist are such as to remind us of the directions of S. Paul to Timothy (1 Tim. 3 : 1-10). A member of the Sanhedrim must be wise, modest, god-fearing, truthful, not greedy of filthy lucre, given to hospitality, kindly, not a gambler, nor a usurer, nor one who traded in the produce of Sabbatical years, nor yet one who indulged in unlawful games. They were called "Sekenim," "elders" (Luke 7 : 3); "Memunim," "Presidents" (Mark 5 : 22); "Parnasin," "feeders, overseers, shepherds of the flock" (Acts 20 : 28; 1 Peter 5 : 2), and "Manhigei," "leaders" (Heb. 13 : 7). They were under the supreme rule of a "Rosh-ha-Cheneseth," who sometimes seems to have exercised sole authority. This designation occurs frequently in the New Testament (Matth. 9 : 18; Luke 8 : 41, 49; Acts 18 : 8, 17). The inferior functions of the Synagogue devolved on the "chassan" or "attendant." In course of time, however, the "chassanim" com-

bined with their original duties the office of schoolmaster, and at present they lead both the singing and the devotions of the congregation.

The Temple.

The Jews, who had come to be known as “the dispersed abroad,” regarded the Temple as the one bond of their national as well as of their religious life. Patriotism and religion swelled their gifts, which far exceeded the legal dues. So many were the givers and so large were the gifts that they were first brought to central points. From these places the most honorable of their number carried them as “sacred ambassadors” to Jerusalem. Like many another Jewish custom, this also was copied by the early Christians, and so we read of S. Paul, with others, carrying offerings to the poor Christians in Jerusalem (1 Cor. 16 : 1, 2 ; 2 Cor. 8, etc.).

The richest Temple revenues came from Mesopotamia and Babylon. Special treasuries had been built in the cities of Nisibis and Nehardea. From these a large armed escort annually accompanied the “ambassadors” to Jerusalem. Asia Minor also had its central collecting places. These alone, at one time, contributed nearly \$40,000 a year.

The Temple revenues defrayed all the necessary

expenses for the services of the sanctuary, all Temple repairs, and the salaries of a large staff of regular officials. These latter prepared the showbread and the incense. They saw to the correctness of the copies of the law used in the synagogues. They examined into the levitical fitness of the sacrifices. They instructed the priests in their various duties. They made the curtains, etc.

The fees of the Rabbis were also paid out of the Temple treasury. Yet, after all this lavish expenditure, there was not only enough to pay for the repairs of the city walls, the roads, the public buildings, and other things about Jerusalem, but sufficient to accumulate immense wealth in the treasury !

To the wealth and splendor of Jerusalem's Temple corresponded also the character of its services. Of course, in writing his Revelation, S. John could find no more adequate imagery for the portrayal of heavenly realities.

The "twenty-four elders" representing the chiefs of the twenty-four classes of the Jewish priesthood, the 144,000 representing redeemed Israel in its fulness, appear, just as in the Temple services, as "harpers, playing on their harps" (Rev. 5 : 8 ; 14 : 2, 3).

There is yet a third reference in the Book of Revelation to "the harps of God" (Rev. 15 : 2). This is a most pointed allusion, not to the ordinary services of the Temple, but to the Sabbath services. In this case the harpers are all those "who had gotten the victory over the beast." The Church is represented as having come out of great tribulation, and as standing victorious on the sea of glass. The saints with the harps of God sing the Song of Moses, the servant of God. In other words, it is the Sabbath of the Church. And so, as on the Sabbath in the Temple, besides the Psalm for the day, at the ordinary sacrifice (Psalm 92), they sung at the additional Sabbath sacrifice, in the morning, the Song of Moses, Deut. 32, and in the evening, Ex. 15, the victorious Church celebrates her true Sabbath of rest by singing this same "Song of Moses and of the Lamb," in language which expresses the fullest meaning of the Sabbath songs in the Temple.

As in early Jewish poetry there was neither definite and continued metre nor regular and premeditated rhyme, so there was neither musical notation, nor yet any artificial harmony. The melody was simple, and sung in unison to the accompaniment of instrumental music. Only one pair of brass cymbals was allowed. But this

“resounding brass” (1 Cor. 13 : 1) formed no part of the Temple music itself. It only served as a signal to begin that part of the service.

But how solemn must have been the scene when, at the dedication of Solomon’s Temple, during the service of praise, “the house was filled with a cloud, so that the priests could not stand to minister because of the cloud. For the glory of Jehovah had filled the house of God” (2 Chron. 5 : 13, 14). Such music and such responsive singing might well serve, in the Book of Revelation, as imagery of heavenly realities (Rev. 4 : 8, 11 ; 5 : 9, 12 ; 7 : 10, 12). Especially must this have been the case in that description of the final act of worship in Rev. 14 : 1–5, where, at the close of their antiphony, the two choirs combined, as at the dedication of the second Temple, to join in this grand unison :

“ Hallelujah !

For the Lord our God,

The All-Ruler is reigning.”

(Rev. 19 : 6 ; compare also Rev. 5 : 13.)

The arrangement of the priesthood into twenty-four classes seems to have dated from the time of David. The arrangements of David and Solomon continued till the Babylonish captivity. But only four out of the twenty-four classes returned. These

were those of Jedaiah, Immer, Pashur and Harim. To restore the original number, each of these four families drew five lots for those which had not returned, so as to form once more twenty-four classes with the ancient names. In this way it happened that Zachariah, the father of John the Baptist, did not really belong to the family of Abijah (1 Chron. 24 : 10), for it had not returned from Babylon. He only belonged to the class called after Abijah, which had been formed out of another family, and took Abijah's name (Luke 1 : 5).

Like the priests, the levites had also been arranged into twenty-four classes. These acted as priests' assistants, singers and musicians, and gate-keepers and guards.

Each class of priests and levites came on duty for a week, from one Sabbath to another. The service of the week was subdivided among the various families which constituted a class. These divisions and arrangements were made by the "chiefs" or "heads of the houses of their fathers." On Sabbaths the whole class was on duty. On feast days any priest might come up and join in the ministrations of the sanctuary. At the Feast of Tabernacles all the twenty-four classes were bound to be present and officiate.

While actually engaged on service in the Temple, the priests were not allowed to drink wine either by day or by night. All the old Jewish arrangements were thoroughly and consistently opposed to what are commonly called "priestly pretensions." It was distinctly stated that the whole of Israel was a "kingdom of priests" (Exodus 19 : 5, 6). Their income was moderate, and neither the payment of tithes nor other offerings could be enforced. Out of actual service, neither the priests, nor even the high priest, wore a distinctive dress. It may be this is why S. Paul did not recognize the latter (Acts 23 : 5). As a rule, they did not wield a great deal of power. In our Lord's time it was the Rabbis who exercised an all powerful influence. This influence was steadily wielded against all privileges other than those gained by traditionary learning and theological ingenuity. Even the high priest himself was answerable to the Sanhedrim. Every year a kind of ecclesiastical council was appointed to instruct him in his duties for the Day of Atonement.

No special disqualifications for the levitical office existed, though the Rabbis insist that a good voice was absolutely necessary. It was otherwise with the priest's office. The first inquiry was into the genealogy of the candidate. If he failed to

satisfy the Sanhedrim about his perfect legitimacy, the candidate was dressed and veiled in black, and permanently removed. If he passed that ordeal, inquiry was next made as to any physical defects. Those who had stood the twofold test were dressed in white raiment, and their names were properly inscribed. Pointed allusion is made to this in Rev. 3 : 5.

The priest's "coat" was woven into one piece, like the seamless robe of the Saviour (John 19 : 23). The girdle reached beyond the feet, and had to be thrown over the shoulder during ministration. Its object seems to have been mainly symbolical, and it may be regarded as the most distinctive priestly vestment, since it was only put on during actual ministration, and put off immediately afterwards. So, when in Rev. 1 : 13 one like the Son of Man is seen "girt about the breasts with a gold girdle," we are to understand that our heavenly High Priest is there engaged in actual service for us.

It will be noticed that the girdle is about the breasts (Rev. 15 : 6), and not about the loins ; for both the girdle of the ordinary priest and that on the ephod which the high priest wore were girded there, and not round the loins. Again, the expression "gold girdle" seems to refer to

the fact that the dress peculiar to the high priest was called his "golden vestments," in contradistinction to the "linen vestments," which he wore on the Day of Atonement.

There is a marked peculiarity about the allusion of S. John to the Temple and its services. The other New Testament writers refer to them or explain their types as any well-informed worshipper at Jerusalem might have done. But John does not write about them like an ordinary Israelite. He has eyes and ears for details which others leave unnoticed. This appears in the Gospel, but much more so in the Revelation. Indeed, the Apocalypse may be likened to the Temple services in its mingling of prophetic symbols with worship and praise. But it is specially remarkable that the Temple references with which the Revelation abounds are generally to minutiae, and these are of such a nature that only a writer who had become familiar with them by personal contact and constant service would ever have noticed them. He certainly would not have employed them as part of his imagery. For instance, take the expression, "Blessed is he who continues to watch, and keeps his clothes" (Rev. 16 : 15). During the night the captain of the Temple guard made his rounds. On his approach the guards had to

rise and salute him. Any guard found asleep was beaten, or his garments were set on fire—a punishment which is known to have been actually inflicted.

The preparations for the service of the morning required each to be early astir. The priest whose duty it was to superintend the arrangements might knock at the door at any moment and demand entrance (Rev. 3 : 20). He always came suddenly and unexpectedly. It might be

“ At evening, or at midnight,
Or at dawn, or in the morning.”

(Mark 13 : 35.)

Before the superintending priest came round, every priest who was to take part in the service of the day had to take a bath. A subterranean passage, lit on both sides, led to the well-appointed bath-rooms where the priests immersed themselves. After that, during the day they only needed to wash their hands and feet (John 13 : 10 ; compare also Titus 3 : 5). The priests cast lots for the services of the day. The first lot was for cleaning the altar and preparing it. The second was for those who were to offer the sacrifice and for those who were to clean the candlestick and the altar of incense in the Holy Place. The *third* lot was the most important of all. It determined who was to

offer the incense. If possible, no one was to take part in it who had ever officiated in such a capacity before. This was the lot which fell to Zachariah the day the announcement of John Baptist's birth was made to him (Luke 1 : 9). The fourth lot determined who were to burn the pieces of the sacrifice on the altar, and to perform the concluding portions of the service.

Liturgical formulas were used not only in the Temple, but in the daily private devotions of the people. Besides such liturgical formulas, some prayers taught by celebrated Rabbis have been preserved. It was in accordance with this practice that John the Baptist seems to have given forms of prayer to his followers, and the disciples asked Jesus to teach them to pray (Luke 11 : 1).

In the Temple service prayer could only follow after the sacrifice. The burning of the incense was the time for it, and its appropriate symbol (Psalm 141 : 2 ; Rev. 5 : 8).

Ancient symbolism, both Jewish and Christian, regarded the "showbread," or "the bread of the Presence," as an emblem of the Messiah. The bread laid before Jehovah in the most sacred part of the Holy Place meant that the covenant people owned His Presence as their bread, that

is, their life. The "candlestick," or "lampstand," meant that He was their Light. The incense burning on the gold altar, between the table of showbread and the lampstand, indicated that life and light are one, and are ours by means of our fellowship with God. All who went to the Temple services appeared in their festive garments, and each carried in his hand some contribution for religious purposes. It was this custom, no doubt, which suggested S. Paul's advice to the Corinthians and the churches in Galatia (1 Cor. 16 : 1-4).

The Sabbath.

There was scarcely any divine ordinance which the Rabbis, by their traditions, rendered so completely void as the Sabbath law. On the other hand, that was the day of all others when Jesus did his Father's work. He preached in the synagogue. He taught in the Temple. He cured the sick. He took a prominent and active part in the joyous meal with which the Jews were wont to close the day (Luke 14 : 1). Yet the opposition of the Pharisees became fiercer and fiercer in proportion to his exhibiting the true meaning and object of the Sabbath.

The Paschal Feast—The Lord's Supper.

Red wine alone was used at the Paschal Feast,

and it was always mixed with water. The Paschal Feast began by the head of "the company" taking the first cup of wine in his hand and "giving thanks" over it. This first cup was then drunk, and each washed his hands. It was evidently at this point that Jesus washed the disciples' feet (John 13 : 5). In their rendering of this scene the King James translators have made a mistake. In verse two they make it read, "and supper being ended." Supper had not ended—it had only begun. The original simply tells us "they were at supper." Again: It was, in all probability, a reference to the first cup which S. Luke makes in the seventeenth verse of his twenty-second chapter. The cup which he mentions in verse twenty, when he says, "After supper he took the cup in the same way," was the third cup, and is the one referred to by S. Paul in 1 Cor. 10 : 16, in connection with the institution of the Lord's Supper.

The second cup was drunk after the first part of the Hallel was sung. The latter consisted of Psalms 113 and 114, with a brief thanksgiving. Hands were then washed a second time, and one of the two unleaven cakes broken and "thanks given."

Rabbinical authorities distinctly state that this

thanksgiving was to follow, and not to precede, the breaking of bread. Our Lord's institution of his Supper, therefore, must have been at a later period in this service; for he first gave thanks and then broke (Matth. 26 : 26 ; Mark 14 : 22 ; Luke 22 : 19 ; 1 Cor. 11 : 24).

Pieces of the broken cake, with "bitter herbs" between them, and dipped in the Charosheth, were next handed to each in the company. This, in all probability, was the "sop" which the Lord gave to Judas (John 13 : 25 ; Matth. 26 : 21 ; Mark 14 : 18). The unleavened bread with bitter herbs constituted, in reality, the beginning of the Paschal Feast, to which the first part of the service had only been a kind of introduction. The solemn discourses of our Lord, as recorded by S. John, in chapters 13-16, may be regarded as his last precious "table-talk," and the intercessory prayer which followed as his "grace after meat" (John 17).

Originally, the Paschal lamb was the last thing eaten. But since the cessation of the Paschal Sacrifice the Jews conclude the Feast with a piece of unleavened cake which they call the *Aphikomen*, or afterdish. Then they washed hands, the third cup was filled, and grace after meat said. It is quite remarkable that our Lord seems

to have anticipated this later Jewish practice (1 Cor. 11 : 24).

Immediately afterwards the third cup was drunk, with a special blessing spoken over it. This seems to have been the cup which Jesus connected with his own Supper (1 Cor. 10 : 16).

The service concluded with the fourth cup, over which the second Hallel was sung, consisting of Psalms 115-118, the whole ending with the so-called "blessing of the song," which comprised two brief prayers. Exceptionally, a fifth cup was drunk, and over it "the great Hallel" was said. This comprised Psalms 120-137.

Demon Possession.

King James' version of the New Testament is less clear in its presentation of the subject of Demon possession than the original Greek. This is so because it translates the two words *diabolos* and *daimon* by one and the same word, "devil." The word *diabolos* is the word which should be translated "devil." It means "slanderer," or "false accuser," and is used only in the singular. It appears more than thirty times in the New Testament as a descriptive title of Satan. In its adjective form it is used three times to represent men as accusers or slanderers (1 Tim. 3 : 11 ; 2

Tim. 3 : 3 ; Titus 2 : 3). The word *daimon* is used very frequently in the New Testament both in the singular and plural, but never interchangeably with *diabolos*, and always in a sense different from that of *diabolos*. A *daimon* was thought of as an "evil," or "unclean spirit." The Scriptures, so far as the original is concerned, at least, never speak of a person as possessed by the devil. Every case of possession is possession by demons.

The Jews accused our Lord of casting out demons by the power and authority of Baalzebub, the prince of the demons (Matth. 12 : 22-30 ; Mark 3 : 22-27 ; Luke 11 : 14-23). Here Baalzebub and Satan are interchangeable terms. This is illustrated in S. Luke 17 : 20, where the seventy come back with joy and say, "Lord, even the demons are being subjected to us by means of your name," and where Jesus says to them, "I was looking at Satan fallen from heaven like lightning."

Attributing the infliction of sufferings to demons, Peter says of our Lord that he "went about doing good and curing all those who were oppressed by the devil" (Acts 10 : 38). Owing to the prevailing use of "devil" for "demon" in the King James' version, we often find in Christian teaching to-day many things attributed to the

devil which in the original would be attributed to demons. Because of this, Satan is naturally thought of as being in many places, and doing many things, at the same time, and of course, therefore, of being far greater than the original gives any idea of his being. In fact, because of this altogether false way of considering him, he has come to be thought of as almost, if not quite, omnipotent.

In the original, demons are represented as being a part of the "rule of darkness" against which we must contend. They are not few in number, untrained and inexperienced, but a martial host of veterans, composed of "various orders of fallen angels," "wicked spirits in the air above us," under the leadership of the "Ruler of this world" (John 12 : 31 ; 14 : 30 ; 16 : 11 ; Col. 1 : 13 ; Eph. 6 : 12).

In his book on Demon Possession, Dr. J. L. Nevius shows very explicitly and conclusively that the conditions in China to-day with reference to the question of demons and demon possession are exactly the same as in the Roman Empire in the time of our Lord and his early disciples. Or rather, as they have always been whenever and wherever Christianity first comes into direct contact with heathendom. If we had space to do it, we should like to give some specific examples from his book,

but we must content ourselves with giving the summary of the facts which he there brings before us.

(1) In China, persons afflicted in this way are of both sexes, and of all ages. The same is true of the cases presented in Scripture.

(2) A marked characteristic of the cases met with in China is that the attacks are occasional. They begin with some physical disturbance or bodily convulsion. This also corresponds with cases given in Scripture (Luke 9 : 39 ; Mark 9 : 18 ; Luke 8 : 29).

(3) In many cases which Dr. Nevius mentions the demon declares he will never cease to torment his victim till he submits to him. The subject bemoans his deplorable and hopeless condition, and sympathizing friends intercede for him. Frequently the victim pines away and dies.

(4) In some of the cases brought to Dr. Nevius' attention there were instances in which the subject received bodily injuries or scars, as if from an unknown hand. So in Scripture we read of those who were thrown down, torn and bruised, and of one who cut himself with stones.

(5) In some cases the demons were easily cast out, in others with difficulty. Here again it is the same in Scripture.

(6) There is a correspondence, also, in the individual peculiarities of the spirits. They are more or less wicked, more or less violent, more or less daring. The cases bear a general resemblance, while each one has its own peculiarities.

(7) Another point of resemblance in some of the persons possessed is the shameless tearing off of clothes and utter disregard of propriety and decency in language and behavior.

(8) Nothing has excited more surprise, in connection with these manifestations in China, than the fact that the subjects of them have in some cases evinced a knowledge of God, and especially of our Saviour; and acknowledged our Saviour's authority and power. The correspondence of this fact with the statements of Scripture is apparent.

(9) We notice in cases of possession in China and in those given in Scripture, in some instances, a kind of double consciousness. We see in them actions and impulses directly opposite and contrary. A woman in Fuchow, though under the influence of a demon whose instinct it was to shun the presence of Christians, was moved by an opposite influence to leave her home and come to Fuchow to seek the Christian's help. So the demoniac who dwelt among the tombs did (Mark

5 : 6, 7. Compare Matth. 8 : 28, 29 ; Luke 8 : 27, 28).

(10) 'There were some cases in which the same human body was possessed by several demons, three, six, and more. So in Scripture we have cases of possession by seven demons and by a legion (Luke 8 : 2 ; Mark 5 : 9).

(11) One of the most common characteristics of the cases met with in China is the instinct or longing of the demon for a body to possess, and their possessing the bodies of the lower animals as well as of men. So we find it in the Scripture narrative (Matth. 8 : 31 ; 12 : 43).

(12) In China, as we read also in S. Matthew's Gospel, the demon cast out seeks to return again (Matth. 14 : 44).

(13) There is an exact correspondence in the assertion of a new personality and its recognition by all present. Long conversations are carried on with this new personality, precisely as between two human beings, the possessed subject being in most cases entirely ignored. This feature also finds a striking parallel in Scripture.

(14) Another striking fact is that in China, as in the Roman Empire in the time of Christ and his early disciples, there have been no failures in casting out demons in the name of Christ.

(15) Demons are cast out by others than Christians, and by different methods. It was the same in Scripture times (Matth. 12 : 27 ; Luke 11 : 19).

(16) In China there have been cases in which demons were cast out by those who afterwards were guilty of gross immorality and were cast out of the Church. This is just as Jesus said it would be (Matth. 7 : 22, 23).

(17) When the Good News was first proclaimed in Judæa, the casting out of demons arrested public attention. It does the same to-day in China and elsewhere in heathen lands. It makes known the presence and power of Christ. It convinces men of the divine origin of Christianity, and prepares the way for its acceptance.

(18) In a case related by a Mr. Innocent, specific testimony is given to the character of the missionary similar to that given by the slave girl at Philippi (Acts 16 : 17).

(19) The cases in China and in the Scriptures are thought of by the people who speak of them as if there could be no reasonable doubt about them.

(20) The demons are free, roaming about at will, at least for the present, though still under limitations and certain control. And the demons

themselves clearly understand this and fully acknowledge it.

(21) The evil spirits spoken of in Scripture are represented as belonging to the kingdom of Satan, and in direct opposition to the kingdom of our Lord. In China, as a rule, they are directly or indirectly connected with heathen temples and idolatrous worship. The Chinese think of them as unclean and malicious spirits, who are the enemies of men and constantly seeking to injure them.

(22) There is one recorded instance in China where a female slave was possessed by a demon, and for this reason was highly prized by her master, and used by him as a means of gain. This is thoroughly analogous to the case recorded in the 16th of Acts.

(23) The testimony on which the cases of demon possession and demon expulsion in the New Testament rest is virtually of the same character as that on which the authentication of the cases presented from China rests, viz., the testimony of intelligent, unbiased, common people, who were eye-witnesses of the events.

(24) In reviewing the cases of demon possession in China, we find they are very rare in large cities. They occur principally in rural and

mountainous regions. It is the same in the Scriptures. We read of none in Jerusalem. One only occurred in Capernaum, and that was in the beginning of our Lord's ministry (Mark 1 : 21-28 ; Luke 4 : 31-37). The others were met with in Galilee, Gadara, the region of Tyre and Sidon, and that of Cæsarea Philippi.

From all this, it appears that the correspondence between the cases met with in China and those recorded in Scripture is complete and circumstantial.

New Testament Greek.

How little the Greek of the New Testament has time and again been rightly understood, much less translated, has been shown very clearly and conclusively by such writers as W. G. Rutherford, Headmaster of Westminster, England.

Like their predecessors, the King James' translators depended largely on Latin renderings. But, happily for us, they were not like their revisers of 1881. They had too little Greek to form poor theories of interpretation and translation. They had not contrived to convince themselves, like the latter scholars, that the same Greek word, whatever its context, must invariably be rendered by the same English word. They had as little

respect for Attic idiom as S. Paul himself. Nor were they tempted to mar their English by any perverse wish to twist it into conformity with idioms which may once have belonged to the Greek language, but need not, on that account, belong to the Greek of the New Testament. They certainly do not belong to English.

When the New Testament was written, Greek had become a most tolerant speech. By it many races, all differing greatly in habits of mind and in national circumstances, sought for a time to eschew the curse of Babel.

S. Paul is by all odds the greatest of New Testament writers, as he is the most prolific. Yet it is surprising how few Greek words he uses. His grammar is by no means of the kind commonly taught in the schools of his time. His figures of speech are far more common in popular language than in the speech of the educated. Assonances, jingles, rhymes of every sort, echoes, too, and re-echoes, as the Greeks call them, are among the most natural resources for attracting and holding the attention of his readers. Time and again he has words used in meanings not proper to them in classic Greek, yet are sufficiently well-defined by the context. Then, again, his personification is sometimes of a startling sort, while he abounds

in colloquialisms, terms used in business, mixed metaphors, and the like.

As a result of all this, there are many passages of the New Testament in which the English rendering is not only inadequate, but misleading. This applies to the Revision as well as to its predecessors.

Take these from Romans, for instance :

1 : 5. “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.”—A. V. “Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name’s sake.”—R. V.

1 : 17. “For therein is the righteousness of God revealed from faith to faith.”—A. V. “For therein is revealed a righteousness of God by faith unto faith.”—R. V.

2 : 15. “Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”—A. V. “Their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.”—R. V.

3 : 7. “Why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us

do evil, that good may come?"—A. V. "Why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come?"—R. V.

3 : 25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—A. V. "Whom God set forth to be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God."—R. V.

6 : 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—A. V. "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection."—R. V.

10 : 4. "For Christ is the end of the law for righteousness to every one that believeth."—A. V. "For Christ is the end of the law unto righteousness to every one that believeth."—R. V.

The Greek of the New Testament may never be understood as classical Greek is understood, because it contains too many alien elements. Yet it has at least begun to be studied from the proper

point of view. Even at the time of the Revision in 1881, many just conclusions gravely affecting interpretation had been established. Yet most of them seem to have been ignored by the revisers, who in some places actually distort the meaning, in defiance of these conclusions, by translating, in accordance with Attic idiom, phrases which convey in later Greek a wholly different sense—the sense which the earlier translators, in happy ignorance, had recognized that the context demanded.

Since the English Revision, great strides have been made in the knowledge of New Testament Greek. The observations of Viteau, and more especially of Blass, have furnished a sound foundation for further research, and before scholars are done with this fascinating study they will do away with many misconceptions, and will succeed in demonstrating that, different as it is from classical Greek, the singular speech of the New Testament has, nevertheless, a precision, and beauty, and force of its own.

The more puzzling difficulties do not spring from the terms employed, but from that part of the vocabulary which must always be entangled with idiom. For instance: Phrases introduced by a preposition may be so charged with meaning that, to reproduce this meaning in English,

several words must sometimes be used for every Greek word. In ordinary authors this late idiom, no doubt colloquial in origin, has received attention. In the New Testament, however, where it is exceptionally common, it has been very much neglected. Thus in John 13 : 26 Jesus is said to have dipped a piece of bread and offered it to Judas, "And after the piece of bread Satan then entered into Judas," that is, "after the piece of bread had been thus given to him."

In Romans 2 : 15, already referred to, "their conclusions between one another," really means "the conclusions of reason attained by discussion."

Rom. 6 : 7, "is esteemed righteous away from his sin," means "has been delivered from his sin and been set right with God."

Rom. 7 : 14, "sold under sin," means "sold into slavery to sin."

Rom. 9 : 3, "a thing accursed away from Christ," means "devoted to destruction and so separated from Christ."

2 Cor. 2 : 12, "going to Troas for the Gospel of Christ," means "came to the country round Troy to tell the good news of the Christ."

John 11 : 25, "whosoever liveth and believeth in me shall never die," means "whoever keeps

living, that is, keeps believing, in me, shall never die."

John 14: 1, "ye believe in God, believe also in me," means "Believe in God, that is, believe in me."

John 15: 6, "and men gather them, and cast them into the fire, and they are burned," means "So it is gathered, thrown into the fire, and burned."

It is not fair, to say the least, to render such idioms word for word in our present-day English. In fact, so little is this the case that, after reading a lesson from some of the Books of the Bible to an ordinary congregation, a man cannot return to his place without feeling that to the bulk of his hearers, at any rate, he would have given almost as much information if he had read to them from the original Greek. Yet even such a letter as that of Paul to the Romans, for instance, is concerned with a simple theme, and was written for plain men to understand. Why, then, should it be so far from plain now to many who in knowledge, and even in spiritual discernment, are at least the equals of the tradesmen, mechanics and slaves to whom it was originally addressed?

It should be as plain to-day as it ever was. And

it is our purpose to do what we can to see to it that it is so. We are well aware that we have not yet attained to what we would desire. Our work is by no means perfect. But, with S. Paul, the one thing we intend to keep doing is this: "Forgetting what is behind, and straining every nerve towards what is in front," we intend to keep pressing on toward the goal.

FRANK SCHELL BALLENTINE,

Christ's Church Rectory,

Scranton, Pa.

EASTERTIDE,

1902.

MARK.

THE BEGINNING
OF
THE GOOD NEWS
OF
JESUS CHRIST, THE SON OF GOD.

Behold ! I am sending my messenger before thy face.
He shall prepare thy way.

The voice of one crying in the wilderness :
Make ready the way of the Lord.
Make his paths straight.

Just as it is thus written in Isaiah the prophet,
John came, purifying in the wilderness and pro-
claiming the purification of a change of mind and
purpose of heart which leads to the doing away of
sins.

All Judea and all Jerusalem went out to him,
and they were purified by him in the Jordan,
confessing their sins.

John was clothed with camel's hair and had a

leather belt round his waist. His food was locusts and wild honey.

“One mightier than I is coming after me,” he kept proclaiming.

“I am not fit to stoop down and untie his shoes.

I purified you with water,
But he will purify you with the Holy Spirit.”

In those days Jesus came from Nazareth of Galilee and was purified by John in the Jordan; and just as he was coming up out of the water he saw the heavens torn apart and the Spirit like a dove descending on him.

A voice came out of the heavens :

“Thou art my beloved Son.
In thee I am well pleased.”

The Spirit at once forced him out into the wilderness. So he was in the wilderness forty days tempted by Satan. He was with the wild beasts, and the angels waited on him.

After John had been handed over to the authorities, Jesus came into Galilee, proclaiming the good news of God :

“The time has come,” he said,

“And the kingdom of God has come near.
Repent,
And believe the good news.”

He was going along by the sea of Galilee, and he saw Simon and his brother Andrew casting a net into the sea. For they were fishers :

“Come and follow me,” said Jesus, “and I will make you fishers of men.”

They at once left the nets and followed him.

Going on a little further, he saw James the son of Zebedee, and his brother John. They also were in the boat mending their nets, and he at once called them.

They left their father Zebedee in the boat with the hired men and went after him.

They go into Capernaum.

On the very first Sabbath he entered the synagogue and began to teach.

They were astonished at his teaching. For his teaching was like one who had authority and not like the scribes.

A man with an unclean spirit was in their synagogue :

“Let us alone,” he cried. “What do you want of us, Jesus of Nazareth? Have you come

to destroy us? I know who you are—The Holy One of God.”

Jesus rebuked him, and said :

“Be still, and come out of him.”

The unclean spirit threw him into a fit and cried with a loud voice and came out of him.

They were all astonished, and began to discuss among themselves, and say :

“What is this? What new teaching is this? For with authority he commands even the unclean spirits and they obey him.”

The report about him went out at once in every direction into the whole of the surrounding country of Galilee.

On coming out of the synagogue they at once came into the house of Simon and Andrew with James and John.

The mother of Simon's wife was lying sick with a fever, and they at once told him about her.

He came and took her by the hand and raised her up. So the fever left her and she began to wait on them.

That evening when the sun went down they kept bringing him all who were sick, and the demoniacs.

The whole city was gathered together at the door.

He cured many who were sick with different diseases, drove out many demons, and did not allow the demons to speak because they knew him.

In the morning, long before day, he rose up and went out. He went away into a desert place and was praying there.

Simon and those with him followed him and found him and said to him :

“Every body is looking for you.”

“Let us go away from here into the next towns, so that I may preach there also,” said Jesus. “For it was for this purpose I came out.”

He went into their synagogues throughout all Galilee, preaching and driving out demons.

A leper came to him, begging him and kneeling to him :

“If you wish,” he said, “you can cure me.”

Jesus pitied him and stretched out his hand and touched him :

“It is my wish,” he said. “Be cured.”

The leprosy at once left him, and he was cured.

He strictly charged him and at once sent him out :

“See you say nothing to any one,” he said,

“but go show yourself to the priest and offer for your cure what Moses directed for a witness to them.”

But he went out and began to talk a great deal about it and to spread the story so widely that Jesus could no longer openly enter into a city, but was out in lonely places.

They kept coming to him from every side.

When he entered again into Capernaum, after some days, it was heard he was in a house.

At once many were gathered together so there was no longer room, even about the door so he began to deliver his message to them.

They started to come to him bringing a paralytic carried by four men. But not being able to get near him for the crowd, they removed the roof, where he was, and when they had made an opening, they began to let down the couch on which the paralytic was lying.

Jesus saw their faith and said to the paralytic,
“Child, your sins are forgiven.”

Some Scribes were sitting there, discussing with themselves :

“Why is this man speaking this way? He is blaspheming. Who but God can forgive sins?”

Jesus at once noticed that they were discussing this way with themselves, and said to them :

“Why are you discussing these things with yourselves? Which is easier,—to say to the paralytic, Your sins are forgiven; or,—to say, Get up, take up your bed and walk. But that you may know the Son of man has power on earth to forgive sins, (he says to the paralytic), I say to you, Get up, take up your bed and go to your house.”

He got up, at once took up the bed, and went out before them all, so that they were all astonished and praised God, and said :

“We have never seen any thing like this !”

He went out again by the sea : and all the crowd kept coming to him and he kept teaching them.

As he was passing by, he saw Levi the son of Alphaeus sitting in the saloon, and he said to him :

“Follow me.”

He got up and followed him.

While Jesus was taking a meal in his house, many saloon-keepers and prostitutes were also sitting together with him and his disciples. For

there were many and they kept following him.

So when the Scribes and the Pharisees saw he was eating with the prostitutes and saloon-keepers, they said to his disciples :

“Does he eat and drink with saloon-keepers and prostitutes ? ”

“Those who are well do not need a doctor, but those who are sick,” said Jesus when he heard this. “I did not come to call the good but the bad.”

John’s disciples and the Pharisees were fasting.

“Why do John’s disciples and the disciples of the Pharisees fast, but your disciples do not fast ? ” they came and said to him.

“Can the bridegroom’s friends fast while the bridegroom is with them ? ” said Jesus. “So long as they have the bridegroom with them they cannot fast. But the time will come when the bridegroom shall be taken away from them, and then will they fast at that time.

No one sews a piece of unshrunk cloth on an old garment, if he does, the shrinking of it tears the new from the old, and a worse tear is made. No one pours new wine into old wine-

skins, if he does, the wine will burst the skins, and the wine is lost and the skins. But new wine must be put into fresh skins."

He was going through the wheat-fields on the Sabbath.

As his disciples were going along they began to pick the heads of wheat.

"Look !" said the Pharisees to him. "Why are they doing what is not right on the Sabbath ? "

"Did you never read what David did when he was in need and was hungry, he and those who were with him, how he went into the house of God in the days of Abiathar the high priest and ate the show bread, which it is not right for any one but the priests to eat, and how he gave also to those who were with him ? "

And he added :

"The Sabbath was made for man, and not man for the Sabbath. So the Son of man is master even of the Sabbath."

He again entered the synagogue.

A man with a withered hand was there. So they watched him to see if he would cure him on the Sabbath, so that they might accuse him.

"Stand up," he said to the man with the

withered hand. "Is it right to do good on the Sabbath, or to do harm? To save a life or to kill?"

But they kept still.

He looked round on them with anger. For he was grieved for the hardness of their hearts.

"Stretch out your hand," he said to the man.

He stretched it out, and it was restored.

The Pharisees went out and at once with the Herodians laid a plot against him to destroy him.

Jesus with his disciples withdrew to the sea. A great crowd from Galilee followed. From Judæa also, from Jerusalem, from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great crowd, when they heard all he was doing, came to him.

He told his disciples to have a little boat wait on him because of the crowd, so that they should not be pressing on him. For he had cured many, so that as many as had plagues were falling on him in order that they might touch him. And whenever the unclean spirits saw him they would fall down before him and cry:

"You are the Son of God!"

He repeatedly warned them not to make him known.

He went up into the mountain and called to him whom he wished, and they went to him.

He appointed twelve to be with him, to be sent out to preach and to have authority to drive out demons.

Simon he surnamed Peter,
James the son of Zebedee and John his
brother,
Andrew,
Philip, Bartholomew,
Matthew, Thomas
James the son of Alpheus, Thaddeus,
Simon the Zealot, and Judas Iscariot who also
betrayed him.

He came into a house.

The crowd came together again so that they could not so much as eat.

When his relatives heard it they went out to restrain him. For they said :

“He is beside himself.”

But the Scribes who came down from Jerusalem said :

“ He has Baalzebub,” and, “ By the prince of the demons he is driving out the demons.”

He called them to him and spoke to them by means of illustrations :

“ How can Satan drive out Satan ?

If a kingdom is divided against itself,

That kingdom cannot stand.

If a house is divided against itself,

That house will not be able to stand.

If Satan has risen up against himself, and is divided,

He cannot stand, but has an end.

No one can enter the house of the strong man

And spoil his goods

Except he first binds the strong man ;

And then he will spoil his house.

To tell you the truth :

All the sins of the sons of men

Will be put away,

And their blasphemies with whichever

They shall blaspheme

But whoever shall blaspheme

Against the Holy Spirit,

Has never any putting away

But is guilty of an eternal sin.”

He said this, because they said :

“ He has an unclean spirit.”

His mother and his brothers came, and standing outside, sent to him to come to them.

A crowd was sitting round him, and they said to him :

“ Your mother and your brothers outside are looking for you.”

“ Who is my mother and my brothers ? ” came back the response. And looking round on those who were sitting about him, he said : “ Look ! My mother and my brothers ! For whoever shall do the will of God, he is my brother and sister and mother.”

He again began to teach by the sea.

A very great crowd was gathered to him, so that he got into a boat and sat in the sea, and all the crowd was by the sea on the land.

He was teaching them many things in illustrations, and was saying to them in his teaching :

“ Listen ! Look ! The sower went out to sow.

As he was sowing, some seed fell by the road, and the birds came and ate it up.

Some fell on the rocky ground where it had not much soil. It at once sprang up because it had no depth of soil. But when the sun rose

it was scorched. And because it had no root, it withered away.

Some fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

But some fell into the good ground, and kept yielding fruit, growing up and increasing; and kept yielding, thirty-fold, and sixty-fold, and a hundred-fold."

And he said :

"He who has ears to hear, let him hear."

When he was alone those about him with the twelve asked him about the illustrations.

"To you is imparted the secret of the Kingdom of God," he said, "but to those who are outside, everything is done in illustrations, so that

Seeing they may see and not perceive,
Hearing they may hear and not understand,
Lest they should by chance turn again
And their sin should be put away from them.

Do you not understand this illustration?

Then how shall you learn the meaning of all the illustrations?

The sower sows the message.

These are they by the road where the seed is sown. When they have heard, Satan at once comes and takes away the message which has been sown in them.

These, in the same way, are they who are sown on the rocky ground, who, when they have heard the message, receive it at once with joy ; and they have no root in themselves, but endure for a while ; then, when tribulation and persecution rises because of the message, they are at once offended.

Others are those who are sown among the thorns. These are they who have heard the message, and the cares of the world and the deceitfulness of riches, and the desires of other things entering in, choke the message and it becomes unfruitful.

These are they who are sown on the good ground ; such as hear the message, accept it, and keep bearing fruit, thirty-fold, and sixty-fold, and a hundred-fold.

Surely the lamp is not brought

To be put under the bushel.

Or under the bed ?

Is it not brought

To be put on the stand ?

For there is nothing hid,

But that it should be made known.

Nor was anything made secret,

But that it should come to light.

If any man has ears to hear, let him hear.

Be careful what you listen to.
With what measure you measure,
It will be measured you,
And more will be given you.
For he who has,
To him will be given.
And from him who has not,
From him will be taken away,
Even what he has.

So the Kingdom of God is as if a man should throw seed on the ground, should sleep and rise, night and day, and the seed should spring up and grow he does not know how.

The ground bears fruit of itself ; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, he at once sends out the sickle because the harvest has come.

How shall we compare the kingdom of God ? or in what illustration shall we put it ? It is like a grain of mustard seed, which, when it is sown upon the ground, though it is less than all the seeds on the ground, yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds may perch under the shadow of it.

With many such illustrations he kept delivering

his message to them as they were able to listen to it: And without an illustration he did not speak to them. But privately, to his own disciples, he would explain every thing.

The evening of the same day he said to them : Let us go over to the other side. So leaving the crowd, they took him with them, just as he was, in the boat. And other boats were with him. A great wind-storm came up, and the waves kept beating into the boat so that it was already being filled. But he himself was in the stern asleep on the cushion. So they roused him, and said :

“Master, do you not care that we are perishing?”

He got up, and rebuked the wind, and said to the sea :

“Peace : Be still.”

The wind went down, and there was a great calm, and he said to them :

“Why are you afraid? Have you not yet faith?”

They were very much afraid, and said to each other :

“Who then is this, that even the wind and the sea obey him?”

They came to the other side of the sea into the country of the Gerasenes.

When he had got out of the boat there met him out of the tombs a man with an unclean spirit. He had his home among the tombs and no one could bind him even with chains. For he had often been bound with fetters and chains, and the chains had been torn apart by him and the fetters broken in pieces. Nor could any one tame him. And always, night and day, in the tombs and in the mountains, he kept crying out and cutting himself with stones. And when he saw Jesus from a distance he ran and worshipped him :

“What do you want of me, Jesus, Son of the Most High God?” he cried with a loud voice. “For God’s sake, do not torment me.”

For he said to him : “Come out of the man, you unclean spirit.”

And he asked him :

“What is your name?”

“My name is Legion. For we are many.”

He kept begging him urgently not to send them away out of the country. Now there was there on the mountain side a great herd of pigs feeding. So they begged him, and said :

“Send us into the pigs, so that we may go into them.”

He gave them leave. And the unclean spirits came out and went into the pigs and the herd ran down the steep into the sea, in number about two thousand, and they were drowned in the sea.

Those who fed them fled, and told it in the city and in the country. And they came to see what had happened.

They came to Jesus and saw the demoniac sitting clothed and in his right mind, that is, him who had the legion : and they were afraid.

Those who saw it told them how it happened to the demoniac and about the pigs. And they began to beg him to go from their parts.

As he was getting into the boat the demoniac begged him to let him stay with him. But he did not allow him, but said to him :

“Go to your house, to your friends, and tell them what great things the Lord has done for you and how he took pity on you.”

He went away and began to make known in Decapolis what great things Jesus had done for him, and every body began to wonder about it.

When Jesus had crossed over again in the boat to the other side a great crowd was gathered to meet him.

He was by the sea.

One of the Presidents of the synagogue whose name was Jair came up to him, and when he saw him he fell at his feet and urgently begged him, and said :

“ My little daughter is at the point of death. I beg you to come and lay your hands on her so that she may be cured and live.”

He went with him.

A great crowd followed him and kept pressing on him.

A woman who had a flow of blood twelve years and had undergone much suffering at the hands of many doctors and had spent all she had and was no better, but rather grew worse, having heard about Jesus, came in the crowd behind and touched his clothes. For she said : “ If I touch but his clothes I shall be cured.”

At once the fountain of her blood was dried up and she felt in her body she was cured of her sickness.

At once Jesus noticed in himself the power going from him and turned in the crowd, and said :

“ Who touched my clothes ? ”

“ You see the crowd pressing on you,” his disciples said, “ and do you say, ‘ Who touched me ? ’ ”

He looked round to see her who had done this thing.

But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him and told him all the truth.

“ Daughter,” he said to her, “ your faith has cured you. Go in peace and be cured of your sickness.”

While he was still speaking, they came from the ruler of the synagogue’s house, and said :

“ Your daughter is dead. Why do you trouble the Master any more ? ”

“ Do not be afraid, only believe,” Jesus said to the President of the synagogue, not heeding what was said.

He allowed no one to go with him but Peter, and James, and John the brother of James.

They come to the house of the President of the synagogue, and he sees a scene of confusion and people doing a great deal of weeping and wailing.

“ Why are you making such a confusion and weeping ? ” he says to them as he enters. “ The child is not dead, but is sleeping.”

They began to laugh at him.

But he put them all out and took the father of the child and her mother and those with him,

and went in where the child was. And taking the child by the hand, he said to her :

“Talitha cumi”—which means, Little girl, I tell you, Get up.

The little girl at once got up and began to walk about. For she was twelve years old.

They were at once very greatly astonished. And he emphatically charged them to let no one know this. And he told them to give her something to eat.

He went out from there and came into his own country, and his disciples kept following him.

When the Sabbath had come he began to teach in the synagogue. And many when they heard him were astonished, and said :

“Where does this man get these things?” and “What is the wisdom which is given this man? And what do such great things done by his hands mean? Is not this the carpenter, the son of Mary, and brother of James, Joses, Judas, and Simon? And are not his sisters here with us?”

They kept finding cause of offence in him.

“A prophet is not without honor,” said Jesus, “but in his own country, among his own relatives, and in his own house.”

He could do no great thing there, except that he laid his hands on a few sick people, and cured them.

He kept wondering at their want of faith.

He was going round about the villages teaching.

He called to him the twelve and began to send them out two and two. He gave them authority over the unclean spirits, and he charged them to take nothing for their journey, but a stick only. No bread, no bag, no money in their purse, but with shoes on, and,—do not put on two coats.

His charge to them was :

“ Wherever you enter a house
Stay there till you leave that place.
Whatever place will not receive you,
Nor hear you,
When you leave it,
Shake off the dust under your feet,
For a witness to them.”

They went out and proclaimed that men should change their mind and the purpose of their heart. They drove out many demons, anointed many who were sick with oil, and cured them.

King Herod heard of it. For Jesus' name had become known : and he kept saying : “ John

the Purifier has risen from the dead, and so these powers are working in him.

But others would say : "It is Elijah."

Others would say : "A prophet, like one of the prophets."

But Herod, when he heard of it, would say : "It is John whom I beheaded. He has risen."

For Herod himself had sent out and seized John, and bound him in prison for the sake of Herodias his brother Philip's wife. For he had married her. For John kept saying to Herod : "It is not right for you to be living with your brother's wife." So Herodias set herself against him and wanted to kill him, but could not. For Herod was afraid of John, because he knew he was a good and holy man, and so he protected him. And when he listened to him he was very much perplexed, and yet he was glad to listen to him. But a convenient time came when Herod on his birthday gave a supper to his principal officers, generals and the foremost men of Galilee. Then the daughter of Herodias herself came in and danced, and pleased Herod and those at table with him. And the King said to the girl : "Ask me whatever you wish and I will give it to you." And he swore to her : "Whatever you shall ask me, I will give you to the half of my kingdom."

“What shall I ask?” she went out and said to her mother.

“The head of John the Purifier.”

She came in at once with haste to the King :

“I want you to give me at once in a dish the head of John the Purifier.”

The King was very sorry. But for the sake of his oaths and those at table, he would not reject her. So the King at once sent out a soldier of his guard and ordered him to bring his head.

He went and beheaded him in the prison, brought his head in a dish, and gave it to the girl.

The girl gave it to her mother.

When his disciples heard of it, they came and took up his body and laid it in a tomb.

The apostles gathered about Jesus, told him everything they had done and what they had taught.

“Come apart into a lonely place and rest a while,” he said to them. For there were many coming and going and they had not even time to eat.

So they went away in the boat to a lonely place by themselves.

But many saw them going and noticed it and

they ran there together afoot from all the towns and got there before them.

He came out and saw a great crowd, and he pitied them, because they were like sheep without a shepherd.

So he began to teach them a great many things.

As it was already getting late his disciples came to him:

“The place is lonely,” they said, “and it is already late. Send them away so that they may go into the surrounding country and villages and buy themselves something to eat.”

“You give them something to eat.”

“Shall we buy two hundred dollars’ worth of bread and give them to eat?”

“How many loaves have you? Go see.”

When they had found out they said:

“Five and two fish.”

He directed that all should sit down by parties on the green grass. And they sat down in ranks by hundreds and by fifties.

He took the five loaves and the two fish, and looking up to heaven, he blessed God, and broke the loaves; and he gave to the disciples to set before them. And he divided the two fish among them all.

They all ate and were filled.

And they took up twelve baskets of broken pieces, and also of the fish.

Those who ate the loaves were five thousand men.

He at once urged his disciples to get into the boat and go ahead of him to Bethsaida on the other side, while he himself sent the crowd away.

After he had taken leave of them he went into the mountain to pray.

When evening had come the boat was in the middle of the sea, and he alone on the land. So seeing them laboring at the oars, for the wind was against them, about three o'clock in the morning, he came to them, walking on the sea; and he would have passed them: but when they saw him walking on the sea they thought it was a ghost, and cried out. For they all saw him and were troubled. But he at once talked with them:

“Courage!” he said. “It is I. Do not be afraid.”

He got into the boat with them, and the wind went down. But they were very much astonished. For they did not understand about the loaves, but their mind was slow to take it in.

When they had crossed over, they landed at

Gennesaret, and moored to the shore. And when they had got out of the boat the people at once recognized him and ran round that whole country, and began to carry round on their beds those who were sick, where they heard he was.

Wherever he entered, into villages, towns or farms, they would lay the sick in the streets and would beg him to let them touch, if it were but the border of his garment. And as many as touched him were cured.

The Pharisees and certain of the Scribes who came from Jerusalem gathered round him.

They had noticed that some of his disciples were eating their food with defiled, that is, unwashed hands. For the Pharisees and all Jews, unless they wash their hands carefully, do not eat, keeping the traditions of their ancestors. And when they come from the market, unless they wash themselves, they do not eat. And there are many other things which they have received as binding, washings of cups, and pots and copper pans. So the Pharisees and the Scribes asked him :

“Why do your disciples not observe the traditions of our ancestors, but eat their bread with defiled hands ?”

“Well prophesied Isaiah of you hypocrites,”
he said,—“as it is written :

This people honoreth me with their lips,
But their heart is far from me.
In vain do they worship me,
Teaching for doctrines the precepts of men.

You leave the command of God

And hold fast the tradition of men.”

“Full well do you reject the command of God,”
he added,

“So that you may keep your tradition.

For Moses said :

Honor thy father and mother.

And :

He that speaketh evil of father or mother
Let him surely die.

But you say :

If a man shall say to his father or his mother,
That by which you might have been profited
by me,

Is Corban, that is to say, Given to God ;
You no longer allow him to do anything
For his father or his mother,
Making void the word of God by your tradition
Which you have delivered.

And many such things you do.”

He called the crowd to him again and said :

“All of you listen to me and understand.
Nothing from outside the man

Going into him can defile him.
But what comes out of the man
Is what defiles him."

When he had entered the house from the crowd his disciples asked him about the illustration.

"Are you so without understanding also," he said to them. "Do you not see that whatever from outside goes into the man cannot defile him; because it does not go into his heart, but into his belly and out into the sewer?"

In saying this he made all foods clean.
And he said :

"What comes out of the man, that defiles him. For from inside, out of the heart of men, all wicked suggestions come,

Fornications,	Deceit,
Thefts,	Lewdness,
Murders,	Envy,
Adulteries,	Blasphemy,
Covetings,	Pride,
Villainies,	Foolishness.

All these wicked things come from inside and defile the man."

He left there and went into the parts of Tyre and Sidon. And he went into a house and

did not want any one to know it. But he could not be hid. But at once a woman, whose little daughter had an unclean spirit, heard about him and came and fell down at his feet. Now the woman was a heathen, a Syrophœnician by race. She kept begging him to drive the demon out of her daughter.

“Let the children first be filled,” he said. “For it is not right to take the children’s food and to throw it to the little dogs.”

“Yes, Lord, even the little dogs under the table feed on the children’s crumbs.”

“Because of this saying, go. The demon has gone out of your daughter.”

She went to her house and found the child laid on the bed, and the demon gone out.

Again he went out from the parts of Tyre, and came through Sidon to the sea of Galilee, right across the district of Decapolis.

They bring him one who was deaf and had an impediment in his speech, and they beg him to lay his hand on him.

He took him away from the crowd by himself, put his fingers in his ears, spat, and touched his tongue. Then looking up to heaven, he sighed, and said to him :

“Ephphatha,” that is, “Be opened.”

His ears opened, the string of his tongue was untied, and he began to talk plainly.

He charged them not to tell any one. But the more he charged them, the more a great deal they made it known. And they were exceedingly astonished and said :

“He has done everything well. He makes even the deaf to hear and the mute to speak.”

At that time when there was again a great crowd, and they had nothing to eat, he called his disciples to him and said :

“I pity the crowd because they have now been with me three days, and have nothing to eat. And if I send them away to their homes hungry, they will faint on the road ; and some of them have come from a distance.”

“Where can any one get enough to fill these with bread here in a lonely place ? ”

“How many loaves have you ? ”

“Seven.”

He told the crowd to sit down on the ground. And he took the seven loaves, gave thanks, broke, and gave to the disciples to distribute to them. And they distributed them to the people.

They had a few small fish. So he blessed and told them to distribute them also to them.

They ate and were filled: and they took up of broken pieces that remained over seven hampers.

They were about four thousand; and he sent them away. And he at once got into the boat with his disciples and came into the parts of Dalmanutha.

The Pharisees came out and began a discussion with him. They were trying to get from him a sign from heaven and were tempting him. So deeply sighing in his spirit, he said :

“ Why is this generation trying to get a sign? To tell you the truth, No sign will be given it.”

He left them, and again getting into the boat he went to the other side.

They forgot to take any bread; and they had not in the boat with them more than one loaf. And he charged them and said :

“ Be careful. Beware of the leaven of the Pharisees and the leaven of Herod.”

They began to discuss with each other and say :

“ It is because we have no bread.”

Jesus noticed it :

“ Why are you discussing because you have no bread?” he said. “ Do you not yet see nor un-

derstand? Is your mind so slow of comprehension? Have you eyes and do you not see? Have you ears and do you not hear? And do you not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"

"Twelve."

"And when the seven among the four thousand how many hampers full of broken pieces did you take up?"

"Seven."

"Do you not yet understand?"

They come to Bethsaida.

They bring him a blind man and beg him to touch him.

He took hold of the hand of the blind man and brought him out of the village: and when he had spit on his eyes, and laid his hands on him, he asked him:

"Do you see anything?"

"I see men," he said as he looked up. "For I see them walking about like trees."

Then again he laid his hands on his eyes, and he looked steadily and was restored, and saw everything clearly. Then he sent him away to his home and said:

"Do not even go into the village."

Jesus and his disciples went out into the villages of Cæsarea Philippi : and in the way he began to question his disciples and say :

“Who do they say I am?”

“John the Purifier,” they told him ; “and others, Elijah ; but others, One of the Prophets.”

“But who do you say I am?”

“You are the Christ.”

It was Peter who answered.

Then he charged them not to tell any one about him. And he began to teach them that the Son of man must endure much suffering, be rejected by the elders, the chief priests and the scribes, be killed, and after three days rise again. And he spoke the saying openly.

Peter took him and began to remonstrate with him.

But turning about and seeing his disciples he remonstrated with Peter and said :

“Get out of my way, Satan. For you are not looking at things in God’s way, but man’s.”

Then calling the crowd with his disciples, he said to them :

If any one wants to come after me,

Let him deny himself,

Take up his cross,

And follow me.

For whoever wants to save his life,

Will lose it.

But whoever will lose his life,

For my sake,

And for the sake of the good news,

Will save it.

For what good is it to a man to gain the whole world,

And forfeit his life ?

For what should a man give

In exchange for his life ?

For whoever shall be ashamed of me, and of my words,

In this faithless and wicked generation,

The Son of man also will be ashamed of him,

When he comes in the glory of his Father,
With the holy angels."

And he said to them :

"To tell you the truth, there are some of those standing here who will in no way taste of death, till they see the Kingdom of God come with power."

Six days later Jesus took with him Peter and James and John and brought them up into a high mountain apart by themselves : and he was transformed before them : and his clothes became brilliant, exceedingly white, such as no bleaching on earth could produce. And Elijah and Moses

appeared to them: and they were talking with Jesus.

“Rabbi,” said Peter to Jesus, “it is good for us to be here. Let us make three booths, one for you, one for Moses, and one for Elijah.”

For he did not know what to answer. For they became very much afraid. And there came a cloud overshadowing them: and a voice came out of the cloud:

“This is my beloved Son. Hear him.”

Suddenly looking round they saw no one any more but Jesus only with themselves.

As they were coming down from the mountain he charged them to tell no one what they had seen, except when the Son of man should have risen from the dead.

So they kept the saying, discussing among themselves what the rising again from the dead should mean.

“The Scribes say Elijah must first come,” they said as they questioned him:

“Elijah is indeed coming first and is to restore everything,” he said, “and how is it written about the Son of man, that he should endure much suffering and be treated with contempt. But I tell you, Elijah has come, and they have done to him whatever they wished, just as it is written about him.”

When they came to the disciples they saw a great crowd about them and Scribes discussing with them. And at once, the whole crowd when they saw him, were very much astonished, and ran and greeted him.

“What are you discussing with them?” he asked.

“Master,” one of the crowd answered, “I brought you my son who has a mute spirit. Wherever it takes him it dashes him down and he foams, and gnashes his teeth, and pines away. I spoke to your disciples so that they should drive it out, but they could not.”

“O faithless generation,” he answered them, “how long must I be with you? How long must I bear with you? Bring him to me.”

They brought him to him. And when he saw him the spirit at once threw him into a fit and he fell on the ground and rolled about, foaming.

“How long has it been since this has happened to him?” he asked his father.

“From his childhood. And it has often thrown him both into the fire and into waters, to destroy him. But if you can do anything, take pity on us and help us.”

“If you can! Everything is possible to him who believes.”

"I believe!" the father of the child at once cried out. "Help my unbelief."

When Jesus saw a crowd was gathering, he rebuked the unclean spirit :

"You mute and deaf spirit," he said, "I command you, come out of him and never go into him again."

So when he had cried out and had thrown the boy into fit after fit he came out : And he became like a dead man ; so the most of them kept saying : "He is dead."

But Jesus took him by the hand and raised him up, and he got up.

When he had come into the house his disciples asked him privately :

"How is it we could not drive it out?"

"This kind can be made to come out by nothing but prayer," he said.

They went out from there and were going through Galilee, and he did not want any one to know it. For he was teaching his disciples and was saying to them :

"The Son of man is being delivered up into the hands of men, and they will kill him, and three days after he is killed he will rise again."

But they did not understand the saying, and were afraid to ask him.

They came to Capernaum.

“What were you discussing on the road?” he asked them when he was in the house.

But they kept quiet. For they had discussed with each other on the road, who was the greatest.

He sat down and called the twelve and said :

“If any one wants to be first,
He will be last of all,
And servant of all.”

Then he took a little child and set him among them, and taking him in his arms, he said to them :

“Whoever shall receive
One of such little children
In my name,
Receives me.
Whoever receives me,
Receives not me,
But him who sent me.”

“Master,” said John, “we saw some one driving out demons in your name and we tried to stop him, because he was not following us.”

“Do not try to stop him,” said Jesus.

“ For there is no one
Who shall do a great thing
In my name,
And be able quickly
To speak ill of me,
For he who is not against us
Is for us.

For whoever shall give you
A cup of water to drink
Because you are Christ's,
To tell you the truth,
He will never lose his reward.
And whoever shall offend
One of these little ones
Who believe on me,
It would be good for him
If a great millstone
Were hung about his neck,
And he were thrown into the sea.

If your hand becomes a hindrance to you,
Cut it off,
It is good for you
To go into life maimed,
Rather than with two hands
To go into Gehenna, into the unquenchable
fire.

If your foot becomes a hindrance to you,
Cut it off.

It is good for you
To go into life lame,
Rather than with two feet
To be thrown into Gehenna.

If your eye becomes a hindrance to you,
Tear it out.

It is good for you
To go into the Kingdom of God one-eyed,
Rather than with two eyes
To be thrown into Gehenna.
Where their worm never dies,
And the fire is not quenched.

For every one will be preserved with fire
And every sacrifice will be preserved with
salt.

Salt is good.
But if the salt becomes saltless,
With what will you season it?
Have salt in yourselves,
And live at peace with each other."

He left there and came into the parts of Judæa

beyond Jordan, and again crowds came about him, and he was again teaching them as he was accustomed to do.

Some Pharisees came to him :

“Is it right for a man to put away his wife ?” they asked, tempting him.

“What did Moses command you ?”

“Moses allowed us to write a bill of divorce and to put her away.”

“For your hardness of heart he wrote you this command. But from the beginning of the creation God made them male and female. For this reason will a man leave his father and mother and will cleave to his wife ; and the two will become one flesh. So they are no more two, but one flesh. So what God has joined together, let no man put asunder.”

In the house the disciples asked him again about this :

“Whoever shall put away his wife, and marry another,” he said to them, “commits adultery against her. And if she herself shall put away her husband, and marry another, she commits adultery.”

They were bringing little children to him to have him touch them. But the disciples began

to find fault with them. But Jesus saw it and was very indignant :

“ Allow the little children to come to me,” he said. “ Do not be hindering them. For of such is the Kingdom of God. To tell you the truth, Whoever shall not receive the Kingdom of God as a little child will never enter it.”

He took them in his arms, put his hands on them, and blessed them.

As he was going out into the road some one ran up to him and threw himself on his knees before him.

“ Good Master,” he asked, “ what shall I do to inherit eternal life ? ”

“ Why do you call me good ? None is good but one,—God. You know the commandments :

Do not kill.

Do not commit adultery.

Do not steal.

Do not bear false witness.

Do not defraud.

Honor thy father and mother.”

“ Master, I have kept all these from my youth.”

Jesus looked at him and loved him :

“ You lack one thing,” he said to him. “ Go, sell whatever you have, and give to the poor, and

you shall have treasure in heaven, and come follow me."

But his face clouded at this saying, and he went away sad. For he was very rich.

Jesus looked round and said to his disciples :

"How hard it will be for the rich to get into the Kingdom of God !"

The disciples were astonished at his words. But Jesus answered again, and said to them :

"Children, how hard it is for those who trust in riches to get into the Kingdom of God ! It is easier for a camel to get through a needle's eye, than for a rich man to get into the Kingdom of God."

They were very much astonished, and said to him :

"Then who can be saved ?"

Jesus looked at them and said :

"With men it is impossible, but not with God. For everything is possible with God."

"See, we have left everything and have followed you," Peter began to say.

"To tell you the truth," said Jesus, "no one has left

house,
brothers,
sisters,

mother,
father,
children,
or lands,

for my sake and for the sake of the good news,
but he will receive a hundred-fold now in this
time,

houses,
brothers,
sisters,
mothers,
children,
and lands,
with persecutions,

and in the world to come, eternal life.

But many who are first will be last,
And the last, first.

They were on the road going up to Jerusalem,
and Jesus was walking in front of them, and
they were astonished, and those following were
afraid.

Then he took again the twelve, and began to
tell them what was going to happen to him :

“See, we are going up to Jerusalem, and the
Son of man will be delivered to the chief priests,
and the scribes, and they will condemn him to

death, and deliver him to the heathen. They will mock him, and spit on him, and beat him and kill him ; and after three days he will rise again."

James and John, the sons of Zebedee, came up to him :

"Master," they said, "we wish you to do for us whatever we ask you."

"What do you wish me to do for you?"

"Give us to sit, one on your right and one on your left, in your majesty."

"You do not know what you are asking. Can you drink the cup I am drinking? Or be purified with the purification I am being purified with?"

"We can."

"The cup I am drinking you shall drink. With the purification I am being purified with you shall be purified. But to sit on my right, or on my left, is not mine to give, but it is for those for whom it has been prepared."

When the ten heard this they began to be very much displeased about James and John. So Jesus called them to him, and said :

"You know that those thinking to rule the heathen, lord it over them, and their great ones exercise imperious authority over them. But it is not so among you. But whoever wishes to

become great among you must be your servant ; and whoever wishes to be first among you, must be everybody's slave. For even the Son of man did not come to be served, but to serve, and to give his life a ransom for many."

They come to Jericho.

As he was going out from Jericho with his disciples and a great crowd, the son of Timæus, Bartimæus, a blind beggar, was sitting by the road. And when he heard it was Jesus the Nazarene he began to cry out and say :

"Jesus, Son of David ! take pity on me !"

Many began to remonstrate with him and tell him to be quiet. But he cried out so much the more :

"Son of David ! take pity on me !"

Jesus stood still, and said :

"Call him."

They call the blind man and say to him :

"Courage ! Get up. He is calling you."

He threw away his cloak, sprang up, and came to Jesus.

"What do you want me to do for you ?" said Jesus.

"Rabboni, I want to receive my sight."

"Go, your faith has cured you."

He at once received his sight and followed him along the road.

When they were getting near Jerusalem and were at Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples, and said to them :

“ Go into the village ahead of you, and as soon as you get into it, you will find a colt tied, on which no one has ever sat. Untie him and bring him. And if any one says to you : Why are you doing this ? say : The Lord needs him : and he will at once send him back here.”

They went away and found a colt tied at the door outside on the street, and they began to untie him. Then some of those standing there began to say to them :

“ What are you doing, untying the colt ? ”

They answered just as Jesus told them, and they let them go.

They brought the colt to Jesus and threw their cloaks on him ; and he sat on him.

Many spread their cloaks along the road, others, branches which they had cut from the fields. And those going before and those following, kept shouting :

Hosanna !

Blessed is he that cometh in the name of the Lord.

Blessed is the coming Kingdom of our father David.

Hosanna in the highest !

He went into Jerusalem, into the temple, and

looking round at everything, as it was already late, he went out to Bethany with the twelve.

The next day, as they were coming out from Bethany, he was hungry, and seeing a fig tree from a distance with leaves, he came to see if for this reason he might find any thing on it. So coming to it he found nothing but leaves. For it was not the time for figs.

“Let no one eat fruit from you hereafter forever,” he answered and said to it.

His disciples heard it.

They come to Jerusalem.

He went into the temple and began to drive out those who were selling and those who were buying there, and he upset the tables of the money-changers and the seats of those who were selling doves; nor would he allow any one to carry any thing through the temple, and he began to teach and say to them:

“Is it not written,

My house shall be called a house of prayer for all nations?

But you have made it a den of robbers.”

The chief priests and the scribes heard, and kept seeking how they might destroy him. For

they were afraid of him. For all the crowd was astonished at his teaching. So whenever it began to get late, they would go out of the city.

As they were passing by in the morning they saw the fig tree withered up from the roots. So Peter, reminded of the incident, said to him :

“ Rabbi, look, the fig tree which you cursed is withered up.”

“ Have faith in God,” Jesus answered them. “ For to tell you the truth, Whoever shall say to this mountain, Be lifted up and be thrown into the sea, and shall not doubt in his heart, but shall believe that what he is saying is taking place, it will be his. So I tell you : Everything, whatever you are praying for and asking, believe that you received it, and it will be yours. And whenever you stand praying, forgive, if you have any thing against any one, so that your Father also who is in heaven may forgive you your failings.”

They come again to Jerusalem.

As he is walking about in the temple, the chief priests and the scribes and the elders come to him :

“ By what authority are you doing these things ? ” they say to him. “ Or who gave you this authority to do these things ? ”

“I will ask you one thing, answer me, and I will tell you by what authority I am doing these things. The purification of John,—was it from heaven or from men? Answer me.”

They began to discuss the matter among themselves, and said :

“If we shall say, From heaven, he will say, ‘Why then did you not believe him?’ But shall we say, From men ! ”

They were afraid of the people. For all of them held that John was a true prophet. So they answered Jesus and said :

“We do not know.”

“Nor do I tell you by what authority I am doing these things.”

He began to speak to them in illustrations.

“A man planted a vineyard, set a hedge round it, dug a pit for the winepress, built a tower, let it out to tenants, and went abroad.

At the season he sent a slave to the tenants to receive from them some of the fruits of the vineyard. But they took him and beat him and sent him away empty-handed.

Again he sent them another slave. And him they wounded in the head and treated shamefully.

He sent another. They killed him, and many others, beating some and killing some.

He had still one loved son. He sent him last to them, and said : ‘They will reverence my son.’ But those tenants said to each other : ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ So they took him, and killed him, and threw him out of the vineyard.

What will the owner of the vineyard do ?

He will come and destroy the tenants and will give the vineyard to others.

Have you not read even this scripture ?

The stone which the builders rejected,
The same was made the head of the corner.
This was from the Lord,
And it is wonderful in our eyes.”

They kept seeking an opportunity to seize him, but they were afraid of the people. For they noticed he gave the illustration against them. So they left him and went away.

They send to him some Pharisees and Herodians to catch him in his talk.

“Master,” they come and say to him, “we know you are true and care for no one. For you do not look on the outward appearance of men but you teach the way of God truly.

Is it right to pay tribute to Cæsar or not ? Shall we pay or shall we not pay ? ”

But he noticed their hypocrisy, and said to them :

“Why do you tempt me? Bring me a Roman coin so that I may see it.”

They brought it.

“Whose is this likeness and inscription?”

“Cæsar’s.”

“Give back, then, to Cæsar what is Cæsar’s and what is God’s to God.”

They wondered at him.

Some Sadducees who say there is no resurrection came to him :

“Master,” they asked him, “Moses wrote us : If a man’s brother die, and leave a wife behind him and no child, his brother should take his wife and raise up seed to his brother. There were seven brothers. The first took a wife and died without a child. The second took her and died without a child, and the third in the same way, and the seven left no child. Last of all the woman also died. At the resurrection whose wife of them will she be? For the seven had her as their wife.”

“Is not this the reason you are astray?” said Jesus, “because you do not know the scriptures nor the power of God? For when they shall rise from the dead, they neither marry nor are given

in marriage, but are like angels in heaven. But as for the dead, that they are raised, have you not read in the book of Moses where he tells about the Bush, how God spoke to him, and said : ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob.’ He is not the God of the dead, but of the living. You are very much astray.”

One of the Scribes came and heard them discussing and knowing he answered well, asked him :

“What commandment is the first of all ?”

“The first is :

Hear, O Israel,
The Lord our God, the Lord is One.
And thou shalt love the Lord thy God
 With all thy heart,
 With all thy soul,
 With all thy mind,
 With all thy strength.

The second is this :

Thou shalt love thy neighbor as thyself.

There is no other commandment greater than these.”

“Excellent, Master. You have well said.

There is one, and there is no other than he ; and,

To love him

 With all the heart,

With all the understanding
And with all the strength,

and

To love his neighbor as himself is much more than all the whole burnt offerings and sacrifices."

When Jesus saw he answered discreetly he said to him :

"You are not far from the Kingdom of God."

No one dared question him any longer.

As he was teaching in the temple Jesus answered and said :

"How do the Scribes say the Christ is the son of David? David himself said in the Holy Spirit :

The Lord said to my Lord,
Sit down on my right hand
Till I put thine enemies under thy feet.

David himself calls him Lord; and how is he his son?"

The great crowd heard him gladly.

And in his teaching he said :

"Beware of the Scribes who want to walk about in long robes, to have greetings in the public places, front seats in the synagogues and the best places at feasts; they who devour widows'

houses and for a pretence make long prayers. These will receive greater condemnation."

He sat down opposite the treasury and was watching how the crowd was throwing money into the treasury.

Many who were rich were throwing in a great deal: and there came one poor widow, and threw in two cents.

He called his disciples and said to them:

"To tell you the truth, this poor widow threw in more than all those who are throwing into the treasury. For they all threw in from what they had to spare, but she, in her poverty, threw in all she had,—all her living."

As he was going out of the temple one of his disciples said to him:

"Master, see what stones, and what buildings are here!"

"Do you see these great buildings?" Jesus said to him. "There will not be left here one stone on another, which will not be thrown down."

As he was sitting on the Mount of Olives, Peter, James, John, and Andrew, asked him privately:

“ Tell us when these things shall be and what is the sign when these things are all going to be accomplished ? ”

Jesus said to them :

“ See that no one deceives you,

For many will come in my name

And say, I am he,

And will deceive many.

And when you shall hear of wars and rumors
of wars

Do not be troubled.

For it must be.

But the end is not yet.

For nation will rise against nation,

Kingdom against kingdom.

There will be earthquakes in different places.

There will be famines.

These are the beginning of the birth-pangs.

But look to yourselves.

For they will deliver you to councils,

In synagogues will you be beaten,

Before governors and kings will you stand,

For my sake, for a witness to them.

The good news must first be preached

To all the nations.

So when they lead you to judgment,
And hand you over to the authorities,
Do not be anxious beforehand
What you shall say.
But whatever shall be given you at the time,
That say.
For it is not you who are speaking,
But the Holy Spirit.

Brother will deliver up brother to death.
The father his child.
Children will rise up against parents
And put them to death.

You will be hated by everybody
For my name's sake.
But he who endures to the end,
He will be saved.
But when you see the abomination of desola-
tion
Standing where it ought not,
(Let him who reads understand),
Then let those in Judea
Flee to the mountains.
Let him who is on the house-top
Not go down nor enter in to take anything
out of his house.

Let him who is in the field
Not turn back to take his cloak.

But woe to those with child !
To those who are giving suck in those days.
But pray that your flight
Be not in the winter.
For those days will be tribulation
Such as there has not been
From the beginning of the creation which
God created
Till now, and never will be.

And if the Lord had not shortened those days
No flesh would have been saved.
But for the sake of those whom he chose,
He shortened the days.

Then if any one shall say to you :
Look ! Here is Christ, or, Look, There, do
not believe it.

For false Christs will rise,
And false prophets.
They will show signs and wonders,
To deceive, if possible, the chosen ones.
But be careful.
See, I have told you everything before-
hand.

But at that time, after that distress,
The sun will be darkened.
The moon will not give her light.
The stars of heaven will fall.
The powers in heaven will be shaken.
Then will he send his angels.
He will gather together his chosen ones
From the four winds,
From the utmost part of the earth
To the utmost part of heaven.

Now learn a parable from the fig-tree.

When its branch is tender
And puts out leaves,
You know summer is near.
In the same way you, also,
When you see these things happening,
Know it is near,—at the doors.

To tell you the truth,
This generation will not pass
Till all these things happen.
Heaven and earth will pass away,
But my words will not pass away.

But of that day and hour no one knows,
Not even the angels in heaven,
Nor the Son,
But the Father.

Take care ! Watch !

For you do not know

When the time is.

For the Son of man

Is like a man taking a distant journey.

He left his house,

And gave authority to his slaves,

To each one his work,

And commanded the porter to watch.

So watch !

For you do not know

When the master of the house is coming,

At evening, or at midnight,

Or at dawn, or in the morning,

Lest coming suddenly,

He finds you sleeping.

And what I say to you, I say to all, Watch !

Now after two days was the Feast of the Pass-over and the unleavened bread. And the chief priests and the scribes kept seeking how they might take him by subtilty and kill him. For they said : Not during the feast, lest there shall be a disturbance among the people.

While he was in Bethany in the house of Simon the leper, while he was at table a woman

came with an alabaster jar of choice spikenard perfume, very costly, and she broke the jar and poured it over his head.

But there were some who were indignant among themselves, and said :

“ For what purpose has this loss of the perfume been incurred? For this perfume might have been sold for more than three hundred dollars and given to the poor.”

They were giving expression to their indignation at her.

But Jesus said :

“ Let her alone. Why are you troubling her? She did a generous thing to me. For you always have the poor with you, and whenever you wish you can always do them good, but you do not always have me. She has done what she could. She has perfumed my body beforehand for the burial. And to tell you the truth, Wherever the good news shall be preached throughout the whole world, this also which this woman has done will be talked about in memory of her.”

Judah Iscariot, one of the twelve, went away to the chief priests to deliver him to them. And when they heard it they were glad and promised to give him money. So he kept seeking how he might conveniently deliver him.

The first day of unleavened bread when they were sacrificing the passover, his disciples said to him :

“Where do you want us to go and get ready for you to eat the Passover?”

He sent two of his disciples :

“Go into the city,” he said, “and a man carrying a pitcher of water will meet you. Follow him, and wherever he shall go in say to the man of the house, The Master says: Where is my guest-chamber where I shall eat the passover with my disciples? And he will himself show you a large upper room furnished and ready. Get ready for us there.”

The disciples went out, came into the city, found as he had said to them, and got ready the passover.

In the evening he came with the twelve.”

“To tell you the truth,” said Jesus, when they had taken their places and were eating : “One of you now eating with me will betray me.”

They began to be sorry and to say to him, one by one :

“Surely, it is not I?”

“One of the twelve,” he said to them, “he who is dipping with me in the same dish. For the Son of man is going just as it is written about him. But woe to that man through whom the

Son of man is betrayed ! Good would it have been for that man if he had not been born."

While they were eating, he took a loaf, blessed God, broke, gave to them, and said :

"Take it. This is my body."

And he took a cup, gave thanks, and gave it to them, and they all drank of it. And he said to them :

"This is my blood of the covenant which is shed for many. To tell you the truth, I will never drink of the fruit of the vine again, till that day when I drink it new in the kingdom of God."

When they had sung a hymn they went out to the Mount of Olives.

"All of you will be offended," Jesus said to them. "For it is written :

I shall smite the shepherd
And the sheep will be scattered abroad.

"But after I am raised up I shall go ahead of you into Galilee."

But Peter said to him :

"Even if all shall be offended, yet I will not."

"To tell you the truth," Jesus said to him, "to-day, this night, before the cock crows twice, you will deny me three times."

But he kept strenuously declaring :

“If I must die with you, I will not deny you.”

They all spoke in the same way.

They came into an enclosed piece of ground which was named Gethsemane, and he said to his disciples :

“Sit here while I pray.”

He took Peter and James and John along with him and began to be very much astonished and greatly distressed, and said to them :

“My soul is exceedingly sorrowful even to death. Stay here and keep watch.”

He went a little further on and fell on the ground, and prayed that if it were possible the hour might pass away from him, and he kept saying :

“Abba, Father, everything is possible to thee. Take this cup away from me. But not what I desire, but what thou desirest.”

He comes and finds them sleeping :

“Simon,” he said to Peter, “are you asleep? Could you not keep on the watch one hour? Keep watching and praying so that you may not enter into temptation. The spirit is willing, but the flesh is weak.”

He went away again and kept on praying, saying the same thing. And he again came and found them sleeping, for their eyes were heavy and they did not know what to answer him.

He comes the third time and says to them :

“Sleep on now and take your rest. It is enough. The hour has come. See ! the Son of man is being betrayed into the hands of wicked men. Get up. Let us be going. Look ! He who is betraying me is at hand.”

At once, while he was still speaking, Judah, one of the twelve, comes, and with him a crowd with swords and clubs, from the chief priests, and the scribes, and the elders.

Now his betrayer had given them a sign and said :

“Whoever I shall kiss, that is he. Take him and lead him safely away.”

So he came and at once went up to him and said :

“Rabbi ! ” and eagerly kissed him.

They laid their hands on him and took him. But one of the by-standers drew his sword and struck the slave of the high-priest and cut off his ear.

Jesus answered and said to them :

“Have you come out as against a robber with swords and clubs to seize me ? I was daily with you in the temple teaching and you did not take

me. But this is done so that the scriptures might be fulfilled.”

They all left him and fled.

A certain young man was following with him with a linen cloth thrown about him, over his naked body : and they tried to seize him ; but he left the linen cloth and ran away without it.

They led Jesus away to the high-priest. And all the chief priests, and the elders and the scribes came together with him.

Now Peter had followed him at a distance, even inside the court of the high-priest, and was sitting with the constables warming himself in the light of the fire.

Now the chief priests and the whole council were trying to get evidence against Jesus to put him to death, and were not succeeding. For many were bearing false witness against him, and their evidence did not agree. And some were standing up and bearing false witness against him and saying :

“We heard him saying : I will destroy this temple which is made with hands, and in three days I will build another made without hands.” And not even on that point did their evidence agree.

And the high-priest stood up among them and asked Jesus :

“Do you make no answer? What is it these are witnessing against you?”

But he kept still and made no answer.

“Are you the Christ, the Son of the Blessed?” the high-priest again asked him.

“I am,” Jesus said, “and

You will see the Son of man
Sitting on the right of power
And coming with the clouds of heaven.”

“What further need have we of witnesses?” said the high-priest as he tore his clothes. “You have heard the blasphemy, What do you think of it?”

They all declared he ought to be put to death. And some began to spit on him and to cover his face and to cuff him, and to say to him :

“Prophecy !”

Even the constables received him with blows.

Now while Peter was below in the court, one of the maids of the high-priest came, and seeing Peter warming himself she looked at him, and said :

“And you were with the Nazarene, Jesus.”

But he denied it, and said :

“I neither know nor understand what you are saying.”

He went out into the porch ; and the cock crew.

The maid saw him, and again began to say to those who were standing by :

“ This is one of them.”

But he again denied it.

After a little, again those who were standing by said :

“ Surely, you are one of them. For you are a Galilean.”

But he began to curse and to swear :

“ I do not know this man of whom you are speaking.”

The cock at once crew the second time. And Peter called to mind the word, how Jesus said to him :

“ Before the cock crows twice you will deny me three times.”

When he thought of it he began to weep.

At once in the morning, the chief priests with the elders and scribes, and the whole council, held a consultation, bound Jesus, carried him away, and handed him over to Pilate.

Pilate asked him :

“ Are you the King of the Jews ? ”

“ It is as you say.”

The chief priests kept bringing many charges against him.

Pilate again began to question him :

“Do you make no answer? See how many charges they are bringing against you.”

But Jesus made no further answer, so that Pilate began to wonder at him.

Now at the feast he used to release to them one prisoner whom they would ask of him. And there was one called Barabbas, lying bound with those who had made insurrection, men who in the insurrection had committed murder.

So the crowd went up and began to ask him to do as he was accustomed to do for them.

“Do you want me to release you the King of the Jews?” Pilate answered. For he saw it was for envy the chief priests had handed him over.

But the chief priests stirred up the crowd to have Barabbas released to them.

“What then shall I do to him whom you call the King of the Jews?”

“Crucify him!”

“Why, what evil has he done?”

“Crucify him!!”

So Pilate, wishing to content the crowd, released to them Barabbas, and he handed over Jesus, when he had beaten him, to be crucified.

The soldiers led him away into the court, which is the governor's quarters, and they called together the whole band. Then they clothed him with purple, and plating a crown of thorns, they put it on him ; and began to salute him :

“ Hail, King of the Jews ! ”

And they kept striking him with a cane and spat on him, and bowing their knees, worshipped him. And when they had mocked him, they took off from him the purple and put his own clothes on him.

They are leading him out to crucify him.

They compel a passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take his cross.

They brought him to the place Golgotha, which means, Skull's place. And they gave him wine mixed with myrrh, but he did not take it.

Then they crucified him and divided his clothes among them by casting lots for them to determine what each should take.

It was nine o'clock when they crucified him, and the inscription of the charge against him was written over his head :

THE KING OF THE JEWS.

With him they crucified two robbers, one on

his right and one on his left. And the scripture was fulfilled, which says :

“He was counted with the wicked.”

The passers-by kept abusing him, shaking their heads and saying :

“Aha ! You destroyer of the temple and builder of it in three days, save yourself, and come down from the cross.”

In the same way also the chief priests mocking him among themselves with the scribes, said :

“He saved others, he cannot save himself. Let the Christ, the King of Israel, now come down from the cross, so that we may see and believe.”

Even the men crucified with him kept jeering at him.

When noon had come there was darkness over the whole land till three o'clock. And at three o'clock Jesus cried out :

“Eloi, Eloi, lama sabachthani ?” which means :

My God, my God, why hast thou forsaken me ?

“See, he is calling Elijah,” some of the bystanders began to say, when they heard this.

And one ran, and filling a sponge full of sour wine, put it on a cane and gave him a drink, and said :

“ Let him be. Let us see whether Elijah is coming to take him down.”

Jesus gave a loud cry and breathed out his life. And the veil of the temple was torn in two from the top to the bottom.

Now when the Roman Captain who was standing in front of him saw that he breathed out his life this way, he said :

“ Surely this man was God's Son.”

There were also women looking on from a distance. Among them were both Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome. These, when he was in Galilee, used to follow him and wait on him. And there were many other women who came up with him to Jerusalem.

Evening was already coming on. So since it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa came. He was a noble counsellor who also himself was waiting for the Kingdom of God, and he boldly went in to Pilate and asked for the body of Jesus.

But Pilate wondered if he was already dead.

So he called the Captain and asked if he was already dead. And when he had learned it from the Captain he presented the body to Joseph. And he bought a linen cloth, and taking him down, he wound him in the linen cloth and laid him in a tomb which had been hewn out of a rock, and he rolled a stone against the door of the tomb.

Mary Magdalene, and Mary the mother of Joses, were watching where he was laid.

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices to come and anoint him. So very early, on the first day of the week, at sunrise, they were on their way to the tomb. And they began to say to each other :

“Who shall roll the stone away from the door of the tomb for us ?”

And looking up they saw the stone was rolled back, for it was a very large one. And entering the tomb they saw a young man sitting on the right side clothed in a white robe ; and they were astonished.

“Do not be astonished,” he said to them. “You are seeking Jesus the Nazarene, the Crucified. He has risen. He is not here. Look !

the place where they laid him ! But go tell his disciples and Peter, he is going ahead of you into Galilee. You will see him there, as he said to you."

They went out and fled from the tomb. For they were bewildered and trembling. And they said nothing to any one. For they were afraid.

Now when he was risen early on the first day of the week he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told those who had been with him, as they were mourning and weeping. And when they heard he was alive and had been seen by her they did not believe.

But after this, he appeared in another form to two of them as they were going into the country.

They went and told it to the rest. Nor did they believe them.

Afterward he appeared to the eleven themselves as they were at table. And he reproached them with their faithlessness and dulness of mind because they did not believe those who had seen him after he had risen.

And he said to them :

" Go out into all the world, and proclaim the good news to the whole creation.

He who believes and is purified will be saved.

He who does not believe will be condemned.

And these signs will follow those who believe :

In my name

They will cast out demons,

They will speak with tongues,

They will take up serpents,

And if they drink any deadly thing

It will never hurt them.

They will lay hands on the sick,

And they will recover."

So then, the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God.

And they went out, and preached everywhere, the Lord working with them, and confirming the message by the signs which followed.

NOTES.

S. MARK—NOTES.

S. Mark begins his good news of Christ with a quotation from the Prophet.

All the Hebrew Prophets were Poets and so naturally gave expression to their thoughts in poetic form, that is, in a rhythmic flow of language and the parallelism of sentences and parts of sentences characteristic of Hebrew Poetry.

I : A. "*Just as it is thus written.*"

No other Gospel passes so abruptly into the actual work of the Forerunner. S. Mark is here as elsewhere emphatically the Evangelist of action.

I : 7, 8. "*One mightier than I is coming after me.*"

S. John Baptist here falls into Hebrew parallelism.

I : 15. "*Repent and believe the good news.*"

The word *repent* comes from the Latin. Its fundamental thought is that of suffering pain. The Latin Church has for centuries made this thought the prominent one in her teaching of repentance. She has insisted upon austerities being practiced on the body, etc., etc.

The word in the original Greek, however, has no such thought. Our Lord, in the words here translated by Latin derived terms, wishes to convey no such meaning. What he calls for is a change of mind. He would have men bring their thoughts to flow in a new channel. Change the course of your life, he here exhorts. Bring your every day life into harmony with your change of mind and purpose of heart. Cease to believe in a lie. Put no faith in cunningly devised fables. Cease to do ill. Learn to do well. Believe in the good news of Christ's salvation. Live in accordance with such belief.

I : 17. "*I will make you become fishers of men.*"

The earliest extant hymn of the Church by Clement of Alexandria is based on this scene :

“Fisher of men, the blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us Lord, to Thee;
Out of the waves of strife,
With bait of blissful life,
Drawing thy nets to shore,
With choicest fish, good store.”

1 : 21. “*At once on the Sabbath he entered the synagogue.*”

The synagogue was the building in which the Jews gathered for prayer and the reading of their sacred Scriptures. The services held in them were not confined to Priests and Levites.

All Israelities were allowed to read the Scriptures and to explain them to the people there assembled, provided they showed some aptitude for it.

It was in conformity to this custom our Lord taught so frequently in synagogues. It was in conformity to this custom S. Paul at a later date did the same.

“1 : 23. “*A man with an unclean spirit.*”

In driving out unclean spirits, otherwise called demons, those thus possessed are not looked on by our Lord as those who have surrendered themselves to the wicked one.

In many instances, it may be, those possessed were also morally depraved. But this was not the rule. Not moral depravity, nor the mere morbid superstitious fancy of possession was the fundamental fact in the condition of the demoniac. The real fundamental fact of his condition was a physical or mental disease. In every case in which we have details we find a disease of madness, epilepsy, muteness, or muteness accompanied by blindness, or chronic muscular contraction.

These diseases were as real as the mental and nervous maladies with which our experiences makes us familiar to-day.

1:24. "*What do you wish of us?*"

See note on S. John 2:4.

1:34 "*He. . . did not allow the demons to speak.*"

Jesus is unwilling to have Himself proclaimed before the world as the Messiah by demons. He has his own witnesses in training. The witness of the demons might compromise Him in the eyes of their hearers. Hence His command of silence.

1:44 "*See you say nothing to any one.*"

Jesus came to make a religious, not a political, revolution. In opposing the trumpeting abroad of the prodigies of healing he wrought, he desired to avoid exciting the people and so occasioning the Messianic agitations his miracles tended to produce. Provoking, though, in spite of himself, the enthusiasm of the crowds, at this epoch of his ministry, he was afraid of injuring his work either in appearing to lend himself to the profane and political hopes, associated by his fellow countrymen with the name Messiah, or in developing, too soon, a too lively jealousy of his enemies. Later, when his hour shall have come, he will cease to oppose the divulging of his miracles.

"2:3. "*Carried by four men*" "*their faith*," "*child*."

How much is implied in these expressions!"

The faith alluded to, it is to be noticed, is that of the friends of the paralytic. Here, then, is a miserable object unable either to walk or believe, impotent alike in body and soul. He is in need of both physical and spiritual aid. So he is carried on the physical shoulders of his friends and they supply as well the needed faith. He is a veritable child, as Jesus practically calls him. So, as in the case of children, the faith of others answers for them in the spiritual realm just as the physical strength and attention of others answers for them on the physical side of being. There is such a thing, then, as vicarious faith.

2:4. "*They removed the roof where he was.*"

The roofs of houses in the East are flat and the stairs leading to them are often on the outside.

2:23. "*They began to pick the heads of wheat.*"

Nothing illegal in that. Moses had expressly permitted it; and from age to age the custom has continued in the East of never refusing a traveler that inexpensive liberality. But if the law gave authority for taking some heads of grain, it forbade harvesting and threshing on the Sabbath. Now the Scribes had decided that to pick a head of wheat and to bruise it was the same thing as to gather and thresh the harvest.

2:24 — *Why are they doing what is not right on the Sabbath?*

Beside the legal observances, which were not less wise than severe, and had their reason for being in the purpose of God concerning the Jews, the Pharisees were accustomed to embarrass their brethren with a host of little things. This is seen in the Talmud where it treats of the Sabbath, and in Maimonides' remarks. On that day it was forbidden a man suffering from a pain in the back to have himself rubbed with oil and vinegar. He who had the toothache must not take vinegar in his mouth as a treatment if he spit it out immediately. It can only be taken on condition it is swallowed, because then the vinegar was considered not as a remedy, but as nourishment, or a beverage. There was the same restriction in reference to a gargle of oil for a throat affection, etc.

2:26. "*And ate the show bread.*"

Here is shown in what veneration these loaves were held. Placed in the Temple on a table of acacia wood covered with gold, they symbolized by their number the twelve tribes of Israel and by the incense which covered them the perpetual consecration of the Jews to God. And, therefore, when, on each Sabbath, the Priests put warm loaves in place of those which had remained all the week before the Lord, they must regard as holy the offerings removed, and must consume them themselves in the sanctuary.

3:24-30. *If a Kingdom is divided against itself.*

Here for the first time S. Mark represents Jesus stirred up by his adversaries and roused to give utterance to burning words in the rhythmic flow and Hebrew

parallelism characteristic of h'm always when so aroused. Yet as a rule in S. Mark this feature of our Lord's teaching is not much more than rudimentary. The contents of his speech and the form in which it is expressed in his discourses is as a rule but fragmentary as reported by S. Mark. The only exception is in his report of the talk with his disciples on the Mount of Olives.

3:29. "*But whoever shall blaspheme against the Holy Spirit.*"

This text brings us to one of the most important and most widely discussed of our Lord's teaching.

In S. Matthew's account "hath never forgiveness" is qualified by "neither in this world nor in the world to come." This suggests that there are some sins to be forgiven in the world to come. For it is to be remembered that in the mouth of our Lord and in the ears of his hearers "aeon," had an altogether different meaning from what it has come to have in our ears. "This world" meant to them, "this age," that is, in the age of the law and the prophets. "The world to come," meant the age of the Kingdom of God to come. Jesus stood on the boundary of the old and the new. He was completing the old. With Pentecost he was to introduce the new. This, then, was to him the world (age) to come. That there is to be an age to succeed this, and many of them, not only the use of the term "aeon," but many other considerations teach us to expect.

For further light on this subject see notes on S. Mark 9:43; S. Matthew 12:32; S. Luke 13:6-9, 21.

3:34. "*Look! your mother and your brothers.*"

Though natural relationships involve duties which may not be neglected, spiritual relationships are above them all. When the two appear to clash the spiritual must always be given the preference.

In the same train of thought we find our Lord speaking in S. Matthew 10:37, and S. Luke 14:26.

4:4. "*As he sowed, some seed fell by the road.*"

See note on S. Matthew 13:19.

4:5. "*Some fell on the rocky ground.*"

See note on S. Luke 8:13.

4:7. "*Some fell among the thorns.*"

See note on S. Matthew 13:22, and S. Luke 8:14.

4:8. "*But some fell into the good ground.*"

See note on S. Luke 8:15.

4:11. "*To those who are outside everything is done in parables.*"

Did, then, Jesus, the Saviour of men, speak parables that blind men might be made blinder, deaf men deafer and hard hearts harder?

A right understanding of this text can only be got at by considering with it, the matter in which Mark winds up his record of Christ's parabolic teaching.

"*With many such parables did Jesus speak the word to them, as they were able to bear it.*"

We may lay it down as a fixed principle that what is implied in this reflection of Mark is the truth. The direct primary aim of all Christ's teaching was to illuminate human minds and to soften human hearts. Such, too, was the aim and tendency of all his parables.

4:21-22. "*Surely the lamp is not brought, etc.*"

This seems to be an echo of the sermon on the Mount and has the same parallelism running through it. Compare S. Matth 5:15.

4:24, 25. "*With what measure you measure,*" etc.

Jesus only applies here one of the most universal of nature's laws. He who uses the strength he has, sees its increase little by little in himself by exercise and labor. He who does not make use of it, sees it insensibly diminish and disappear. The active arm becomes developed and invigorated. The unused arm grows feeble in its immobility. It grows feeble each day, and finishes by becoming entirely useless. The same thing takes place in the case of the internal power which makes the hearing of the Word of God and the knowledge of the Truth to enter us. According as we put it to good use or not, this supernatural power,—grace, in other words,—multiplies itself in us, or evaporates like smoke.

This is another echo from the Sermon on the Mount and

has the same parallelism running through it. Compare Matt 7 : 2.

4:26-29. "*So the Kingdom of God is as if a man should throw seed on the ground.*"

Sow the good word, O laborers of God, sow it perseveringly in the soil of human freedom. Trouble not yourselves if it does not appear to germinate all at once. The internal work done at the bottom of a heart escapes your view.

Sow! The arid soil will be covered in the long run with green grass and yellow ears of corn. It is at the great day of the universal harvest you shall taste the joy of seeing the fruit of your labor.

This parable teaches that growth in the Kingdom of God goes on spontaneously according to fixed laws. Over these laws the subject of growth has comparatively little control. Of course Jesus does not mean to teach that men are not to use their best endeavors to promote their own growth in every way they can. His teaching is the farthest remove from encouragement to indolence, indifference, and thoughtless security. But there are men of such active, devoted, zeal as to act upon an exaggerated importance of their own instrumentality in the furthering of Christian growth in grace. Such men are apt to interfere with growth by acting in a busybody spirit when they should rather stand still and see God work. They are prone to despondency when immediate results fail to appear. They become impatient at the slow growth going on in the Kingdom. They must needs do something to hasten on its consummation.

The thought in this parable, therefore, is to check these evil tendencies, and foster, rather, the virtues of humility, dependence, faith, and patience.

Again.

If life in the spiritual sphere proceeds according to law, so has it like gradations of growth, first the blade, then the ear, then the full grain in the ear.

The blade or blossom signifies the beginning of the divine life in the soul.

The blossom or the blade knows nothing of fruit, either ripe or unripe. It is conscious of itself as something

beautiful. It is really perfect of its kind. It is even fairer to look on than the ripe fruits hanging on the tree of life in the old age of Christian experience.

Then comes the second stage, the green ear, or green fruit. This is the time of waiting, the season of unfulfilled desire, unrealized ideals, green ears, and crude, sour and unpalatable fruit. It is the time that brings experiences more profitable than pleasant. Yes, the fruit of the Spirit in this stage of a man's development tastes quite acid. For it is a time of temptation and struggle, doubts and fears. Sadness, depression, gloom, yea, at times, too, a certain stagnation of life and torpor of soul, comes over one.

No one looking on an apple tree after the blossoms have deadened and the fruit set, would think of exclaiming: What degeneracy! And yet men are very likely to say of one in this stage of Christian experience: What a falling from grace! But so it is. The fruit of the Spirit's work is so bitter and unpalatable it may readily be taken for the poisonous fruit of the devil's growing.

For those who faithfully and patiently wait, however, the full grain in the ear comes at last, and that without fail. Then appears abundantly the ripe fruits of the Spirit: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

Let the three stages of Christian growth as indicated in this parable be ever kept in mind, and a great deal of misunderstanding and misjudging may readily be avoided. Sincerity and maturity will not be confounded. We shall readily be able to see that a morose, hard, close, high spirited, spiteful Christian is not a Christian of the "full grain in the ear" type, and yet neither will we say he is no Christian. (See also note on S. Matthew 13: 24.)

4: 31. "*It is like a grain of mustard seed.*"

In our Lord's day the mustard seed passed for an emblem of the superlatively little. As used in this parable, therefore, it presents the most intense expression of the mean condition of the Kingdom of Grace—in its beginning.

On the other hand men were surprised that anything so small as the mustard seed should grow to be anything so considerable. The mustard seed viewed as the parent of

the mustard tree, is the most characteristic emblem, therefore, to mark the disproportion between the first beginning and the final result.

Christ showed his wisdom in selecting a grain of mustard seed to be the emblem of his kingdom in its obscure beginnings. For the emblem was not only true to fact, but to the principle of the case.

Worldly minded men could not believe that so mean a thing as the movement with which Jesus and his disciples were identified could possibly be the Kingdom of God. But the meanness and the littleness of the movement could be no argument against its divinity. To begin obscurely and to end gloriously is the law of Divine movement. Yes, and often it happens that there is more Divinity in the obscure beginning than in the ending. For while the movement is obscure men are not so apt to join it, except as moved by the spirit of truth and of righteousness. But when it has become great worldly men are often tempted to join it for their own selfish purpose.

4:37. "*A great wind storm came up.*"

Storms such as here described are of common occurrence in all inland seas. The wind sweeps through the narrow mountain valleys. The sea, a few minutes before as smooth as glass, is at once rough with the white crests of the foaming billows. So here we see the ship on the point of sinking. The waves dash over it. It labors heavily in the trough of the heavy seas. It begins to fill with water.

5:7. "*What do you wish of me.*"

See note on S. John 2:4.

5:17. "*What is your name.*"

See note on S. Luke 8:30.

They think neither of denying nor of explaining this miracle, but take such fright that they beseech Jesus to leave their country.

Whence came that terror which the miracles of the Saviour produced not at all in Judea? Whence, if not from this fact, that Jesus found to the east of the Lake a new country and a people more pagan than Jewish? The ten villages that gave to that part of Perea the name

Decapolis were Greek in origin and customs. Gadara, the native place of the demoniac, upon the authority of numerous manuscripts, had produced famous poets, Meleagre, the singer of profane loves, and the epicure Philodemus, celebrated even in Rome. Smitten with terrestrial joys, this country had apparently no other care than the intoxication of the present.

5:19. "*Go to your house.*"

The order Jesus here gives is opposed to what he usually intimates to those he cures, not to proclaim everywhere that miracle. The motive for this prohibition did not exist in Decapolis. To understand that fact clearly see the preceding note.

5:29. "*At once the fountain of her blood was dried up.*"

This woman obtains the benefit she desires. But if she had obtained it without the Lord's knowledge she would have returned home really unacquainted with Christ himself and his sympathetic interest in her. She would have known nothing about his blessed power and yearning desire to give not only physical, but spiritual health.

So Jesus puts his surprising question. It calls out of the grateful heart the generous impulse to self revelation in spite of womanly shame. Her confession receives its due reward. Jesus speaks to her with delicacy, benevolence, and respect. She is addressed as "daughter," as though like a child she could have no experience of the disease with which she was afflicted. Her cure is confirmed, her faith strengthened.

5:34. "*Daughter, your faith has cured you.*"

There may be imperfect knowledge, false shame, imperfect trust. And yet if the germ of faith is there, Christ the great Physician of soul and body, recognizes the germ, and answers the longing desire of the soul.

Other physicians may have been sought in vain, yet such a faith finds its way through the crowds hindering its approach, and the "power" it is seeking comes out even from the garments.

So outward ordinances may have no power to cure of and in themselves, but who does not know how full of

power they become to the user of them in the true spirit of faith !

5:40. "*They began to laugh at him.*"

If they laughed when Jesus declared the maid to be sleeping, it was because there was to their thoughts and experience no room for making such a declaration. Their laugh was rude and irreverent. It was the mocking laugh of the skeptic. But that was not the first time the skeptic's laugh has tended only to strengthen the word of truth.

Sarah laughed the laugh of unbelief when told she was going to have a child. The exiles of Babylon laughed when they heard the news of their recall. Such laughter meant that grief was calm and hope dead. So it was with the mourners at the house of Jairus. They laughed bitterly. They knew the nature of the disease and its final termination. The laughter, therefore, assures us that the deed of Jesus was in very truth a raising of the dead.

5:43. "*He told them to give her something to eat.*"

The command to give the girl something to eat reminds us of what might be called economy in the use of supernatural power. Life is restored, but at once it is again left subject to natural laws. So it is with the soul of man. When it has been raised from the death of sin to the life of righteousness the bread of life must be assimilated continually. In other words, God helps men to help themselves.

6:5. "*He could do no great thing there.*"

We are not to imagine Christ's power depended for its existence on the faith of those who received benefit. We ought rather to conceive of it as thrown back upon itself by a chilling unsympathetic attitude. An orator is apt to fail in addressing an unsympathetic audience. A skillful player on an instrument seldom succeeds in bringing out the full measure of its sweetness, before a dull, irresponsible assembly. So Jesus is seen in this text smitten with comparative impotence in the midst of a spiritually stupid population.

His miraculous gift, like genius, was a shy retiring thing, manifested only to faith and love.

6:7. "*He called to him the twelve.*"

See note on S. Luke 10:1.

In the sending out of the Twelve, like that of the Seventy-two, our Lord recognizes the human necessity for companionship.

"Two are better than one," says the writer of Ecclesiastes, and Homer, the poet of human nature, tells us:

So, when two work together, each for each.

Is quick to plan, and can the other teach.

But when alone one seeks the best to know,

His skill is weaker, and his thoughts are slow.

6:10, 11. "*Wherever you enter a house.*"

In these two verses S. Mark sums up the charge of our Lord to the Twelve. S. Matthew, on the other hand, gives the whole of his tenth chapter to this important message and clothes it likewise with words of highly rhythmic flow and perfect parallelism.

6:13. "*Anointed many who were sick with oil.*"

The use of oil in the popular medical practice of the time makes it evident that this use was as devout minds have since regarded it, the use of natural outward means of healing, with prayer for the divine blessing.

6:13. "*It is John whom I beheaded.*"

The superstitious terror of a conscience stained with guilt is here seen to be stronger than Herod's Sadducean skepticism. This remarkable appearance of Jesus working signs among the people was to him more than a spectre from the unseen world. It was nothing less than John himself.

One of the remarkable things in reference to this text is the way it is borne out by subsequent incidents in Herod's life. It appears from a passage in the Roman Poet Perseus, the effect of the beheading of John followed him to his grave. Like Banquo's ghost it was likely to rise up in vision before him and fill him with terror even in the midst of lavish pleasures and the pride of luxurious pomp.

It seems that Herod went to Rome some time after the incident of the text to seek the distinction of the title of King. His desire was thwarted by his enemies. He was rather deposed from the office he already held and sent into exile at Lugdunum. So from the extract from Perseus following it is inferred that Herod's birthday has again come round. He has made the usual feast in his house in Italy, not as before, to the chief officials of Galilee, but to Roman senators, courtiers and philosophers. But, lo, there is a pause. The Tetrarch rises in silent terror. The tunny in the porcelain dish reminds him of "John Baptist's head in the dish." He sees the dark countenance shaking its gory locks. His lips move in speechless terror. And on the coming Sabbath he does many things. His action becomes a by-word and a proverb, a fit illustration to point a moral and adorn a tale. And so Perseus tells us :

But when the feast of Herod's birthday comes,
And, through the window, smoke besmeared, the lamps,
Set in due order, wreaths of violet round,
Poured out their oily fumes, and in the dish,
Of red clay porcelain tail of tunny swims,
And the white flagon bellies out with wine,
Thou mov'st thy lips, yet speak'st not, and in fear,
Thou keep'st the Sabbath of the circumcised,
And then there rise dark spectres of the dead,
And the cracked egg-shell bodes of coming ill.

6:22. "*The daughter of Herodias herself came in and danced.*"

At this epoch, mimical dances, imported from Greece, were in vogue in the Roman Empire. They had passed into the customs of Jewish princes, and feasts were always terminated by this diversion.

6:26. "*The King was very sorry.*"

Here is the last struggle of a hardening conscience. He had listened to John with respect, if not with reverence. He had done many things according to his word. He had for a time at least been struggling towards a better life. But now comes the fatal crisis. He makes a rash promise on the impulse of the moment. He pledges

it with an oath. He is at once taken up at the instance of a cruel and jealous woman.

Like all weak men, Herod fears to be thought weak. He dreads the stinging taunt from her he calls his wife. He shrinks with cowardly spirit from the contemptuous gesture, or the whispered jest of the assembled guests. A false regard for public opinion becomes in this case as in so many since that time an incentive to guilt. Because the promise and the oath by which it was strengthened were both wrong in the beginning he could not see that the end was also wrong. From the standpoint of a true morality no such promise can ever be kept. An infamous pledge is doubly infamous in its keeping. Let every man who has made such a promise turn from it and go away. Let him show to the world he has at least enough nobility left to break such a pledge.

6:28. "*The girl gave it to her mother.*"

This was an essential part of the original request.

Herodias was not to be cheated by a simple statement that John had been beheaded. She must see his head for herself. Like Fulvia with the head of the great Cicero she must glut her revenge by gazing in triumph on the mute lips of the Prophet that had but a short time since so sharply reproved her.

She received her reward.

She lived to fall from her high estate and to see her husband counted with the transgressors. For he was deposed from his high political position and sent into distant and disgraceful banishment. She herself is said to have fallen upon the ice in what is now France and in the fall her head is said to have been severed from her body.

6:31-. "*Come apart into a desert place.*"

This withdrawal to a desert place seems to have been caused by a desire to avoid being the centre of the popular excitement which the death of John the Baptist was likely to stir up.

In fact this did stir up a very decided excitement among the people, so much so, that men looked on all the subsequent troubles that Herod and his wife had as a retributive judgment for it.

This was further shown by the eagerness with which the people followed our Lord into his retirement, and in their desire a little later to depose Herod and to make Jesus a king in his stead (John 6:15).

6:41. "*He blessed.*"

See note on S. Luke 9:16.

6:43. "*They took up twelve baskets.*"

See note on S. Matth. 15:38.

6:49. "*They thought it was a ghost and cried out.*"

See note on S. John 6:21.

7:5. "*Eat with unwashed hands.*"

The rabbinic observances relating to purifications fill with their puerile details, a great part of the six parts of the Talmud entitled Taharoth, Purifications. No other part of this vast compilation brings more to light the ridiculousness of Pharisaic prescriptions.

What the Pharisees insisted on was not cleanliness as such but the avoidance of ceremonial pollutions.

7:11. "*Corban.*"

See note on S. Matth. 15:6.

7:13. "*Making void the Word of God.*"

This was the first time Jesus thus branded the Pharisees, treated them as hypocrites, and swept away from under them the very foundation of their teaching. He had kept silent up to that time about their claim of giving to the teaching of the Rabbis the same authority as to divine precepts. He had not dissuaded the people from believing that these observances came from Moses, and formed a second Law. This was the time to point out that the Pharisees had established their traditions only on the ruins of the Commandments. Jesus did it with authority so imposing, he carried such a conviction to their hearts, his enemies retired in confusion.

7:19. "*It does not go into his heart.*"

The Hebrew uses the word "heart" as the symbol of the mind as well as of the affections.

7 : 21, 22. "*Fornications, thefts.*"

The enumeration of vices here does not appear to be made in any particular order. The only feature noticeable in its external form is in the fact that the first six are in the plural and the next six in the singular. The twelve in all remind us that it was a favorite number among the Jews and that number is often used in the Bible.

7 : 27. "*It is not right to take the children's food and to throw it to the little dogs.*"

The word here used for 'dogs' is diminutive in form. As such it points not to wild, unclean beasts that roam the streets of an Eastern city. It rather has reference to the tamer species that was bred in the house, and kept as pets.

The history of Tobias and his dog, in the Apocrypha, furnishes the one example in Biblical literature of this friendly relation between the dog and his master (Tobit 5 : 16).

The answer our Lord here gives, even taking this into account, has somewhat of a harsh sound to our modern western ears. Yet it did not go beyond the language the woman was familiar with. It is even very probable such an expression had become a proverb among the people like our "Charity begins at home," to indicate the priority of the claims of the family of Israel over those of strangers.

However that may be, we can rest assured there was no intentional tone of scorn lurking in what our Lord declared even though he did make very clear an actual distinction.

7 : 28. "*Yes, Lord, and the little dogs under the table fed on the children's crumbs.*"

The woman catches at the diminutive form which has softened the usual word of scorn. She presses the privilege it implies. She asks not that the children may be deprived of any fragment of their portion. She takes her place contentedly among the little dogs under the table. There she can claim him as her master. There she can with confidence beg for the crumbs of his mercy.

The lesson of this story stretches itself out far and wide. It reaches even to the ends of the earth.

Wherever a man may be, whatever the condition of any woman may be, whatever their creed, whatever their sin, the saying of this woman brings them hope.

The judgment of the monopolizers of religious privileges may count such unworthy of even the lowest of spiritual blessings. They may be counted as outcasts from the commonwealth of Israel. They may be looked down upon as only heirs of shame, and the butt of every cruel scorner's scorn, yet to them come the words of this brave and patient woman, "the dogs under the table eat of the children's crumbs." Then they begin to look up. They lift up their heads. For now they begin to realize their "redemption draweth near." Then despair gives place to faith. Faith changes to the full assurance of hope, even to that hope which maketh not ashamed, because the love of God is shed abroad in their heart through their faith in Christ Jesus.

7:31. "*The parts of Decapolis.*"

Decapolis to which Jesus was now bending his steps was situated to the east of the Sea of Tiberias, and extended to the north toward Damascus, to the middle of the stream Jabbok. As its name indicates it was a confederation of ten villages, free, and semi-pagan. Upon their return from the captivity, the Jews were unable to bring them into subjection. Jesus was not unknown in these Greek cities, for the possessed of Gergasa had proclaimed there the power of their Saviour; so, hardly was his coming known, when they brought to him a deaf-mute.

"7:34. *Then looking up to heaven, he sighed.*"

"The Son of God in doing good
Was fain to look to heaven and sigh.
And shall the heirs of sinful blood
Seek joy unmixed in charity?"

God will not let love's work impart
Full solace lest it steal the heart.
Be thou content in tears to sow
Blessings like Jesus in thy woe."

Christian Year.

7: 34. "*Ephphatha.*"

It is remarkable that Jesus, although he was then in the midst of colonies originally Greek, and speaking the language of this country, employed the Aramaic word "*Ephphatha.*" From this fact, and from others of like nature, it has been concluded with probability that he ordinarily used this idiom.

8: 89. "*They were about four thousand.*"

See note on S. Matth. 15: 38.

8: 24. "*I see men.*"

The naturalness of this description of the first impression of restored sight is quite striking. Consider this miracle as an acted parable and you see in it reference to analogous stages in man's spiritual growth. At first we see truth in anything but full and definite proportions. We need a second touch of the divine hand, the passing away of another film of ignorance or prejudice from our spiritual vision, before we can see clearly and definitely.

8: 26. "*Then he sent him away to his home.*"

It is not good that the first clear apprehension of spiritual truth should be followed by hasty utterance in the excitement of the new-born life. The renewed man needs to go to his house, not into the village or town, to the quiet seclusion of home, not among the distracting babble of tongues and the glare of vanities.

Christ did not work this miracle like those of which Galilee was so often the witness, without effort, with a word, or by the mere movement of his will, for it was the order of the divine mystery to proportion the effects of his supernatural power to the faith of those who sought him. The incredulity of those people of Nazareth had hindered him from doing any miracle for them. At Bethsaida the faith of the blind man, still feeble, did not allow him to cure him all at once. Jesus must by degrees open the eyes of the body in the proportion that he dispelled the darkness from the soul. Hence, external acts, multiplied on purpose to excite in the suppliant the desire of salvation, the hands laid upon the eyes, and the spittle of Jesus overspreading them as a divine balm.

8:27. "*Cæsarea Philippi.*"

The ancient Paneas, a village near one of the sources of the Jordan, which rises in a grotto called Paneum, enlarged and beautified with buildings by the tetrarch Philip, son of Herod the Great. It was called Cæsarea in honor of Cæsar, who was at that time Tiberias, and Cæsarea Philippi to distinguish it from Cæsarea of Palestine, built by Herod on the border of the sea, and the residence of the Roman procurator.

8:30. "*Then he charged them not to tell anyone about him.*"

Had the disciples gone about, not only proclaiming the Kingdom and preaching repentance, but also declaring that the Christ had come, it would not have been difficult to gather enthusiastic crowds about Jesus to do Him homage and await his every behest. It was not such homage, however, Jesus was seeking. He was interested in cultivating such devotion as has its root in a deeper and more enduring faith. He desires to avoid above everything else the appearance of presenting His Kingdom in a false aspect to the eyes of men. He would rather direct the thoughts of His followers to those things necessary to His entering on the glory of His Kingdom. The zeal of the multitude to make Him King after their own fashion must be deprecated and shunned. His entrance into glory is not to be thus gained. See also note on S. Matthew 16:20

8:33. "*Get out of my way, Satan.*"

The Chief of the Apostles is here addressed in just such terms as Christ had used in rebuffing the Tempter in the wilderness. Peter's suggestion is a renewal of the same temptation. It is nothing more nor less than a suggestion that he might gain the crown without the cross, and attain a kingdom of this world as the princes of this world obtain their kingdoms. Christ is not to be so drawn back from the path of duty. The kingdoms of this world and the glory of them can no more induce him to hesitate and draw back now than they then could.

This is another occasion well fitted to call out the rhythmic cadences of the Hebrew Parallelism which follows.

8:34. *Let him deny himself."*

Our usual thoughts of self-denial, such as denying to ourselves some pleasure or profit, fall far short of the meaning here intended by our Lord. One must deny his whole self, all his natural motives and impulses, in so far as they come into conflict with the claims of Christ. For if one does not so deny himself, he is in danger of denying his Lord.

When our Lord became man, He is said to have "emptied Himself" of all that constituted, if we may so speak, the "self" of His divine nature. Here, then, is a hint for the Christian's self-denial.

8:36. *"For what good is it to a man to gain the whole world and forfeit his life?"*

The argument of expediency. All right in its place when rightly used, as it here is by our Lord. Even self-denial does not exclude it. There is a self love which is not debasing but ennobling. The profits of earth and time are all right,—if measured by a true measure of comparison, that is to say, a heavenly.

8:37. *What should a man give in exchange for his life?"*

This life is a tempest. It is necessary to lighten the ship at any cost. For what's the use of saving everything if one's self must perish? Look at this rich merchant considering whether he shall cast his rich bales into the sea. Blind one! You are going to lose them and yourself in the bargain!

9:2. *He was transformed before them."*

S. Luke doesn't use the word "transformed," but says: "The appearance of his face changed." It also appears from S. Luke that the purpose of their going into the mountain was for prayer. It was while Jesus was praying, he tells us, it was in that act of communion with his Father the divine glory flowed out into visible brightness.

So we read of Stephen's face becoming "as the face of an angel." The face of Moses on coming down from the mount shone with a like radiance. So have we not often seen, or heard of, persons whose natural features had neither form nor comeliness, becoming altogether beauti-

ful to look upon through the rapture of devout prayer and holy communion with their Heavenly Father?

This transfiguration scene becomes an important stage in the training of the disciples. They have come to a crisis in their discipleship. They have been offended by the announcement of Christ's rejection, sufferings and death. Something is needed to sustain their faith. They need something to look back to in after years as the earnest of a coming glory. It is well for them at least once in Christ's life of lowliness here upon earth to gaze on "the glory as the only begotten of the Father," and feel they are not following "cunningly devised fables," but have been eye witnesses of His majesty.

See also notes on S. Luke 9 : 31, 35.

9:15. "*The whole crowd when they saw him were very much astonished.*"

Jesus' face still shone with the extraordinary brightness that had come to it in the mount.

9:23. "*If you can?*"

In these words and in this expression of doubt, our Lord repeats the half-believing, half-despairing entreaty of the father of the afflicted boy. He does this as much as to say: Is this the way to come to me as a Physician? Everything is possible to the believer.

9:35. "*If any one wishes to be first.*"

The desire to be first defeats itself.

The only path to true sovereignty is through humility.

Here again roused up by the way the disciples treat the little children, our Lord breaks out in Parallelisms.

9:37. "*Whoever shall receive one of such little children in my name receives me.*"

When we love a little child in the name of Christ, that is for his sake, and in his way, not because of the beauty or outward grace of childhood, but because we recognize in it the infinite promise of eternal life,—I say when we do this, we are sharers in the spirit of Christ. So when we love or receive Him who is one with the Father we enter into fellowship with Him who is the Supreme and Eternal love.

Indeed it is not over bold to say that the true childlike love of children varies as the child's need and sufferings vary. Such a love prefers the child of the gutter in its rags to that of the palace in soft and delicate apparel.

9:38. "*Master,*" said John, "*we saw some one driving out demons in your name.*"

This fact is decidedly significant. It indicates one of the effects of our Lord's work to which it is well to give our attention. It shows how his work has stirred up and quickened the spiritual powers of men outside the immediate range and company of the Disciples about him.

These believed in Jesus or they would not have used his name. They are fellow workers with him, or they would not be working to rescue the souls of men from frenzy and despair. Moreover, their faith is effective, for they not only claim to drive out demons, but as John reports, they do cast them out.

9:39. "*Do not try to stop him.*"

This tells us emphatically and conclusively, that the true disciples of Christ are to hinder no one who is really doing His work. "Whoever is not against us is for us."

9:43. "*To go into gehenna into the unquenchable fire.*"

In these words, we see a reference to such passages of the Old Testament as Isaiah 66:24, Ezekiel 39:4, 5, 11, 12, Zechariah 14:16, Revelation 17:14: 19:19.

What is referred to in these words in Mark suggests also the punishment to be meted out to the wicked as recorded in Revelation 14:10, 11.

It should be noted that such passages as this "never shall be quenched," are only safely and surely interpreted by understanding that "never" always refers to time, not to eternity. The fire shall never be quenched so long as it is needed to fulfill its purpose. When that purpose has been fulfilled, however, it must of necessity be quenched. And so we read in Romans 8:19, 20, 21, 22, that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Not only so. This interpretation is justified and strengthened in a more definite way. We are confident

this fire will in God's own good time be quenched because we find exactly analogous expressions in the Bible used of fires, and we know they have ceased.

In Leviticus 6 : 13, we read : "The fire shall ever be burning upon the altar. It shall never go out." But that fire ceased burning ages ago.

Jeremiah 17 : 27 is exactly analogous to the expression of the text. In it we see clearly how the only sure rule of interpretation in such expressions is already intimated, that is, the fire will not be quenched till it has accomplished its purpose. See also Ezekiel 20 : 42-48.

Further than this.

Great confusion has arisen in the understanding of much of the Good News of man's salvation from the use of the word "hell." The word it is here generally used to translate is the Hebrew word "gehenna." It is also used to translate the Greek word "hades."

"Hades" is not necessarily the place of torment. It is the unseen world, the region or state of the dead, without reference to misery or blessedness. Gehenna is more properly the place of pains and penalties. Gehenna in its first and original sense was the narrow gorge outside of Jerusalem where an idol to the heathen god Molech had been erected. Some of the mothers of Israel had come to such spiritual blindness they cast their babes into the fire there burning to his worship. There, later on, a continual fire was kept burning, for the consumption of the offal and the refuse of the city. There, it is said, also, the bodies of great criminals were thrown without the honor of burial.

The meaning of our Lord in this text, therefore, is quite evident. The sins into which we are led by eye or hand, organs of perception, or instruments of action, all these, are subject to the judgment of the eternal judge, and may bring us into a like pain and penalty as the criminals above referred to. They may, that is, bring us into such a condition of mind and heart, we can be purified and renewed, only by passing through the woeful horror of which such a place is a fit symbol. Is it not truly better, if need be, to sacrifice the perfection of outward beauty, here and now—is it not better a thousand-fold to sacrifice the power of physical action for this life than to incur such a penalty?

See also notes on S. Mark 3 : 29, S. Matth. 12 : 32.

9:47. "*It is good for you to go into the Kingdom of God one-eyed.*" etc.

Taste, culture, refinement, may but make our guilt and punishment the greater. Better be without one and all these, than that they should minister to impurity in self or baseness in others. Here again is an appeal to the elements of a prudential self love within us. It is a stern, half ironical, yet pertinent, warning: "If you must think of profit, MAKE YOUR CALCULATIONS WISELY." Have a true nobility as your standard, even such a nobility as you see in Christ our Lord.

9:48. "*Where their worm never dies.*"

The anguish of the remorse of conscience could not be more graphically nor more tellingly put. The haunting memory of past sins cannot be quieted, no, can never be hushed to sleep except by repenting and turning away to newness of life in Christ.

9:49. "*Preserved with fire, preserved with salt.*"

Salt is the uniform symbol of the spiritual element that purifies and preserves from taint.

Fire has a like symbolism and is as universally used.

Its use in the phrase "baptism" with the Holy Spirit and with "fire" points in this direction. The "fire already kindled" of S. Luke 12:49, points in the same direction. The "fire" which is to "try every man's work of what sort it is," and the statement "he himself shall be saved; yet just as by fire," of 1 Cor 3:13, 15, lead up to the same thought. These and many other passages tell us plainly of the discipline of suffering through which we are to pass. We shall be preserved with fire. That is, we shall be purified, cleansed, and made meet to live in the presence of our heavenly Father, by suffering as the Captain of our salvation suffered. For "He Himself went not up to joy but first he suffered pain."

9:50. "*Have salt in yourselves.*"

Purity from selfish aims is here symbolized by salt. Be thus pure and peace will follow as a thing of course.

10:9. "*What God hath joined together, let no man put asunder.*"

The essence of marriage depends, not on laws, or contracts, or religious ceremonies. It depends first of all on the fact of union.

The sin of all illicit intercourse, whether in adultery, prostitution, concubinage, yea, only too often, too, in what is supposed to be true and lawful marriage,—the sin in all of these is the same. It is the sin of attempting to separate pleasure from its natural result,—duty. There is no pleasure but the divine order has attached to it its duty. Make the union of man and woman to minister simply to pleasure and the lusts of the lower nature become predominant.

Why do so many marriages become divorces?

Because the marriage state has become in so many instances a systematized prostitution. Men and women seek the cover of the law and the respectability of outward conformity to it to commit the very sin of the prostitute. They seek a pleasure which they determine to separate from its consequent duty.

So the evil of every system that multiplies facilities for divorce is but a winking at this sin by those who have determined to have it so.

“WHAT GOD HAS JOINED TOGETHER, LET NO MAN PUT ASUNDER.”

10:13-16. “*They were bringing little children to him to have him touch them,*” etc.

S. Luke, in chapter 18, verse 15, uses a word which implies that these little ones were infants. The fact that they were brought to our Lord indicates that there was something in his look or manner to attract them to him. He seems to have impressed their mothers with the feeling that he loved them. At any rate such a feeling would naturally be deepened by his acts and words when he took into his arms the child he set before his disciples as the pattern of the true greatness of humility (9:36), and taught them that the angels of those little ones do always behold the face of the Father (S. Matth. 18:3).

The motives of the disciples in rebuking those that brought the little ones to Christ has been connected with what they had just heard from their Master’s lips. To

their darkened understandings, he had just appeared to claim for the "eunuch" life a special dignity and honor (Matth. 19:12). What, then, could the pressing claims of mothers and their children be to him? They are but a vexation and hindrance. They are an altogether unwelcome interference with the higher religious life of meditation and of prayer.

Thus, at least, have many would-be directors of religious thought and feeling since then intimated. But what saith the Master? "*Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God.*" He was very much displeased at the action of his followers. He promptly expressed his displeasure, he at once set himself to right the wrong they had done in thought and in deed.

To receive the Kingdom of God "as a little child" is to receive it after the manner of a child, that is, to receive it with the utmost simplicity, with unwavering faith, with unalloyed humility and with sincere love.

As the words of the original tell us, one by one, our Lord took the little ones in his arms and blessed them. Because of these words and this act the Church of England and the American Church following her have found in this Gospel scene their true and ever abiding warrant for Infant Baptism.

More than such passages as Acts 16:15, 33, and I. Cor. 7:14, more than the authority of primitive antiquity, more than the analogy of the Jewish Sacrament of Circumcision, more than the legal fiction on which the Catechism lays stress that they fulfill the conditions of baptism by their sponsors,—more than any of these or all these together, this scene justifies the Church of Christ at large in commending infants, as such, to the blessing of their Father in heaven.

The blessing and the prayer of Christ cannot be regarded as a mere sympathizing compliance with the fond wishes of the mothers. So if infants were capable of receiving spiritual benediction and grace in those days, why not now?

The Baptismal Offices of the English and American Churches, at one with the teaching of Christ in this story, answer most emphatically, they can.

10:19. "*You know the commandments.*"

One who has great possessions gathered by the usual methods of business needs to examine himself carefully by such commands. Do not defraud. Are there no ill gotten gains in your coffers? Have you kept back no wages of the reaper? Driven no sharp bargains? How about your treatment of the poor, widows, and orphans, for instance?

10:20. "*I have kept all these from my youth.*"

No doubt, this rich young man had come like Naaman of old, thinking of some great thing to be required of him.

Our Lord simply calls him back to the commandments, the every teaching of his childhood. It was as if Christ should say to him, come up to the stature of what you already know and you have enough to do.

And yet, there was a fervor about this zealous questioner such as gained Jesus's love. So he does not spare the discipline He sees he is in need of, the test required for the completeness of his life. "*Sell what thou hast and give to the poor.*" He needs to be reminded he is not a sole possessor, but a steward only, of the goods entrusted to his care.

Each true disciple must prepare to follow Jesus in the path of privation and suffering, before he realizes at all how truly it is the path of glory. *Via crucis via lucis.*

10:23-27. "*How hard it will be for the rich to get into the Kingdom of God.*"

"See note on S. Matth. 19:24.

10:29,30. "*No one has left house or brothers or sisters * * * but he will receive a hundredfold.*"

The act of forsaking home and money must not originate in a far-sighted calculation of reward, or the ostentation of a self-chosen poverty. It must proceed from devotion to a Person, and a cause. It must tend to the furtherance of the Good News and the establishment of the divine kingdom.

The insight springing from self-sacrifice for the Kingdom of God's sake multiplies and intensifies the common joys of life. We come into new and ever more appreciated relationships of life. We find ourselves meeting with

new friends on every hand, old indeed, yet ever new and better appreciated every day of our growth in righteousness and true holiness.

Earth, sky, sea—everything about us, above us, underneath our feet—become clothed with new and ever more enticing beauty to the cleansed eyes of those who have conquered self. Yes, they enter fully into the blessedness of those meek ones who “inherit the earth.”

But S. Mark reminds us here of another truth necessary to the gaining of this much desired end. “With persecutions” he tells us all this blessedness can alone become our possession.

“With persecutions.” What a tone of tender sadness must have marked our Lord’s manner as he taught this great fundamental truth of the Christ life.

We seem to hear the words spoken as a parenthesis. He first rouses expectation of the hundredfold of joy and other such great expectations, then —— in his unique method of teaching new truths, He suddenly presents what appears wholly at variance to the old and well-known truth.

Yes. All things are not smooth and prosperous in the Christ life. “True love never did run smooth” can be said of the heavenly flame beginning to burn in earthen vessel as well as of the lower likeness of it.

Persecution in some shape, trials that test and at the same time strengthen, are inseparable from the higher life of the Kingdom of God.

In the enumeration of what must be left to follow Jesus acceptably the perfect number seven is significant. That same number of what we are to gain makes a marked and significant balance in the thought expressed.

10:31. “*Many who are first will be last, and the last first.*”

This points distinctly and emphatically to the ultimate reversal of human judgments.

Unless the spirit of the men of the world become other than it is in self-seeking and its self-complacency, there will ultimately be a very unexpected change of position for them. The last shall be first, the first last.

10:40. “*To sit on my right or on my left,*” etc.

The Kingdom of God is reserved for those who do Christ-like deeds of love. The highest place in the Kingdom must be reserved for those whose love is most like Christ's in its intensity and its breadth of sympathy. See also note on S. Matth. 20 : 23.

10 : 43. "*Whoever wishes to become great among you must be your servant.*"

The man who is conscious of the promptings of ambition ought to satisfy and purify them at once by finding his greatness in active, well directed service. And this, not because such service leads to greatness of the type which natural ambition is seeking, but because it is in itself the truest and highest greatness. See also note on S. Matth. 20 : 23.

10 : 45. "*The Son of man did not come to be served but to serve and to give his life a ransom for many.*"

Without stating a theory of the atonement, this implies our Lord's death was in some way representative and vicarious.

10 : 46-52. "*Jesus, Son of David, take pity on me.*" "*Go. Your faith has cured you.*"

If we look on this miracle as an acted parable we may well see in it the Son of man opening the eyes of the spiritually blind. We see in it Jesus our Lord, teaching us that He is the light of our souls as well as of our bodies.

Blindness of heart is the only blindness of which men seldom complain and from which they are less apt to beg to be delivered. In fact, it is one part of this spiritual blindness not to recognize it, but on the contrary to think it the brighter, the duller it is. Yet such is the time of all others when we, with blind Bartimæus, need to cry out to Him who is our light and our salvation. With all the strength of faith we can muster for the call we need to beg of him : *Jesus, Son of David, take pity on me*"

Jesus says, *your faith*, not *my power*. He says this to remind men of the great value of such a disposition of heart and soul. He says it also in view of the still more important spiritual miracles he wishes to bring about in the inner

man. He desires to suggest to Bartimæus and through him to all men, that such a cure is but the beginning of a cure which should reach to the whole man, not to the body only, but to the soul, and the spirit as well.

It is to be noticed Jesus allows Bartimæus to give full scope to his gratitude. He says nothing to prevent the crowd from expressing aloud their admiration and joy. The time for cautious measures is now forever past.

The expression of feeling to which the multitude gives itself up becomes the breath preceding that anticipation of Pentecost which is called Palm Sunday.

11 : 9. *Those going before and those following kept shouting : Hosanna !*"

A great many of these that joined in these pæans of praise thought Jesus was taking possession of his earthly kingdom and was going to deliver the nation from the Roman yoke. So deceived in their hope, and their every illusion become impossible, they turn against him a few days later when they see him in the power of his enemies.

11 : 11, "*As it was already late he went out to Bethany with the twelve.*"

The departure of Jesus from Jerusalem at night is easily explained. The members of the Sanhedrim, provoked the more to destroy him, the more they were seeing him gaining power, were watching all his advances. Forced to swallow their anger during the day of triumph, they were again finding with night the means of revenge. Nothing more easy, in the midst of the sleeping city, than to seize the Nazarene. Jesus prevented the danger, and retired with his Apostles to Bethany.

11 : 13. "*Seeing a fig tree from a distance with leaves.*"

Every traveler in the East has the right to appease his hunger by gathering fruits growing along his route. (Deut. 23.)—The road from Bethany to Jerusalem ought to have abounded in fig trees, for the name of the village of Bethphage, situated between these two towns, means "village of fig trees."

11:14. "*Let no one eat fruit from you hereafter forever.*"

To understand this curse it is necessary to remember that the fig tree is covered with fruit *before it shoots forth its leaves*. So that the simple fact of its presenting its leaves prematurely to view was as the promise of having already on its branches precocious figs. So it was to gather some to appease his hunger, Jesus directs his steps to this fig tree; a fig tree, not only sterile from the want of fruit, but deceitful by the rich show of its green branches. Hence the terrible anathema which Jesus declares, under the symbol and image of this tree, against haughty hypocrites, against pharisaic men who give forth words instead of actions, vain appearances instead of realities, leaves instead of fruit, form instead of its fundamental reality, spirit.

This stroke of death is the only one that proceeds from our Lord during all his sojourn in the flesh here among us children of men. Nor does it so proceed until the very last day of his active ministry among men. And it then proceeds only that he may penetrate obstinate hearts with the fear of God and so turn them from the error of their ways to renewed life in him.

Yes, even in this apparently hasty and harsh judgment upon the fig tree, our Lord makes his mercy known. For, to teach the lesson he is so anxious to have us all learn, he spares us men and sacrifices only an inanimate creature.

11:15-17. "*He went into the Temple.*"

The expression: "The Temple" has reference not only to the Temple properly so called, but as well to the surrounding buildings and attachments: courts, enclosures, etc. Just as when in our own language we speak of "a house, a church, a school," we mean not only the main building, but its porches, surrounding and dependent buildings, etc. The sellers of the oxen and sheep were evidently not in the interior of the Temple proper, but in the enclosure and in the sacred court. The sellers of doves and money-changers probably had gone quite into the interior of the Temple itself, as they needed less room than the others.

Under the pretence of facilitating obedience to the Law by placing under his eyes all he can need for the worship

of the Temple, the Priests have made of it an object of gain.

Everywhere in the Church is seen how avarice entering into souls has corrupted her. Jerusalem had its slaughter houses and public markets. But with the authority of the Priests there was trade going on in the Temple itself. So this passage of Scripture is the result. Maimonides also relates that among the several employments in the Temple service there is one of having charge of trading. In his details he points out scandalous avarice exercised under the masque of religion.

11:23. "*Whoever shall say to this mountain,*" etc.

The phrase to "remove mountains" was a natural Hebrew hyperbole for overcoming difficulties. In mentioning "this mountain" our Lord only gives point and vividness to an illustration the disciples readily understood. A mere physical miracle such as the removal of the mountain itself could never be the object of the prayer of a faith such as Jesus is here speaking of.

11:24. "*It will be his.*"

Of course, it is here implied that what is asked is in harmony with the laws and will of God.

It is obvious that as a rule such words imply prayer for spiritual rather than temporal blessings. In the request for spiritual blessings, the subjective faith becomes an objective reality. Asking for such things we are actually to believe that we are receiving what we are asking for, while we are asking for them. In every case of prayer for peace, pardon, illumination of the spirit, the promise is spiritually and psychologically true.

11:25. "*Whenever you stand praying, forgive.*"

The prayer, even of intense faith, is not perfect unless the temper of the worshiper is that of the charity that forgives offenses.

Such teaching excludes from the prayers of Christ's disciples, wishes more or less vindictive, such as, to past generations, had appeared right and proper. Such teaching excludes from the prayer of the true follower of Christ such petitions as appear in a number of the Psalms,—

those for instance in Psalms sixty-nine, and a hundred and nine. For, however right and proper they may have appeared under a less perfect manifestation of the mind and will of the Father, the love of Christ to-day constrains us to something nobler and purer. From the older type of imprecation contained in such Psalms, as followers of Christ we must advance in the Christ-like spirit of forgiveness. See also note on S. Matthew 6: 12, and 18: 28.

11: 28. "*By what authority are you doing these things? Who gave you this authority?*"

The right to take the place of an instructor was, as a rule, conferred by the Scribes, or their chief representative, on one who had studied "at the feet" of some great teacher (Acts 22: 3), and had been solemnly admitted to that office by the delivery of a key as the symbol of the right to interpret.

The question here asked implies that the questioners knew the Prophet of Nazareth had not been so admitted.

The second question is intended to give point and prominence to the first. Can he name the Rabbi who has trained him or authorized him to teach? In this question they rely upon that maxim of the fathers which asserts that every one who seeks to teach wisdom must first of all sit at the feet of the wise.

11: 29. "*I will ask you one thing.*"

Questioning is met by questioning. As one who "teaches with authority and not as the Scribes," our Lord challenges the right of these men to question him on the ground of precedent. Had they exercised that right in the case of the Baptist? If not, they had virtually abdicated their office and had no right in logical consistency to exercise it in the case of another like himself.

11: 31. "*They began to discuss the matter among themselves.*"

This kind of self-communing is eminently characteristic. In their dealing with the great forerunner, John, the Priests and Scribes had halted between two opinions. At one time they came to John's baptism (Matth. 3: 7). At another time they said: He has a demon (Matth. 11: 18).

They watched the ebb and flow of public opinion. They dared not at this time deny John's character of a prophet. To admit that character would have involved the necessity of accepting the witness he had borne to the work and office of our Lord.

11:33. "*We do not know.*"

This confession of their weakness is a virtual abdication of the high position they have been so persistently claiming for themselves.

Before such a tribunal Jesus, the Nazarene, may well refuse to plead. He has no need to answer them. For the words he has spoken, the works he has done, the spotless life he has led—these are sufficient proofs of his authority, these tell plainly enough he is from God.

12:1. "*A man planted a vineyard.*"

Jesus is well aware that insincerity never stands alone. He knows that when pressed by moral earnestness to cease trifling, to become real and true, it resents the demand as an impertinence. In this parable, therefore, He proceeds, with stern resolution without regard to consequences, to show these triflers the truculent side of their character.

12:3. "*They took him and beat him, and sent him away empty.*"

These men have committed the sin to which privileged classes have ever been too prone. They have forgotten duty in thinking only of privilege.

Behold the polite but false hearted gentleman transformed into a ruffian! Who could have believed it? Yet how natural it all is.

"Is thy servant a dog?" asked Hazael of the Prophet. Quite sincerely at the time it may be. And yet he did not fail to commit one of the atrocious crimes foretold to him.

History supplies ample material for illustrating such a complete transforming of a man's nature. She is not wanting in apt instances for proving the humbling truth that refinement and savagery are often not far removed from each other in human nature.

12:7. "*This is the heir. Come, let us kill him.*"

These men make the common mistake of imagining that because sentence against an evil work is not executed speedily it will never be executed at all. So their heart is fully set in them to do evil. The truth of the matter really is, however, they have only been exhausting the patience of a benign judge.

12:13. "*They send to him some Pharisees and Herodians to catch him in his talk.*"

The Syriac calls the Herodians "men of Herod's house." They were, no doubt, what might be called "members of his court." The Pharisees are attempting to compromise our Lord by forcing him to answer a political question. They need the presence of active politicians to make themselves doubly sure of their prey. If he says: Pay no tribute, he offends Herod's men. If he says: Pay it, He offends the Pharisees and their followers

12:14. "*Master, we know you are true and care for no one.*"

This narrative on the question of paying tribute to Cæsar shows a most subtle scheme for ensnaring Jesus. Let him answer in the affirmative and he must destroy his influence with the people by stigmatizing his Messianic claims. Let him answer no, and he can readily be seized as a usurper of Roman power.

But Jesus is not easily to be entrapped. He recognizes the fact that even the Jewish theocratic constitution itself distinguishes between the tribute to be paid to the king and the dues to be paid to the Priests and the Temple. This legal distinction becomes only more precise and emphatic when the kingly dominion falls into Gentile hands. What remains to be said, therefore, is not God *or* Cæsar, but God *and* Cæsar, each in his own sphere. Jesus himself had never felt the least contradiction between these two orders of duties. His own pure consciousness, therefore, presents him with this remarkable solution of an apparently insurmountable difficulty.

Jesus knows well enough the best way for his countrymen to gain again their own theocratic independence. Let them render to God freely and fully what belongs to

him and they will not be long in gaining again David, instead of Cæsar, as their Lord.

12:17. "*Give back then to Cæsar what is Cæsar's, and what is God's to God.*"

In all questions of real or seeming collision between secular authority and spiritual freedom, the former claims obedience as a fact of God's ordinance up to the limit where it encroaches on the rights of conscience, and prevents men from worshiping and serving God as they ought to do.

In things indifferent, the citizen should give a loyal obedience, the state, a generous tolerance. These are the two correlative elements of social order and freedom upon which all the others depend.

Questions arise now and then as to whether the limit has, or has not, been transgressed in this or that particular instance. For these the principle does not give a direct answer. Nor in the nature of things can it. All it can prescribe is that every such question should be approached in the temper which seeks to reconcile the two obligations and does not seek to exaggerate and perpetuate their antagonism.

12:18-27. "*Some Sadducees who say there is no resurrection.*"

The Sadducees denied the immortality of the soul and the existence of Angels. They differed again from the Pharisees in this:

They admitted nothing of authority outside the Scriptures, and of these, they accepted only that part which is *the Law*, that is to say, the five books of Moses. They rejected all after him. "The Pharisees," says Josephus, "have given to the people traditions which they have received from their ancestors and are not written in the books of Moses. The Sadducees do not allow them any authority. They say they cannot admit what has been written in these books. Hence great controversy arose between the two sects. The Sadducees had the rich on their side, the Pharisees, the favor of the people."

"To prove the truth of the resurrection," says Jerome, "the Lord could have presented celebrated texts, such as *✕*

'Thy dead men shall live. Together with my dead body shall they rise;' or again: 'Many of them that sleep in the dust of the earth shall awake.' But as the Sadducees accepted neither Isaiah, nor Daniel, in whose books these sayings are written, Jesus Christ cites for them the Law of Moses, and he draws from it the proof of the resurrection, saying: 'God is not the God of the dead, but of the living.' The patriarchs then, are living."

Jesus does not here say that glorified men are angels, but that they are like the angels. Angels and men are of two different natures. The one cannot, therefore, be transformed into the other. Glorified men are like the angels and are equal to them in two respects. They do not die, nor marry. By this saying, Jesus ascribes to the angels a body exempt from the difference of sex. Was not this, too, the nature of Jesus?

12:28-34. "*What commandment is the first of all?*"

This was at that time one of the questions which was asked in all seriousness of spirit among the futile discussions of the Synagogue. In their worship of the Law, in fact, the masters of Israel made of morality a labyrinth without issue, accumulating precepts upon precepts and disputing *ad infinitum* upon each of them. For some, the commandments of tradition outweighed those of Moses. For others, the essential thing was to follow exactly Pharisaic customs. The Scribe asked Jesus to decide.

In their ethical teaching the Pharisees had grasped the truth intellectually, though they did not realize it in their lives. Our Lord did not shrink from identifying his teaching with theirs whenever the two were in accord as in this instance. Truth was truth to Him whether uttered by the mouth of a Pharisee coupled with hypocrisy or uttered by himself. See notes on Luke 10:25-30.

12:37. "*David himself calls him Lord; and how is he his son?*"

To answer this they had only to recognize Jesus' origin. Son of David according to the flesh, he was his Lord by his eternal generation. But passion was blinding them, and they kept silent, while the people were hearing them gladly.

12:38. "*Beware of the Scribes,*" etc.

Jesus here appeals to the unperturbed conscience as against the perversions of men's guides.

He closes his public teaching as He began it by protesting against that false casuistry which substitutes the traditions of men for the commandments of God.

12:41-44. "*Was watching how the crowd was throwing money into the treasury.*"

In the sayings which Jesus addresses to his disciples at this time, it is his desire to lead their minds to the true appreciation of human actions according to their quality, in opposition to a quantitative appreciation such as forms the essence of the Pharisaic spirit. So he says to them in reference to this poor widow's act: "*She threw in more.*" In reality with those two cents she threw in her heart.

What a contrast to the avarice for which he upbraids the Scribes and Pharisees! This incident witnessed by Jesus at such a time, resembles a flower come upon all at once in the desert of official devotion. Its sight and perfume make him leap for joy.

13:2. "*There will not be left here one stone on another which shall be not thrown down.*"

Thirty-five years later this sanctuary was falling in the midst of flames never again to be rebuilt. Vainly Julian the Apostate tried to give the lie to the word of Christ: from these ruins, heaped up by the hand of God, the fire shot all of a sudden and put to flight the frightened workmen.

Josephus tells us the Romans under Titus, in only three days, built three causeways and a wall around Jerusalem. This wall extended nearly five miles and left no way out of the city. Since no one could get out, therefore, the famine to which the inhabitants were reduced was so severe that mothers ate their own babes.

The same author describes the scenes after the taking of the city and tells of an incredible massacre of all its inhabitants. The army having no one else to kill, nothing more to take, and its wrath having nothing else to exercise itself upon, Cæsar ordered it to utterly destroy the

city and the Temple, and to level the rest of the wall surrounding the city to the ground, reserving the highest towers such as Phasaël, Hippicus, and Marianne, for building a fortress to guard it. The towers remained as a monument to show to posterity what a city it had been, the fortress, a monument of Roman courage in taking it. The rest of the city wall was so utterly destroyed a traveler might doubt whether it had ever been inhabited. See also note on Luke 10:15.

13:5. "*See that no one deceives you.*"

It is quite remarkable that while S. Mark tells us nothing directly about the Sermon on the Mount, very little indeed about the Charge to the Twelve, only now and then a little of Christ's general teaching, he tells us very fully about his talk with the disciples on the Mount of Olives. Here, too, as one might naturally expect, we find some of the finest external specimens of his Hebraisms. The culmination of his talk, for instance is as fine a specimen of its kind as is anywhere to be found. The refrain, Take care. Watch! So watch! And what I say to you, I say to all, Watch! with its intervening material makes as forcible a stanza and as perfect an external structure as any to be found in S. Matthew or anywhere else in Hebrew Wisdom Poetry.

13:15. "*Let him who is on the housetop not go down.*" etc.

The houses in Jerusalem, as in most eastern cities, are built in a continuous line and with flat roofs so that a man who happened to be up there resting or meditating could pass from house to house till he came near the city wall and so escape.

13:20. "*But for the sake of those whom he chose.*"

The elect are the believers in Jesus. Subtle questions as to whether the choice rested on foreknowledge, or was absolutely arbitrary, lay outside the scope of Christ's teaching. It should trouble us as little. Only believe on the Lord Jesus Christ and you will be saved, is the word of truth upon which we can most firmly rely.

13:24. "*But at that time.*"

Our Lord here speaks in language as apocalyptic as that of John's Revelation. It lies in the very nature of such language that it precludes a literal interpretation.

13:32. "*But of that day and hour no one knows
*** nor the Son.*"

If we are perplexed at the utterance of this confession of ignorance in One whom we recognize as "the fullness of the Godhead bodily," we may at least find what may help us to wait patiently for a solution of the mystery in Paul's teaching that in becoming flesh the eternal word "emptied Himself" of the infinity belonging to His divine nature and took upon Himself the limitations implied in a real assumption of our humanity. We must guard against thinking the divine nature of Christ took the place of the human soul. See note on S. Matth. 24:36.

14:3. "*An alabaster jar of choice spikenard perfume.*"

The perfume produced from the blossom of the nard was far superior to that produced from the leaves, or from the roots of this plant.

The term *spikenard* is so used from the fact that the blossom of the nard is in shape like an ear of corn (Latin, *spica*).

What is here translated an alabaster jar was a long vial with narrow neck, closed by a cork; it was sufficient to press the top of this fragile vase to break it and spill the perfume. "The best ointments are preserved in alabaster" says Pliny (Natural History, XIII, 3).

14:5. "*For this perfume might have been sold for more than three hundred dollars.*"

"Three hundred dollars." "Three hundred denarii" the original says. "Three hundred pence," our King James version has it. But as a denarius was the ordinary day's wage of a laborer in our Lord's time we have considered a dollar its equivalent to-day in our country. The value of this perfume is equal to nearly a year's wages of an ordinary laboring man. It has been estimated that more than 75,000 men could have been fed with the proceeds of such a sum. This fact brings out more clearly

the objection made by Judas to the "waste." What a sum it would have been for providing for the poor! See also note on S. Matth. 18:28.

14:6. "*Let her alone.*"

The Lord Jesus in his sympathy for all human affections recognizes the love lavished in personal devotion as noble and excellent in itself.

How far these words sanction a lavish expenditure on the æsthetic element of worship, church architecture, ornamentation, and the like, is an open question. If the motive in all such work be love and not ostentation, it will most surely be recognized and accepted of God. The wants of the poor have a far higher claim upon our sympathies and our purses than any merely selfish gratification even in the building and adorning of the House of God. Yet it must be remembered the poor have spiritual as well as physical wants. All well directed church building and decoration administer to such wants. Even in outward form and color the poor can be ministered to, and it is a true work of charity to lighten their lives thus and raise it from its usual dull and dreary monotony.

14:11. "*They * * * * promised to give him money.*"
See note on S. Matthew 26:15.

14:21. "*Good would it have been for that man if he had not been born.*"

This was a common proverb among the Jews when any misfortune happened him. Compare Job 3:2-19, Jeremiah 20:11-18.

In Acts 1:20 S. Peter quotes the 69th Psalm as referring to Judas. In Romans 10:9, 10 S. Paul applies the words of the same Psalm to all the Jews. And yet he continues: "I say then, have they stumbled that they should fall? God forbid. But rather, through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? * * * * And so all Israel shall be saved." See also note on S. Mark 9:43.

14:22. "*Take it. This is my body.*"

These words could scarce fail to recall to the disciples what had once seemed to some a "hard saying, which they could not hear" (S. John 6:60). They had been told that they could only enter into eternal life by eating his flesh and drinking his blood, by sharing His life, and the spirit of sacrifice which led Him to offer it up for the life of the world. Now they are taught that what appeared impossible then is to become possible. They are to "do this" in remembrance of him and so keep fresh in their memories and heart and lives the sacrifice He has once offered for all.

Under the old Jewish dispensation, every "sacrifice" was a "remembrance" of man's sins. Every Paschal feast was a "memorial" of the first great Passover. So every act such as Jesus now commands is to be a memorial at once of the sins which made a sacrifice necessary and of the one great sacrifice which Christ has offered. In other words, every time we obey Christ's command "do this," we offer ourselves to God a living sacrifice, we offer the sacrifice of praise and thanksgiving, and in the oblation of bread and wine we offer the memorial of the sacrifice of Christ slain for the saving of the world. See also note on S. John 6:56-57.

14:26. "*When they had sung a hymn.*"

It was customary to repeat Psalm 113 and 114 before the Supper, and after it, Psalms 115-118, which the Jews call the Hymn par excellence.

14:33. "*He * * * began to be very much astonished.*"

There is a mysterious contrast between the calm triumphant serenity which has shone in the look and tone of the Son of Man up to this moment and reached its highest point in the prayer of S. John 17, and the anguish and distress now apparent. The change, however, has manifold analogies in the experience of those who have come nearest their Master in character and sufferings. It is but a very short step from the surest confidence and joy, to the horror of great darkness. See also note on S. Luke 22:44.

14:70. "*For you are a Galilean.*"

The dialect of the Galileans was distinguished by pro-

nunciation and certain expressions, which were readily recognized.

15:10. "*For he saw it was for envy the chief priests had handed him over.*"

Pilate knew enough of our Lord's accusers to see through the hollowness of their pretended zeal for their religion and the authority of Cæsar.

It was envy that goaded them on. Envy at the loss of influence and power with the people.

15:15. "*When he had beaten him.*"

See note on S. Matthew 27:26.

15:21. "*They compel a passer-by, Simon of Cyrene, * * * to take His cross.*"

This voluntary service rendered the Saviour has sufficed to draw Simon out of oblivion. Was he a disciple of Christ? The Evangelist does not say so. But S. Mark recalls that he was the father of Alexander and of Rufus, names known to the first Christians as those of their brethren in the law. See note on S. Matthew 27:31.

15:34. "*My God! My God! Why hast thou forsaken me?*"

In proportion as the lives of the saints of God are like the mind of Christ in purity and holiness, they have exhibited this strange union or rather instantaneous succession of sense of abandonment and intensest faith.

Jesus tasted despair as others have tasted it. But in the very act of tasting it, the words, "My God," were as a protest against it and by them he was delivered from it.

The very Psalm which opens with this broken hearted cry of the forsaken one ends. it should be remembered, in the great joy of triumph, in those words which John tells us Jesus finally uttered, "It is finished." And so, as the words Luke records still further show, Jesus passed out of darkness into the light of His Father's love. See note on 14:33 and S. Luke 22:44.

GENERAL NOTES.

The word Gospel is from the Anglo-Saxon godspel, from god, good, and spell, news or tidings.

The spacing in the present edition is wider or narrower to indicate greater or smaller breaks in the course of the narrative.

BIBLICAL VERSE STRUCTURE.

In order to understand at all the structure of Biblical verse it must first of all be remembered that it is totally unlike what prevails in English poetry.

Hebrew verse recognizes neither rhyme nor meter.

Its long lost secret was first discovered by Bishop Lowth more than a century after the translation of King James' version. Its underlying principle is the symmetry of clauses in a verse. This has come to be universally called Parallelism.

While, then, the versification of the Bible has neither rhyme nor meter, it has rhythm of the highest order, and that, not of words only, but of lines, and clauses within lines.

The alphabet of Bible versification, then, is the figures of Parallelism.

Of these the simplest are the couplet and the triplet, the couplet consisting of course of two lines, the triplet of three.

“The disciple is not above his master,
But he who is perfect shall be as his master.”

“He who hears you, hears me ;
He who despises you, despises me ;
He who despises me, despises him who sent me.”

The next form of Biblical verse is the Quatrain. Its most common form is that of alternation, the first line parallel to the third, the second to the fourth.

“If you forgive men their trespasses,
Your Heavenly Father will also forgive you.
But if you do not forgive men their trespasses,
Neither will your Father forgive your trespasses.”

Sometimes a Quatrain is reversed or introverted.

“Beware of false prophets.
They come to you in sheep’s clothing.
But inwardly they are ravening wolves.
You shall know them by their fruits.”

The next form is the double triplet.

“Keep asking, and it will be given you.
Keep seeking and you will find.
Keep knocking, and it will be opened you.
For every one who keeps asking, receives.
He who keeps seeking, finds.
To him who keeps knocking, it will be opened.”

Here there is a double parallelism, the first three lines in a body are parallel to the second three and then the lines are parallel to each other the first to the fourth, the second to the fifth, the third to the sixth.

A reversed Quatrain may have a line foreign to its structure interjected between its middle lines. Two such stanzas occur in succession in S. Matthew 23: 16-19.

Perhaps the most important form of Hebrew verse structure, and the one most attractive to the genius of its poetry, is the Envelope Figure. In this form a series of parallel lines running to any length are enclosed between an identical or equivalent opening or close, or an opening or a close in which the latter makes a unity with the former, which the intermediate parallel clauses develop.

The finest samples of this form of Hebrew verse in the Gospels are the two stanzas with which the Sermon on the Mount culminates and comes to a most fitting climax. S. Matth. 7: 24-27.

The stanzas of Hebrew verse are composed of one or the other of these different forms, or a mixture of them.

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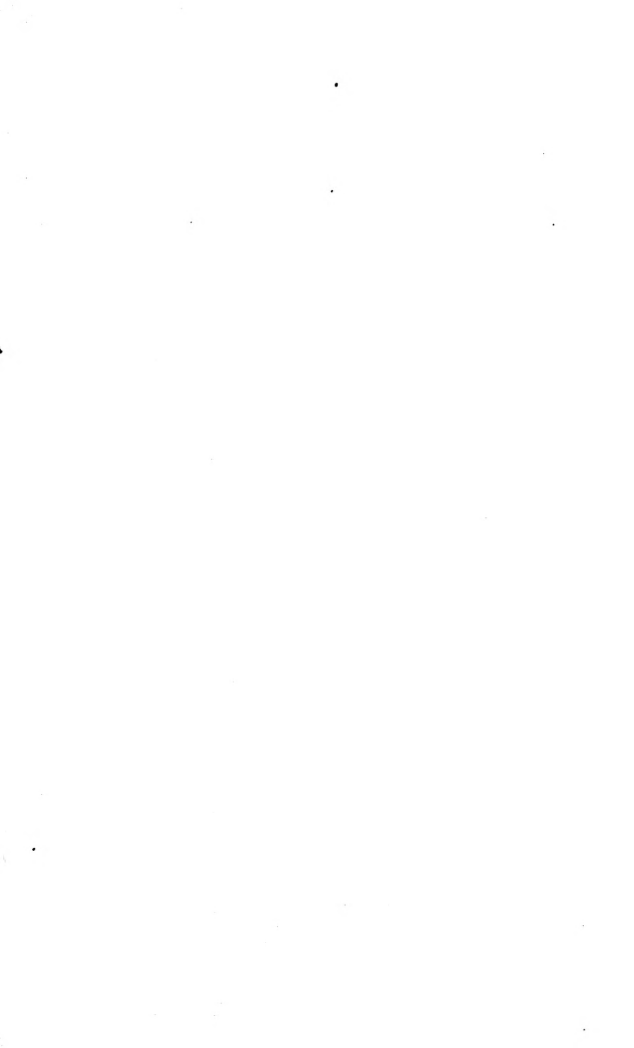
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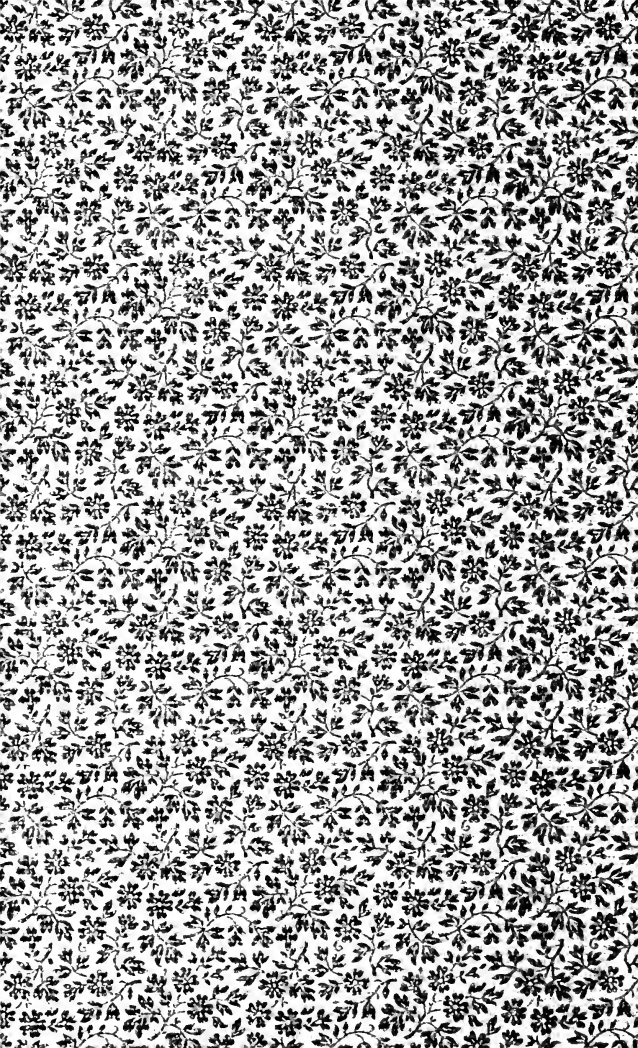
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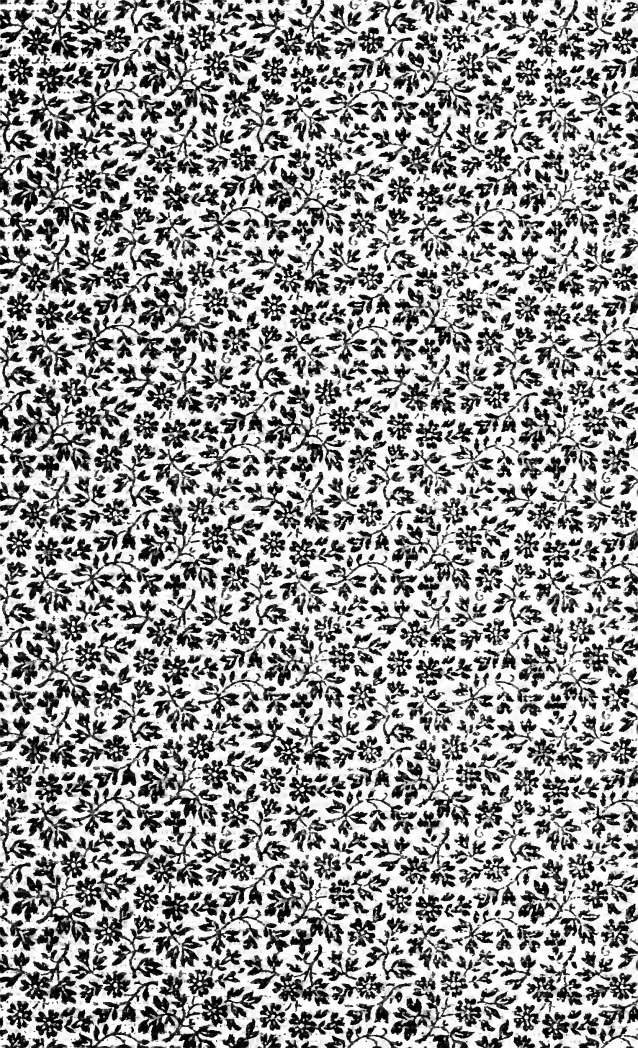
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THE AMERICAN BIBLE
S. LUKE

FRANK SCHELL-BALLENTINE

THE
AMERICAN BIBLE

LUKE
(GOSPEL—ACTS)

THE
Books of the Bible
in
Modern English
for
American Readers

Frank Schell Ballentine

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BY FRANK SCHELL BALLENTINE

INTRODUCTION.

S. LUKE'S Gospel differs from the other three in being dedicated to an individual.

The Acts is written for the benefit of the same individual and is a continuation of the Gospel story.

Theophilus seems to have been a Roman converted to Christianity. As a result the selection of narratives employed by S. Luke for his instruction brings out the width and universality of the love of God and shows the breaking down of the old Jewish exclusiveness.

The reference to the widow of Serepta and Naaman the Syrian (4: 26, 27), the sending out of the Seventy-two (10: 1), the parables of the Good Samaritan (10: 30-37), of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son, (15: 1 ff), midway between the two, the story of Zacchæus the Publican, treated as a heathen, yet recognized as a son of Abraham (19: 9), and finally, the pardon of the penitent robber (23: 43), all

these show us plainly God the Son who has redeemed us, and not only us, but all mankind.

Luke displays another characteristic to which we should give our attention.

Over and above what he has in common with others we see in him a principle of selection which leads him to dwell on all parts of our Lord's teaching which pointed to a life of self-denial and Christlike generosity.

So he gives us the parables of the Rich Fool (12: 16-21), the Rich Man and Lazarus (16: 19-31), the Unjust Steward (16: 1-14), the counsel to the Pharisees to give alms (11: 41), to his disciples to sell what they have (12: 33), the blessings upon the poor and hungry (6: 20, 21).

All these are instances of S. Luke's desire to impress this ideal of an unselfish life upon the mind of his reader. So even in the account of the Baptist's teaching he tells us what neither S. Mark nor S. Matthew has given—the counsel John had given the people—"Let him who has two coats share with him who has none" (3: 11).

Nor should we fail to note the special stress which S. Luke lays on the praying of the Christ.

It is from S. Luke we learn that Jesus was praying at his baptism when the heavens were opened and the voice declared: "Thou art my beloved Son" (3: 22).

It is from S. Luke we learn that Jesus was praying when the fashion of his countenance was altered and the glory of the Transfiguration came upon him (9 : 29).

It is from S. Luke we learn that Jesus was praying when the disciples came and asked him to teach them how to pray (11 : 1).

It is from S. Luke we learn that Jesus prayed for S. Peter that his faith might not fail (22 : 32).

The life of prayer, then, no less than that of a self-chosen poverty, is what S. Luke shows us that we may meditate upon it and pattern after it, each man severally according to his ability.

So in its universality, in its tenderness, in its spirit of self-sacrifice, the Good News according to S. Luke is preëminently the Good News of the Saviour of men. For here we have that aspect of our Lord's ministry in which he is our great Example, no less than our great and authoritative Teacher. He is here seen to be at once holy, undefiled, and separate from sinners. He is seen to be fully able to have compassion on our infirmities and to cure our sicknesses.

The Good News according to S. Luke follows with a marvelous fitness upon that of S. Matthew, which brings before us the picture of the true King and the true Scribe. It follows with like fitness upon that of S. Mark in which we are shown the

characteristics of the true Servant of the Lord. It prepares the way for that of S. John, which presents the Word made flesh as manifesting his eternal Priesthood in its sacrificial and mediatorial aspect.

ACTS.

The Acts as already intimated has the same purpose as the Gospel. It is the history of the growth and development of the Church, but especially with reference to its spread among the heathen within the limits of the Roman Empire. The starting point of the book is at Jerusalem. Its close is at Rome.

When it opens circumcision is required, as well as purification, of every disciple. In fact Christianity is looked on only as a Jewish sect. But when it ends every barrier between the Jew and the heathen has been broken down. The Church has become universal in its every thought and purpose.

The main purpose of the writer, therefore, seems to be to inform a heathen convert of Rome how the Gospel had been brought to him, and how it had gained the width and universality with which it was presented to him.

In this book the same principle of selection of material as in the Gospel is to be noted. That is the Gospel of the saintly life. This is the record of the work of the Holy Spirit the Sanctifier. See chapters 1 : 2, 5, 8, 16 ; 2 : 4, 17, 33 ; 4 : 31 ; 5 : 3, 9, 32 ; 6 : 3, 5 ; 7 : 51, 55 ; 8 : 15-17, 18-20, 39 ; 9 : 17, 31 ; 10 : 44-47 ; 11 : 15-17, 24 ; 13 : 2-4, 9 ; 15 : 8, 28 ; 16 : 6, 7 ; 19 : 6 ; 20 : 23, 28 ; 21 : 11 ; 28 : 25.

S. LUKE—(Gospel).



MY DEAR THEOPHILUS :

Many have undertaken to write a narrative of what has happened among us. In doing this they have followed the account of those eyewitnesses and servants of the word from the beginning who delivered them to us. So having traced the course of everything accurately from the first, it seemed good to me also to write you in due order, that you might know the certainty of what you were taught by word of mouth.

IN the reign of Herod, King of Judæa, there was a priest named Zachariah. He belonged to the class called after Abijah and his wife also, whose name was Elizabeth, was a descendant of Aaron. They were both good people who lived strictly in conformity to all the commandments and requirements of the Lord.

They had no child, because Elizabeth was barren and they were both well on in years.

Now in accordance with the custom of the priest's office he gained by lot the duty of entering the Holy Place and burning incense, and at the time of incense all the people were outside praying.

Then an angel of the Lord appeared to him and stood on the right side of the altar of incense. He was startled at the sight and was afraid. But the angel said to him :

“Do not be afraid, Zachariah.

For your prayer has been heard.

Your wife Elizabeth will bear you a son,

And you will call him John.

And he will be a joy and delight to you,

And many will rejoice at his birth.

For he will be great in the sight of the Lord

And will drink no wine nor strong drink.

He will be filled with the Holy Spirit from his birth,

And will turn many of the children of Israel to the Lord their God.

He will go before him in the spirit and power of Elijah,

To turn the hearts of fathers to children,

And the disobedient to the wisdom of the good,

To make ready for the Lord a people prepared for him."

"How shall I know this?" said Zachariah to the angel. "For I am an old man and my wife is well on in years."

"I am Gabriel who stand in the presence of God. I was sent to speak to you and to tell you this good news. And, listen, you will be mute and not able to speak till the day these things take place, because you did not believe my word which will in due time be fulfilled."

The people were looking for Zachariah and were wondering at his staying so long in the Holy Place.

But when he came out he could not talk to them, so they knew he had seen a vision in the Holy Place.

He kept making signs to them and remained mute.

As soon as the days of his service were ended he went home.

After this his wife Elizabeth conceived and lived in seclusion five months, and said :

“In this way has the Lord dealt with me now that he has looked on me to take away my reproach among men.”

Six months later the angel Gabriel was sent from God to a city of Galilee called Nazareth to a young girl engaged to a man whose name was Joseph, a descendant of David.

The name of the young girl was Mary.

He came in and said to her :

“Hail ! highly favored one !

The Lord is with you.”

But she was greatly startled at the saying and began to consider what such a greeting could mean.

“Do not be afraid, Mary,” the angel said to her.

For you have found favor with God.

And listen ! you will conceive and bear a son,

And you will call him Jesus.

He will be great and will be called the Son of the Highest.

And the Lord God will give him the throne of his ancestor David.

He will reign over the descendants of Jacob forever,

And to his kingdom there will be no end."

"How shall this be since I am not married?"

"The Holy Spirit will come on you

And the power of the Most High will overshadow you.

And so the Holy Child will be called the Son of God.

And your cousin Elizabeth has also conceived a son in her old age,

And this is the sixth month with her who was called barren.

For no word from God will be powerless."

"I am the Lord's slave," said Mary. "May it happen to me just as you say."

The angel left her.

After this Mary got up and hurried into the hill country, to a city of Judah, and went into the house of Zachariah and greeted Elizabeth.

And as soon as Elizabeth heard Mary's greeting the child leaped within her, and she was filled with the Holy Spirit and cried aloud :

“Blessed are you among women,
And blessed is your unborn child.

And how does it happen to me that the
mother of my Lord should come to me?
For as soon as the sound of your greeting
reached my ears, the child leaped within
me in exultation.

Blessed is she who believed.

For there will be a fulfilment of what was
told her from the Lord.”

Mary said :

“My soul doth magnify the Lord,
And my spirit hath rejoiced in God my
saviour.

For he hath regarded
The lowliness of his handmaiden.

For, behold, from henceforth
All generations shall call me blessed.
For he that is mighty hath magnified me,
And holy is his name.
And his mercy is on them that fear him
Throughout all generations.

He hath showed strength with his arm.

He hath scattered the proud in the imagina-
tions of their hearts.

He hath put down the mighty from their seat.

And hath exalted the humble and meek.
He hath filled the hungry with good things,
And the rich he hath sent empty away.

He remembering his mercy
Hath holpen his servant Israel,
As he promised to our forefathers,
Abraham and his seed, forever.”

Mary stayed with Elizabeth about three months
and then went home.

In due time Elizabeth gave birth to a son.

Her neighbors and her relations heard the Lord
had been very kind to her, and they rejoiced with
her.

The eighth day they came to circumcise the little
one, and they called him Zachariah after his
father.

“Not at all,” said his mother, “but he shall be
called John.”

“None of your relations has that name,” they
said.

Then they nodded to his father to find out what
- he wished him to be called.

He asked for a writing tablet and wrote :

“His name is John.”

They all wondered.

Then Zachariah at once recovered his voice and

the use of his tongue and he began to talk and to praise God.

All the neighbors were afraid, and in all the hill-country of Judæa all these things began to be very much talked about, and all who heard them were keeping them in mind and were saying :

“ What then will this child be ? ”

His father Zachariah was filled with the Holy Spirit and prophesied :

“ Blessed be the Lord God of Israel.

For he hath visited and redeemed his people,
And hath raised up a mighty salvation for us,
In the house of his servant David,

As he spake by the mouth of his holy prophets,
Which have been since the world began,
That we should be saved from our enemies
And from the hand of all that hate us,

To perform the mercy promised to our forefa-
thers

And to remember his holy covenant ;
To perform the oath which he sware to our fore-
father Abraham

That he would give us,

That we being delivered out of the hand of our
enemies

Might serve him without fear.
In holiness and righteousness before him
All the days of our life.

And, thou, child, shalt be called the prophet of
the Most High,
For thou shalt go before the face of the Lord
to prepare his ways ;
To give knowledge of salvation unto his people
For the remission of their sins

Through the tender mercy of our God,
Whereby the dayspring from on high hath
visited us,
To give light to them that sit in darkness and in
the shadow of death
And to guide our feet into the way of peace."

The child grew, became strong in spirit and
lived in lonely places till the day of his showing to
Israel.

At that time an order was issued by the Emperor Augustus that a census of the whole empire should be taken. This was the first census taken while Quirinius was governor of Syria. So every one went to his own city to be registered.

Now Joseph also went up from Nazareth in Galilee to Bethlehem in Judæa the city of David,

because he belonged to the family of David and was one of his descendants, to be registered with Mary who was engaged to him and who was about to become a mother.

So while they were there her time came and she gave birth to her first son, and since there was no room for them in the inn she wrapped him up and laid him in a manger.

There were some shepherds in the same place that night out in the fields watching their flocks. And an angel of the Lord stood by them and the glory of the Lord shone round them, and they were very much afraid. And the angel said to them :

“Do not be afraid. For, listen, I am bringing
you good news of great joy,
Which will be to all people.
For there has been born to you to-day in the city
of David,
A Saviour who is Christ the Lord.
And this is your sign: You will find a child
wrapped up
And lying in a manger.”

And suddenly there was with the angel a throng of the army of heaven praising God, and saying :

“Glory to God in the highest
And on earth peace among men in whom he delights.”

When the angels had gone away from them to heaven the shepherds began to talk to each other :

“Come now, let us go to Bethlehem,” they said, “and see this which has happened, which the Lord has made known to us.”

So they hurried and went and found both Mary and Joseph and the child lying in a manger, and when they saw it they made known what was told them about the child. And everybody who heard it wondered about the things which the shepherds told them, but Mary kept treasuring up every word and kept going over it in her mind.

The shepherds went back praising God and singing hymns to him for everything they had heard and seen just as it was told them.

Eight days later when it was time to circumcise the child he was named Jesus, the name by which he was called before his conception.

When it was time for them to be purified according to the law of Moses they took him up to Jerusalem to present him to the Lord just as it is written in the law of the Lord :

“Every male which is born shall be called holy to the Lord,”

and to offer a sacrifice according to what is said in the law of the Lord :

“ A pair of turtle doves, or two young pigeons.”

Now there was in Jerusalem a man named Symeon. He was a good, religious man who was looking for the consolation of Israel, and the Holy Spirit was on him. And it had been revealed to him by the Holy Spirit that he should not die before he had seen the Lord's Anointed.

He came into the Temple under the influence of the Spirit: and when the parents brought in the child Jesus to do for him as the law required, he took the child into his arms and blessed God, and said :

“Lord, now lettest thou thy servant depart in
peace

According to thy word.

For mine eyes have seen thy salvation

Which thou hast prepared before the face of
all people.

A light to lighten the Gentiles,

The glory of thy people Israel.”

His father and mother kept wondering at what was being said about him. And Symeon blessed them and said to Mary his mother :

“ Listen, this child is set for the falling and the
rising of many in Israel,
And for a sign which is spoken against.
Yes, a sword will pierce through your own
soul also,
That the thoughts of many minds may be
revealed.”

And Anna a Prophetess was there. She was the daughter of Phanuel, of the tribe of Asher. She was very old and had been married seven years from her girlhood, and had been a widow till she had reached the age of eighty-four years. She never left the Temple but kept worshipping God with fastings and prayers day and night. And she, coming up at that very time, kept giving thanks to God and kept talking about him to all who were looking for the redemption of Jerusalem.

So when they had done everything according to the law of the Lord they went back to Galilee to their own city Nazareth.

The child kept growing and becoming strong in spirit, being filled with wisdom, and the favor of God was on him.

His parents used to go to Jerusalem every year

at the feast of the Passover. So when he became twelve years of age they went up to the feast as they were accustomed to do, and when it was over and they were going home, the boy Jesus staid behind in Jerusalem, and his parents did not know it. But thinking he was in the company they went a day's journey and then began to look for him among their relations and acquaintances, and when they did not find him they turned back to Jerusalem searching for him everywhere. And after three days they found him in the Temple sitting among the teachers listening to them and asking them questions. And all those who were listening to him were astonished at his intelligence and his answers. And when they saw him they were dumbfounded and his mother said to him :

“My child, why did you treat us this way? Listen, your father and I have been searching for you with aching hearts.”

“Why were you searching for me? Did you not know that I must be in my Father's house?”

But they did not understand what he said to them. So he went down with them to Nazareth and was obedient to them.

His mother kept treasuring up every word in her memory.

And Jesus kept advancing in wisdom, and age, and in favor with God and men.

Now in the fifteenth year of the reign of the Emperor Tiberias, when Pontius Pilate was governor of Judæa, Herod was prince of Galilee, his brother Philip was prince of the district of Ituræa and Trachonitis, and Lysanias was prince of Abilene, when Annas and Caiaphas were High Priests, the word of God began to come to John the son of Zachariah in the wilderness. And he went into the whole neighborhood of the Jordan proclaiming the purification of a change of mind and purpose of heart for sending away sins.

This was in fulfilment of what was written in the book of the sayings of the Prophet Isaiah :

The voice of one crying in the wilderness :

Prepare ye the way of the Lord.

Make his paths straight.

Every valley shall be filled,

Every mountain and hill shall be brought low.

The crooked shall become straight,

The rough ways smooth.

All flesh shall see the salvation of God.

So John used to say to the crowds who kept coming out to be purified by him :

You broods of vipers ! Who warned you to flee
from the coming wrath ?

Produce at once then fruits worthy of a change
of mind and purpose of heart,

And do not begin to say to yourselves: Abraham is our father.

For I tell you: God can raise up children to Abraham from these very stones.

Yes, and already, is the axe lying at the root of the trees,

So every tree which is not bearing good fruit is being cut down and thrown into the fire."

"What then are we to do?" the crowds would ask him.

"Let him who has two coats share with him who has none, and let him who has food do the same."

Saloon-keepers¹ also came to be purified, and said to him:

"Teacher, what are we to do?"

"Use no illegal methods in the conduct of your business."

And soldiers on the march would ask him:

"And we—what are we to do?"

"Never extort money from any one by violence nor accuse any one wrongfully, and be content with your pay."

Now while the people were in suspense and everybody was debating with themselves about John whether he was really the Christ, John answered and said to them all:

¹ See note on p. 281.

“I am purifying you with water,
But the stronger than I is coming.
I am not of enough importance to undo his
sandals.
He will purify you with the Holy Spirit and
fire.
His winnowing fan is in his hand.
He will thoroughly clean his threshing floor.
He will gather the wheat into his barn.
But the chaff he will burn up with unquench-
able fire.”

So with many such exhortations he kept telling
the good news to the people.

But Prince Herod, being reproved by John about
Herodias, his brother's wife and about all the
wicked things he had done, added this also to them
all, that he shut up John in prison.

Now when all the people were purified, Jesus
also was purified, and while he was praying, the
heaven was opened and the Holy Spirit came down
on him in bodily shape like a dove and a voice
came from heaven :

“Thou art my beloved Son.
In thee I have been well pleased.”

When he began his ministry Jesus was about thirty years old, and was a son, as it was supposed, of Joseph,

The son of Heli,	The son of Er,
" " " Matthat,	" " " Jesus,
" " " Levi,	" " " Eliezer,
" " " Melchi,	" " " Jorim,
" " " Jannai,	" " " Matthat,
" " " Joseph,	" " " Levi,
" " " Mattathias,	" " " Symeon,
" " " Amos,	" " " Judah,
" " " Nahum,	" " " Joseph,
" " " Esli,	" " " Jonam,
" " " Naggai,	" " " Eliakim,
" " " Maath,	" " " Melea,
" " " Mattathias,	" " " Menna,
" " " Semei,	" " " Mattatha,
" " " Joseph,	" " " Nathan,
" " " Judah,	" " " David,
" " " Joanna,	" " " Jesse,
" " " Rhesa,	" " " Obed,
" " " Zerubbabel,	" " " Boaz,
" " " Shealtiel,	" " " Salmon,
" " " Neri,	" " " Nahshon,
" " " Melchi,	" " " Amminadab,
" " " Addi,	" " " Arni,
" " " Cosam,	" " " Hezron,
" " " Elmodam,	" " " Perez,

The son of Judah,	The son of Shem,
“ “ “ Jacob,	“ “ “ Noah,
“ “ “ Isaac,	“ “ “ Lamech,
“ “ “ Abraham,	“ “ “ Methuselah,
“ “ “ Terah,	“ “ “ Enoch,
“ “ “ Nahar,	“ “ “ Jared,
“ “ “ Serug,	“ “ “ Mahalaleel,
“ “ “ Reu,	“ “ “ Cainan,
“ “ “ Peleg,	“ “ “ Enos,
“ “ “ Eber,	“ “ “ Seth,
“ “ “ Shelah,	“ “ “ Adam,
“ “ “ Cainan,	“ “ “ God,
“ “ “ Arphaxad,	

Now Jesus, full of the Holy Spirit went back from the Jordan and was being led in the Spirit in the wilderness forty days while he was being tempted by the devil.

He ate nothing in those days, and when they were over he was hungry.

Then the devil said to him :

“ If you are the son of God, tell this stone to become a loaf of bread.”

“ It has been written,” Jesus answered :

“ Man shall not live by bread alone.”

He took him up and showed him all the kingdoms of the world in the twinkle of an eye.

“I will give you all this authority and their glory,” the devil said to him, “for it has been handed over to me and to whomever I wish I give it. So if you shall worship me, all will be yours.”

“It has been written,” Jesus answered :

“Thou shalt worship the Lord thy God,
And him only shalt thou serve.”

He took him to Jerusalem and set him on the pinnacle of the Temple, and said to him :

“If you are God’s son, throw yourself down from here. For it has been written :

He shall give his angels charge over thee to guard thee,
And that on their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.”

“It is said,” Jesus answered :

“Thou shalt not tempt the Lord thy God.”

When the devil had completed every temptation he left Jesus till a favorable opportunity presented itself.

Jesus went back in the power of the Spirit to Galilee, and reports about him spread through all that neighborhood, and he began to teach in their synagogues and was being praised by everybody.

He came to Nazareth where he had been brought up, and on the Sabbath he went into the synagogue

as he was accustomed to do, and stood up to read the Scriptures. The book of the Prophet Isaiah was given to him. So when he had opened it he found the place where it had been written :

“The Spirit of the Lord is upon me.

For he hath anointed me to tell the good news to the poor.

He hath sent me to proclaim release to the captives,
Recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.”

He closed the book, gave it back to the attendant and sat down : and the eyes of everybody in the synagogue were on him.

“To-day has this scripture been fulfilled in your ears,” he began to say to them.

Everybody was speaking well of him and was wondering at the lovely thoughts to which he was giving expression, and they kept saying :

“Is not this Joseph’s son ? ”

“No doubt you will quote me this proverb,” he said to them, “Physician, cure yourself. What we have heard done in Capernaum do also here in your own country.”

But he said :

“To tell you the truth, no prophet is acceptable in his own country. And to tell you truly there

were many widows in Israel in the time of Elijah when the heaven was shut up for three years and six months when a great famine came over all the land, and to not one of them was Elijah sent except to a widow of Zarephath in the land of Sidon. And there were many lepers in Israel in Elisha the Prophet's time and not one of them was cured except Naaman the Syrian."

When they heard this everybody in the synagogue went into a rage and got up and threw him out of the city and brought him to the brow of the hill on which their city was built to throw him down. But he went through them and continued on his way.

He went down to Capernaum a city of Galilee. One Sabbath he was teaching them, and they were astonished at his teaching, for his word was with authority.

Now there was in the synagogue a man with a spirit of an unclean demon and he cried aloud :

"Ah ! what do you wish of us, Jesus of Nazareth ? Have you come to destroy us ? I know who you are, the Holy One of God."

"Be still and come out of him !" said Jesus in rebuke.

The demon threw him down among them and came out of him without hurting him. And they

were all astonished and kept talking to each other and saying :

“What a word is this? For with authority and power he gives his orders to the unclean spirits and they come out.”

The report about him kept spreading into every part of the neighborhood.

He got up and went from the synagogue into the house of Simon.

Now the mother of Simon's wife was in a high fever, and they asked him about her. And he stood over her and rebuked the fever and it left her : And she at once got up and began to wait on them.

At sunset everybody who had any one sick with different diseases brought them to him : And he laid his hands on every one of them and cured them. And demons also would come out of many, crying out and saying :

“You are the Son of God.”

He would rebuke them and not allow them to talk because they knew he was the Christ.

When it was day Jesus went out into a lonely place : and the crowds began to look for him, and

they came to him and tried to keep him from going away from them. But he said to them :

“ I must tell the good news of the Kingdom of God to other cities also, for it was for this I was sent.”

He was proclaiming the Good News in the synagogues of Galilee.

Now once when the crowd was pressing on him and was listening to the word of God he was standing by the lake of Gennesaret, and he saw two boats close to the shore, but the fishermen had gone out of them and were washing their nets. One of the boats was Simon's. So he got into it and asked him to pull out a little from the shore. Then he sat down and began to teach the crowds from the boat.

But when he stopped talking, he said to Simon :

“ Pull out into deep water and let down your nets for a haul.”

“ Master, we worked hard all night and caught nothing, but, since you say so, I shall let down the nets.”

They did it and enclosed a great number of fish. But their nets were beginning to break. So they nodded to their partners in the other boat to come

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and help them: And they came, and they filled both the boats so that they were beginning to sink.

When Simon Peter saw it he fell down at Jesus' knees and said:

"Go away from me, for I am a wicked man, Lord."

For he was astonished, and everybody with him at the haul of fish they had made. And so were James and John the sons of Zebedee who were Simon's partners.

And Jesus said to Simon:

"Do not be afraid. From now on you shall catch men."

They brought their boats to land, left everything and followed him.

He was in one of their cities.

There was a man full of leprosy: and when he saw Jesus he fell on his face and begged him:

"Lord, if you wish you can cure me."

He put out his hand and touched him:

"I wish it," he said. "Be cured."

The leprosy at once left him.

He told him not to tell any one but to go and show himself to the priest, and offer for his cure just as Moses directed for a witness to them.

But the story about him kept spreading all the more, and great crowds kept coming to hear and to be cured of their sicknesses. But he himself kept going into lonely places and praying.

One day he was teaching, and some Pharisees and Teachers of the Law were sitting by. They had come out of every town of Galilee, Judæa and Jerusalem. And the power of the Lord was with Jesus to cure.

Some men brought in a bed a man who had been paralyzed, and they were trying to bring him in and lay him before him. So when they failed to find a way to bring him in because of the crowd they went up to the roof and let him down through the tiles with his couch among them all before Jesus.

“My man,” said Jesus, when he saw their faith, “your sins are sent away.”

Then the Scribes and Pharisees began to discuss it and say :

“Who is this who is talking blasphemy? Who can send away sins but God alone?”

Jesus noticed their discussions and said to them :

“What are you discussing with yourselves? Which is easier to say, Your sins are sent away, or to say, Rise and walk? But that you may know

the Son of man has authority on earth to send away sins,"—he said to the paralyzed man, "I tell you, Rise, and take your couch and go to your house."

He at once stood up before them, took what he was lying on, and went off to his house praising God.

They were all astonished and began to praise God, and they were afraid and said :

"We have seen strange things to-day."

After this he went out and saw a saloon-keeper named Levi sitting in his saloon, and said to him :
"Follow me."

He left everything, got up, and began to follow him.

Levi gave him a great reception in his house : and there was a great crowd of saloon-keepers and others who were with them at table. And the Pharisees and their Scribes kept complaining to his disciples and saying :

"Why do you eat and drink with saloon-keepers and prostitutes?"¹

Jesus answered them :

"Those who are well need no physician, but those who are sick. I have not come to call good

¹ See note on p. 281.

people but bad people to a change of mind and purpose of heart."

"John's disciples often fast and pray," they said to him, "and so do those of the Pharisees, but yours eat and drink."

"Surely you cannot make the bridegroom's friends fast while he is with them? But a time will come when the bridegroom will be taken from them and then they will fast."

He also gave them this illustration :

"No one tears a piece from a new garment and puts it on an old one. If he does, he will not only tear the new one but the patch from the new one will not match the old one.

And no one puts new wine into old wine skins. If he does, the new wine will not only burst the skins, but the wine itself will be spilled, and the skins be destroyed. But new wine must be put into fresh wine-skins. No one desires new wine after drinking old. For he says, the old is better."

One Sabbath he was going through the wheat fields and his disciples were picking the heads of wheat, rubbing them in their hands and eating them. But some of the Pharisees said :

"Why are you doing what it is not right to do on the Sabbath?"

Jesus answered them :

“Have you never read what David did when he was hungry, he and those with him? how he went into the House of God and took and ate the shew bread, and gave to those with him, which it is not right for any one but the priests alone to eat?”

And he said to them :

“The Son of man is Lord of the Sabbath.”

Another Sabbath he went into the synagogue and was teaching: and a man whose right hand was withered was there: and the Scribes and the Pharisees kept watching him to see if he would cure him on the Sabbath that they might find a charge to bring against him.

But he knew their discussions and said to the man with the withered hand :

“Get up and stand among us.”

He rose up and stood.

Then Jesus said to them :

“I ask you again, if it is right to do good on the Sabbath, or to do harm, to save life, or to destroy it?”

He looked round on them all :

“Stretch out your hand,” he said to him.

He did so and his hand was restored.

But they were enraged and began to discuss with each other what they might do to Jesus.

At that time he went out to the mountain to pray, and spent the whole night in prayer to God. And when it became day he called his disciples to him and chose from them twelve whom he also named apostles :

Simon whom he also named Peter, and Andrew
his brother,

James and John ;

Philip and Bartholomew,

Matthew and Thomas ;

James son of Alphæus and Simon who was called
the Zealot,

Judas son of James, and Judas Iscariot who became a traitor.

He came down with them and stopped on a level place, and there were with him a great crowd of his disciples and a great throng of people from the whole of Judæa, Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be cured of their diseases : and those who were troubled with evil spirits were being cured : and the whole crowd were trying to touch him because power was going from him and he was curing everybody.

Then raising his eyes he looked at his disciples, and said :

“Blessed are you poor !

For yours is the Kingdom of God.

Blessed are you who are now hungry !

For you will be filled.

Blessed are you who are now weeping !

For you will laugh.

Blessed are you when men shall hate you,

Shall separate you from themselves

Shall reproach you

Shall cast out your name as evil,

For the Son of man's sake.

Rejoice in that day, and leap for joy.

For your reward will be great in heaven.

For their fathers treated the prophets in the same way.

But woe to you rich !

For you now have your comforter.

Woe to you who are now full !

For you will be hungry.

Woe to you who are now laughing !

For you will mourn and weep.

Woe to you when every body shall speak well of you !

For their fathers treated the false prophets in the same way.

But I tell you who are listening :

Love your enemies.

Act nobly towards those who hate you.

Bless those who curse you.

Pray for those who insult you.

To him who strikes you on one cheek

Offer also the other.

And when any one takes away your cloak,

Do not forbid him to take your coat also.

Give to every one who asks you,

And from him who is taking away what is
yours,

Do not ask them back again.

And as you wish men to do to you,

You do the same to them.

If you love those who love you,

What thanks are due you ?

For even bad people love those who love
them.

And if you do good to those who do good
to you,

What thanks are due you ?

Even bad people do that.

And if you lend to those from whom you
expect to receive.

What thanks are due you ?

Even bad people lend to bad people to
receive as much again.

But love your enemies,
And do them good,
And lend, never despairing :
And your reward will be great,
And you will be the sons of the Most High,
For he is kind to the thankless and bad.

Become merciful,
Just as your Father is merciful.
Do not judge,
And you will never be judged.
Do not condemn,
And you will never be condemned.
Set free,
And you will be set free,
Give,
And it will be given to you :
Good measure,
Pressed down,
Shaken together,
Running over,
Will they pour into your lap.
For with the measure you measure
It will be measured to you.

He gave them this illustration :
Surely the blind cannot lead the blind ?
Will they not both fall into the ditch ?
A scholar is not above his teacher,

But every finished scholar will be like his teacher.

But why do you look at the mote in your brother's eye,

And yet you do not see the beam in your own eye?

How can you say to your brother: Brother, let me pull out the mote which is in your eye,

When you yourself do not see the beam in your own eye?

You hypocrite!

First throw the beam out of your own eye,
And then you will see clearly to pull out the mote which is in your brother's eye.

For there is no such thing as a good tree bearing bad fruit

Nor again is there such a thing as a bad tree bearing good fruit.

For every tree is known by its own fruit.

For it is not from thorn bushes figs are gathered.

Nor is it from bramble bushes grapes are gathered.

A good man out of the good treasure of his heart

Produces what is good.

A bad man out of the bad
 Produces what is bad.
For from an overflowing heart he talks.
Why do you call me, Lord, Lord,
 And do not do what I say?
Every one who comes to me, hears my say-
 ings, and does them,
I will show you to whom he is like.
He is like a man building a house
Who dug, képt deepening, and laid a founda-
 tion on the rock.
So when a flood occurred,
 The stream broke against that house,
But could not shake it.
For it was well built.

But he who has heard and has not acted on it,
Is like a man
Who built a house on the earth
Without a foundation.
 Against it the stream broke
And it at once fell in,
And the wreck of that house was great."

When he had finished all he had to say to the people he went into Capernaum.

Now a Roman Captain's slave who was dear to him was sick and at death's door. So having

heard about Jesus he sent some elders of the Jews to him asking him to come and save his slave.

They came to Jesus and kept asking him earnestly to do so, and said :

“He is worthy for whom you should do this, for he loves our nation and he himself built our synagogue.”

Jesus started to go with them. But when he was not far from the house the Captain sent some friends of his and said to him :

“Lord, do not trouble yourself. For I am not of enough importance for you to come under my roof: and this was the reason I did not think myself fit to come to you: but say the word and my boy will be cured. For I also am a man under authority, with soldiers under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it.”

When Jesus heard this he wondered at him, and turned to the crowd which was following him, and said :

“I tell you, I never found such faith even in Israel.”

The messengers went back to the house and found the slave getting well.

Soon afterwards he went into a city called Nain.

His disciples were going with him and a great crowd. And as he came near the gate of the city a dead man, the only son of his mother, was being carried out, and she was a widow, and a number of the people of the city was with her. And when the Lord saw her he took pity on her, and said to her :

“Do not weep.”

And he came near and touched the bier, and the bearers stood still, and he said :

“Young man, I say to you, Arise.”

The dead man sat up and began to talk, and he gave him to his mother.

They were all afraid, and began to praise God and say :

“A great Prophet has risen up among us,” and, “God has visited his people.”

This story about Jesus spread through the whole of Judæa and all the surrounding country.

John's disciples brought him word about all these things. And he called two of them and sent them to the Lord, and said :

“You are the coming One, or are we to look for another ? ”

When the men came to him, they said :

“John the Purifier has sent us to you to say :

You are the coming One, or are we to look for another?"

Just then he had cured many of diseases and plagues, and evil spirits, and to many who were blind he gave sight. So his answer to them was:

"Go take back word to John what you have seen and heard:

The blind are seeing again,
The lame are walking about,
The lepers are being cured,
The deaf are hearing,
The dead are being raised up,
The poor are having the good news told
to them:

Blessed is he whoever shall not be offended in me."

When his messengers had gone away, Jesus began to say to the crowds about John:

"What did you go out into the wilderness to look at?

A reed shaken by the wind?

But what did you go out to see?

A man dressed in fine clothes?

But those who are expensively dressed

And live in luxury are in palaces.

But what did you go out to see?

A Prophet?

Yes, I tell you, and more than a Prophet.
This is he about whom it has been written :

Behold, I am sending my messenger before thy
face.

He shall prepare thy way before thee.

I tell you : No one is greater than John
Among those born of women.
But the least in the Kingdom of God
Is greater than he."

All the people who heard him and the saloon-keepers acknowledged the justice of God by being purified with John's purification. But the Pharisees and the lawyers nullified the purpose of God concerning themselves, by not having been purified by him.

Jesus continued :

"To what then shall I compare the men of this
generation ?

And what are they like ?

They are like children sitting in the market
And calling to each other :

We played the flute for you,

And you did not dance,

We wailed,

And you did not weep.

For John the Purifier has come neither eating
bread nor drinking wine,

And you say : He has a demon.

The Son of man has come eating and drinking,
And you say: A glutton and wine drinker !
A friend of saloon-keepers and prostitutes !”
And yet wisdom has been vindicated by all her
children.

One of the Pharisees asked him to eat with him :
And he went into the house and took his place at
table.

Now there was a bad woman in the city who got
to know he was at table in the Pharisee's house.
So she brought an alabaster jar of perfume and
stood behind him at his feet weeping, and she
began to wash his feet with her tears and to wipe
them with her hair, and she kept kissing his feet
and anointed them with the perfume.

But when the Pharisee who had invited him
saw it, he said to himself :

“ If this man was the Prophet he would have
known who, and what kind of a woman, this is
who is touching him. For she is bad.”

Then Jesus answered him :

“ Simon, I have something to say to you.”

“ Teacher, say on.”

“ Two people were in debt to a money lender.
One owed five hundred dollars, the other fifty. As
they could not pay him back he was indulgent to
them both. So which will love him most ?”

“I suppose the one to whom he was most indulgent.”

“You are right.”

Then he turned to the woman :

“Do you see this woman ?

I came into your house

You gave me no water for my feet.

But she has wet my feet with tears,

And wiped them with her hair.

You gave me no kiss.

But she, from the time I came in, has not stopped kissing my feet.

You did not anoint my head with oil.

But she has anointed my feet with perfume.

For this reason, I tell you her many sins are sent from her,

Because she loved much.

But that one for whom little is sent away,

Loves little.”

He spoke to her :

“Your sins are sent away.”

Then his fellow guests began to say to each other :

“Who is this who even sends away sins ? ”

He said to the woman :

“Your faith has saved you. Go in peace.”

Soon afterwards he went on a journey through cities and villages proclaiming and making known the good news of the Kingdom of God. The twelve also were with him and some women who had been cured of evil spirits and sicknesses, Mary called Magdalene from whom seven demons had gone out, Joanna the wife of Chuza, Herod's steward, Susanna, and many others who kept assisting Jesus and his Apostles with their means.

A great crowd was collecting. People kept coming to him from city after city. Then he spoke to them by means of an illustration :

“The sower went out to sow his seed. And as he was sowing some of the seed fell along the path, and was trodden on and the birds ate it up. Some fell on the rock, and as soon as it grew up it withered away, because it had no moisture. Some fell among thorns, and the thorns grew up with it and choked it. Some fell on good ground, and grew and bore fruit a hundredfold.”

When he had said such things he would call out :

“He who has ears to hear let him hear.”

His disciples kept asking him the meaning of this illustration.

He said :

“It has been given to you to know the secret truths of the Kingdom of God, but to others they are told in illustrations, that

Seeing they might not see,
And hearing they might not understand.

The meaning of the illustration is this :

The seed is the word of God. The seed along the path are those who hear. Then the devil comes and takes the word from their hearts that they might not believe and be saved.

Those on the rock are they who, when they hear, receive the word with joy, yet have no root. They believe for a while, but in time of temptation they draw back.

That which fell among the thorns are those who have heard and as they go on their way they are choked with cares and riches and pleasures of this life and bring nothing to perfection.

That which fell on the good ground are those who in a noble and generous heart have heard the word, keep it, and go on patiently bearing fruit.

No one when he has lit a lamp covers it with a vessel, or puts it under a couch, but he puts it on a stand, that those who are coming in may see the light.

For nothing is hid
Which shall not become plain,
Nor secret
Which shall never be known
Nor come to light.
So see to it how you hear.
For whoever has
To him will be given
And whoever has not
Even what he seems to have
Will be taken from him."

His mother and his brothers came to him, and could not get to him for the crowd. Some one brought him word :

"Your mother and your brothers are standing outside wishing to see you."

He said to them :

"My mother and my brothers are these who are listening to the word of God and are acting on it."

One day he and his disciples got into a boat and he said to them :

"Let us go to the other side of the lake."
They put off.

But while they were sailing, Jesus fell asleep. And a squall came down on the lake, and the boat began to fill and they were in danger. But they came and roused him and said :

“Master ! Master ! we are perishing !”

But when he was roused, he rebuked the wind and the raging of the water and they fell, and a calm followed.

“Where is your faith ?” he said to them.

But they were afraid and wondered, and said to each other :

“Who then is this that he gives orders even to the wind and the water and they obey him ?”

They came to the country of the Geresenes which is opposite Galilee. And when he had gone ashore a man of the city possessed with demons met him. He had not worn any clothes for a long time and he did not stay at home but in the tombs. When he saw Jesus he cried out and fell down before him and with a loud voice he said :

“What do you wish of me, Jesus, Son of the Most High God ? I beg you not to torment me.”

For Jesus was telling the unclean spirit to come out of the man. For it had often seized him : and he was kept under guard, and bound with chains and fetters ; and breaking the bands he was driven by the demon into the lonely places.

Jesus asked him :

“What is your name?”

“Legion,” he said, for many demons had gone into him. And they kept begging him not to order them to go into the abyss.

Now there was a large drove of pigs there feeding on the mountain : and they begged him to allow them to go into them : and he allowed them. So the demons went out of the man and went into the pigs. And the drove rushed down the precipice into the lake and were drowned.

When the herdsmen saw what had happened they fled and brought word to the city and to the surrounding farms. Then they went out to see what had happened, and came to Jesus and found the man from whom the demons had gone out sitting at Jesus’ feet clothed and in his right mind. And the whole throng from the surrounding country of the Geresenes asked him to go away from them. For they were very much afraid. So he got into the boat and went back. But the man from whom the demons had gone out kept begging him to let him be with him. But he sent him away, and said :

“Go back home and tell what great things God has done for you.”

So he went through the whole city and made known what great things Jesus had done for him.

On his return, Jesus was welcomed by the crowd. For everybody was looking for him. And a man named Jair who was a President of the synagogue came and fell at his feet and kept begging him to come to his house, because he had an only daughter about twelve years old and she was dying.

As he was going the crowds kept pressing round him. And a woman who had a flow of blood twelve years, who had spent all her living on physicians and could not be cured by any, came up behind him and touched the border of his garment, and at once the flow of her blood ceased.

Then Jesus said :

“Who touched me?”

Everybody denied it, and Peter said :

“Master, the crowds are all around you and are pressing on you.”

“Some one touched me. For I noticed that power had gone out of me.”

So the woman, when she saw she had not escaped notice came trembling, and falling down before him, told before all the people why she touched him and how she was at once cured.

“Daughter,” he said to her. “Your faith saved you. Go in peace.”

He was still talking when some one came from the President of the synagogue’s house and said :

“Your daughter is dead. Do not trouble the Teacher any more.”

Jesus heard it and answered him :

“Do not be afraid, only believe and she will be saved.”

When he came to the house, he allowed no one to go in with him except Peter and James and John and the father and mother of the child.

Now they were all weeping and bewailing her. But he said :

“Do not weep. She is not dead, but asleep.”

They began to laugh at him for they knew she was dead.

“But he took her by the hand and called aloud:
“Child, arise.”

Her spirit returned and she at once stood up, and he directed them to give her something to eat.

Her parents were astonished. But he told them not to tell any one what had happened.

He called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the Kingdom of God and to cure, and he said to them :

“Take nothing for your journey

No stick,

No purse,

No bread,

No money,

Nor have two coats.

Into whatever house you go,

Stay there and go out from there.

If people do not receive you,

Go out of that city

And shake the dust from your feet

For a witness against them.”

They set out and went from town to town telling the good news and curing every where.

King Herod heard of everything that was taking place and he was perplexed because it was said by some that John was risen from the dead. Some said Elijah had appeared, but others that one of the old Prophets had risen. Herod said:

“I beheaded John, but who is this about whom I am hearing such things?”

He kept trying to see him.

The Apostles came back and told him all they had done. Then he took them and quietly went aside to a city called Bethsaida. But the crowds became aware of it and followed him. And he

welcomed them and began to talk to them about the Kingdom of God, and he kept curing those who needed it.

But it was getting towards evening: and the twelve came and said to him:

“Send the crowd away so that they can go to the surrounding towns and farms and lodge and get food, for we are here in a lonely place.”

“You give them something to eat.”

“We have no more than five loaves and two fish, unless we are to go and buy food for all these people.”

They were about five thousand men.

“Have them sit down in groups of about fifty each,” he said to his disciples.

They did so, and they all sat down.

Then he took the five loaves and the two fish, looked up to heaven, blessed them, broke, and kept giving to the disciples to set before the crowd.

They went to eating and were all filled, and twelve baskets of fragments which they left were taken up.

He was alone praying and his disciples were with him.

“Whom do the crowds say I am?” he asked them.

“John the Purifier,” they answered. “But

others say you are Elijah, and others that one of the old Prophets has risen."

"But whom do you say I am?"

"The Christ of God."

It was Peter answered.

He strictly charged them and told them not to tell this to any one, and said :

"The Son of man must endure much suffering, be rejected by the Elders, Chief Priests and Scribes, be put to death and raised the third day."

He spoke to all :

"If any one wishes to come after me,

Let him deny himself,

Take up his cross daily,

And follow me.

For whoever wishes to save his life,

Will lose it.

Whoever shall lose his life for my sake

Will save it

For what advantage is it to a man

To gain the whole world

And lose or forfeit himself?

For whoever shall be ashamed of me

And of my words,

Of him will the Son of man be ashamed

When he comes in his glory, his Father's,

And the holy angels'.

But I tell you the truth :

There are some who are standing here

Who will not die, till they see the Kingdom of
God."

About eight days after this he took Peter and John and James up into the mountain to pray. And while he was praying the appearance of his face became changed and his clothes became dazzling white. Then suddenly two men were talking with him. They were Moses and Elijah who appeared in glory and were speaking of his departure which he was about to accomplish at Jerusalem.

Peter and those with him had been heavy with sleep. But when they had fully wakened they saw his glory and the two men standing with him. And, as they were going away, Peter said to Jesus :

"Master, it is good for us to be here, so let us make three booths, one for you, one for Moses, and one for Elijah," not knowing what he was saying.

But while he was saying this a cloud began to come up and overshadow them: and they were afraid as they went into the cloud. And a voice came from it, and said :

This is my Son, the Chosen One. It is to him you must listen."

When the voice was past Jesus was found alone. And they kept it to themselves and told no one at that time anything they had seen.

The next day, when they had come down from the mountain, a great crowd met him. And suddenly a man from the crowd called out and said :

“Teacher, I beg you to look at my son, for he is my only child, for a spirit seizes him all at once and he suddenly cries out, and it throws him into a fit till he foams, and it hardly leaves him till he is quite worn out. I begged your disciples to cast it out, but they could not.”

“O faithless and perverse generation !” Jesus answered. “How long must I be with you and bear with you? Bring your son here.”

While he was coming the demon dashed him down and threw him into a fit. But Jesus rebuked the evil spirit, cured the boy and gave him back to his father.

Everybody was astonished at the majesty of God.

While everybody was wondering at everything he was doing, he said to his disciples :

“Let these words sink into your ears. For the

Son of man is going to be delivered up into the hands of men."

But they did not understand the saying, and it had been hid from them so that they might not see it, and they were afraid to ask him about it.

Now a discussion arose among them as to which of them was to be the greatest.

But when Jesus saw the reasoning of their minds, he took a child and stood him beside himself and said to them :

“Whoever shall receive this child in my name
Receives me.

Whoever shall receive me
Receives him who sent me.

For the least among you all
Is great.”

“Master,” said John, “we saw some one driving out demons in your name and we tried to stop him because he is not following with us.”

“Do not try to stop him,” Jesus said to him.
“For he who is not against you is for you.”

When the time for him to be received up had nearly come he resolutely set his face in the di-

rection of Jerusalem, and sent messengers before him.

They went and entered a village of the Samaritans to make ready for him. But they did not receive him because he was on his way to Jerusalem. So when his disciples James and John saw it, they said:

“Lord, do you wish us to call down fire from heaven and consume them like Elijah did?”

He turned and rebuked them:

“You do not know what kind of spirit you are of. For the Son of man has not come to destroy men’s lives but to save them.”

They went to another village.

While they were going along the road some one said to him:

“I will follow you wherever you go.”

“Foxes have holes and birds have perches,” Jesus said to him, “but the Son of man has nowhere to lay his head.”

“Follow me,” he said to another.

“Let me first go and bury my father,” he said.

“Let the dead bury their own dead. But you go and spread abroad the news of the Kingdom of God.”

“I will follow you, Lord,” another also said.

“But let me first go back and bid those at home good-bye.”

“No one who puts his hand to the plough and looks back,” Jesus said to him, “is well fitted for the Kingdom of God.”

After this the Lord appointed seventy others, and sent them two and two before him into every town and place where he himself was intending to go.

He said to them :

“The harvest is great

But the laborers are few.

So pray the Lord of the harvest,

To send out laborers into his harvest.

Now go.

I am sending you out as lambs among wolves.

Carry no purse, nor bag, nor shoes.

Salute no one along the road.

Whatever house you go into,

First say : Peace be to this house.

If one who is worthy to receive the blessing is there,

Your peace will rest on it.

But if not,

It will return to you.

But stay in the same house,
Eating and drinking whatever they give you.
For the workman is worthy of his wages.
Do not keep going from one house to another.

Whatever town you go into and they receive
you,
Eat what they set before you,
Cure the sick in it and tell them :
The Kingdom of God has come near you.

Whatever town you go into and they do not
receive you,
Go out into its streets and say :
Even the dust of your town which has stuck
to our feet,
We wipe off against you.
Yet be sure of this :
The Kingdom of God has come near you.

I tell you :
It will be more tolerable for Sodom in that day,
Than for that town.

Woe to you, Chorazin !
Woe to you, Bethsaida !
For if the great things had been done in
Tyre and Sidon
Which have been done in you

They would have changed their mind and
the purpose of their heart long ago,
Sitting in sackcloth and ashes.
But it will be more tolerable for Tyre and
Sidon at the judgment
Than for you.

And you Capernaum ! Will you exalt your-
self to heaven ?
You will go down to Hades.

He who listens to you, is listening to me.
He who despises you, is despising me.
He who despises me, is despising him who
sent me."

The seventy come back with joy and said :
"Lord, even the demons are being subjected to
us by means of your name."

"I was looking at Satan fallen from heaven like
lightning," he said to them. "Yes, I have given
you authority to tread on serpents and scorpions,
and over all the power of the enemy, and nothing
will ever hurt you. But do not rejoice in the fact
that the spirits are subjected to you, but rejoice
because your names have been written in heaven.

At that time he exulted in the Holy Spirit and
said :

“I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing ones and hast revealed them to babes. Yes, Father, for so it seemed good in thy sight.

Everything has been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is, except the Son and he to whom the Son is willing to reveal him.”

He turned to his disciples and said specially to them :

“Blessed are the eyes which see what you see. For I tell you: Many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it.”

A lawyer came forward and put him fully to the test, and said :

“Teacher, what shall I do to gain eternal life?”

“What is written in the law? How do you read it?”

“Thou shalt love the Lord thy God
With all thy heart,
With all thy soul,
With all thy strength,
With all thy mind;
And thy neighbor as thyself.”

“You are right. Do this and you will live.”

But wishing to vindicate himself, he said to Jesus :

“ Who is my neighbor ? ”

“ A man went down from Jerusalem to Jericho and fell among robbers, who stripped him of everything, beat him, and went off leaving him half dead.

Now a priest happened to be going down that road, and when he saw him, he passed by on the other side.

In the same way a Levite also came to the place, and when he saw him, he passed by on the other side.

But a Samaritan traveler came to him, and when he saw him he took pity on him and came and bound up his wounds pouring in oil and wine, and put him on his own beast, and brought him to an inn and took care of him. And the next day he threw out two dollars and gave them to the inn-keeper, and said : ‘ Take care of him and whatever more you spend I will repay you when I come back.

Which of the three do you think was neighbor to the man who fell among the robbers ? ”

“ He who took pity on him.”

“ Go and do the same.”

As they were going along, he came into a certain village.

A woman by the name of Martha welcomed him to her house. And she had a sister called Mary

who also sat down at the Lord's feet and was listening to what he was saying. But Martha was meanwhile troubling herself about her many preparations: but she suddenly came up to him and said:

"Lord, is it nothing to you that my sister has left me alone to attend to things? So tell her to help me."

"Martha, Martha," the Lord answered her, "you are anxious and troubled about many things; but one thing is needful: for Mary has chosen the generous part which will not be taken away from her."

One day when Jesus was somewhere praying, and had finished, one of his disciples said to him:

"Lord, teach us to pray like John also taught his disciples."

"When you pray, say:

Father,

Let thy name be kept holy,

Let thy kingdom come,

Keep giving us day by day our bread for the
coming day,

And free us from our sins

For we ourselves, also, set free every one in-
debted to us,

And carry us not into temptation."

And he said to them :

“Suppose one of you has a friend and you should go to him in the middle of the night and should say to him : Friend, lend me three loaves, for a friend of mine on a journey has stopped at my house and I have nothing to set before him : and suppose he who is inside should answer, and say : Stop troubling me. My children are in bed with me and I cannot get up and give you any.

I tell you, even if he will not get up and give him any because he is his friend, yet because of his unblushing persistence he will rouse himself and give him as many as he needs.

So I tell you :

Keep asking, and it will be given you.

Keep seeking and you will find.

Keep knocking, and it will be opened to you.

For he who keeps asking, receives.

He who keeps seeking, finds.

To him who keeps knocking, it will be opened.

Suppose the son of one of you fathers should ask for a loaf of bread,

You would surely not give him a stone ?

Or suppose he should ask for a fish,

You would surely not give him a snake instead ?

Or suppose he should ask for an egg,
Would you give him a scorpion?
If then you wicked ones know how to give good
gifts to your children,
How much more will your Heavenly Father
give the Holy Spirit to those who keep
asking him?"

He was driving out a mute demon: and when
the demon had gone out of him the mute spoke.

Then the crowds wondered.

But some of them said:

"He drives out demons through Baalzebub their
chief."

But others, tempting him, kept trying to get from
him a sign from heaven. But he knew what they
were thinking about, and so he said to them:

"Every Kingdom thoroughly divided against it-
self

Is on the road to destruction.

And a house so divided

Falls.

So if Satan is thoroughly divided against him-
self

How shall his kingdom stand?

I say this because you say,

He drives out demons through Baalzebub.

But if I drive out demons through Baalzebub,
Through whom do your sons drive them out?
So they will be your judges.

But if I through the working of God drive out
demons,
Then the Kingdom of God has come on you.

When a strong man fully armed keeps guard
over his own house,

His property is safe.

But when a stronger man comes against him,
And overcomes him,

He takes away all the weapons on which he had
relied,

And divides his spoil.

He who is not with me is against me.

He who is not gathering with me is scattering.

When the unclean spirit has gone out of a man,
it goes walking through waterless wastes trying to
find rest, and does not find any. Then it says: I
will go back to my home where I came from: and
when it comes it finds it swept and in order.
Then it goes and takes with it seven other spirits
more wicked than itself and they go in and live
there, and the last state of that man becomes worse
than the first."

While he was saying these things a woman of the crowd raised her voice and said to him :

“Blessed is the womb which bore you !

And the paps which you have sucked ! ”

“Yes,” he said, “but rather

Blessed are those who hear the word of God,
And keep it ! ”

When the crowds were densely gathering, he began to say :

“This generation is a wicked generation.

They keep seeking a sign and no sign will be
given it but the sign of Jonah.

For just as Jonah became a sign to the Ninevites,

So will also the Son of man be to this generation.

The Queen of the South will rise up in the
judgment with the men of this generation,
And will condemn them.

For she came from the very ends of the earth
to hear the wisdom of Solomon.

And yet here is more than a Solomon.

The men of Nineveh will rise up in the judgment with this generation,
And will condemn it.

For they changed their mind and the purpose
of their heart at the proclamation of
Jonah

And yet here is more than a Jonah.

No one lights a lamp and puts it in the cellar,
Nor under the bushel,
But on the stand,
That those who are coming in may see the
light.

The eye is the lamp of the body.
So when your eye is clear
Your whole body also is lighted up.
But when it is clouded,
Your body also is dark.
So if your whole body is lighted up,
With no part dark,
The whole will be lighted up
As when the bright shining lamp gives you
light."

When he had finished speaking a Pharisee asked him to lunch with him : so he went in and took his place at table. But when the Pharisee saw it he wondered at him for not first taking a bath before lunch. But the Lord said to him :

“Now you Pharisees clean the outside of the cup
and of the dish,

But your insides are full of extortion and
excess. You fools !

Did not he who made the outside
Make the inside also ?

But use what you have charitably
And then everything is clean to you.

But woe to you Pharisees !

For you give the tenth of mint and rue and
all kinds of herbs,

And pass over justice and the love of God.

These are the necessary things,
And those ought not to be neglected.

Woe to you Pharisees !

For you love the front seats in the synagogues
And the greetings in the markets.

Woe to you !

For you are like unseen graves,

And the men walking over them are unaware
of them.”

“Teacher,” one of the lawyers said to him, “in
speaking this way you are insulting us also.”

“Woe to you lawyers also !

For you load men with loads hard to carry

And you yourselves do not touch them with
one of your fingers.

Woe to you !

For you build the tombs of the Prophets

Whom your forefathers killed.

So you are witnesses to your forefathers'
deeds

And show your approval of them.

For they killed them

And you build their tombs.

It is for this reason the Wisdom of God said :

I will send them Prophets and Apostles.

Some of them they will kill and persecute,

That the blood of all the Prophets,

Which has been shed from the foundation
of the world,

May be required of this generation,

From the blood of Abel to the blood of
Zachariah,

Who was murdered between the altar and
the Holy Place :

Yes, I tell you, it will be required of this
generation.

Woe to you lawyers !

For you have taken away the key of knowl-
edge.

You do not go in yourselves and you keep
hindering those who are going in."

When he had left there the Scribes and Pharisees began to press him hard and to ply him with questions about many things keeping a sharp watch on him to catch something out of his mouth.

The crowd meanwhile, having increased to thousands so that they were treading on each other, he began to say to his disciples :

“First of all beware of the leaven of the
Pharisees,

Which is hypocrisy.

For there is nothing covered up,

Which shall not be uncovered,

Nor hid,

Which shall not become known.

So everything you have said in the dark,

Will be heard in the light,

And what you have spoken in the ear, within
closed doors,

Will be proclaimed on the house tops.

But I tell you, my friends, do not be afraid of
those who kill the body,

And after that have no more they can do.

But I will show you whom you should be
afraid of.

Be afraid of him, who, after he has killed,
has authority to throw into Gehenna,
Yes, I tell you : Be afraid of him.

Are not five sparrows sold for ten cents?
And yet one of them has not been forgotten
by God.
But the very hairs of your head are all
counted.
Do not be afraid.
You are of more value than many sparrows.

But I tell you : Whoever shall acknowledge
me before men,
The Son of man also will acknowledge him
before the angels of God.
But he who has disowned me before men,
Will be thoroughly disowned before the
angels of God.
And every one, who shall speak a word against
the Son of man,
Will be let go free.
But he, who blasphemes against the Holy
Spirit,
Will not be let go free.

But when they bring you before the synagogue
courts and magistrates and authorities, •

Do not be anxious about how you will defend yourself, or what your defense will be, or what you will say,
For the Holy Spirit will show you in that very hour,
What you ought to say."

One of the crowd said to him :

"Teacher, tell my brother to divide the inheritance with me."

"Man," he said to him, "who made me a judge or divider over you?"

He added :

"See to it that you guard yourselves against every kind of covetousness, for a man's life does not consist in the abundance of what he possesses."

He gave them an illustration :

"A rich man's place produced abundant crops. And as he was considering the matter he said to himself :

What shall I do, for I have nowhere to store my crops?

And he said :

This is what I shall do: I will tear down my barns and build bigger ones, and store all my grain and good things in them, and I will say to my soul :

Soul, you have many good things laid by for many years. Take your ease. Eat. Drink. Have a good time.

But God said to him :

You fool ! This very night your soul is demanded of you. Then whose shall those things be which you have prepared ?

It is the same with him who keeps laying by money for himself and is not rich towards God."

He said to his disciples :

"It is for this reason I tell you :

Do not be anxious about your life, what you shall eat,

Nor about your body, what you shall wear.

For the life is more than the food,

And the body than the clothes.

Think of the crows.

For they neither sow nor reap.

They have neither storehouse nor barn.

Yet God feeds them.

How much better are you than the birds !

Which of you by being anxious

Can add one hour to the length of his life ?

If then you cannot do what is least,

Why are you anxious for the rest ?

Think of the lilies how they grow.

They do not toil.
Nor do they spin.
But I tell you: Not even Solomon in all
his grandeur
Was clothed like one of these.
So if God dresses in this way the grass
Which is in the field to-day,
And to-morrow is thrown into the oven,
How much more will he do for you,
O you of little faith !

And so you, do not be continually looking for
something to eat.
And something to drink.
And do not be continually in a state of sus-
pense.
For the heathen are continually looking for
all these things.
But your Father knows you are in con-
tinual need of these.
But be continually looking for the Kingdom
of God,
And these will be added to you.

Do not be afraid, little flock.
For it is your Father's good pleasure to give
you the Kingdom.
Sell what you have,
And give it in charity.

Make for yourselves purses which do not wear
out,—

An inexhaustible treasure in heaven,
Where no thief comes near,
Nor a moth destroys.

For where your treasure is,
There also will your heart be.

Let your loins be girded about,
And your lights burning.

Be like men who are looking for their master,
When he shall return from his wedding,
That when he comes and knocks,
They may at once open to him.

Blessed are those slaves, whom their master,
When he comes, will find watching.

To tell you the truth :

He will gird himself, make them sit down
to eat,

And will come out and serve them.

If he shall come about midnight,

Or in the early morning, and find things
this way,

Blessed are those slaves.

But you know this :

If the owner of the house had known

Just when the thief was coming,

He would have been on the watch,

And would not have allowed his house to
be broken into.

So you be ready.

For the Son of man is coming just when you
are not thinking."

"Lord," said Peter, "are you giving this illustration with reference to us or to everybody?"

"Who, then, is the faithful steward, the thoughtful man," the Lord said, "whom his master will place over his attendants to give them their food at the proper time? Blessed is that slave whom his master when he comes home will find doing as he was told. I tell you the truth: He will place him over all he has. But if that slave says to himself, My master is delaying his coming, and shall begin to beat the men and women slaves and to eat and drink and be drunk, that slave's master will come home on a day when he is not looking for him and at an hour of which he is ignorant, and will cut him asunder and will appoint him his portion with the faithless.

That slave who knew his master's will,

And did not prepare, nor did according to his
will,

Will be beaten with many stripes.

But he who did not know,

And did things deserving of stripes,

Will be beaten with few stripes.

For to whom much is given,
Of him will much be required.
To whom men have committed much,
Of him they will ask the more.

I came to throw fire on the earth.
And what do I desire if it is already kindled ?
But I have a purification to be purified with,
And how greatly am I distressed till it is over ?

Do you think I am here to give peace to the
earth ?

Not at all, I tell you, but rather, division.
For from now on five in one house will be
divided,
Three against two, two against three.
They will be divided,
Father against son, son against father,
Mother against daughter, daughter against
mother,
Mother-in-law against daughter-in-law, daugh-
ter-in-law against mother-in-law."

He spoke to the people :

"When you see a cloud rise out of the west,
You at once say: A shower is coming.
And so it is.

When you see the south wind blow,

You say: It will be hot. And it is.

You hypocrites !

You know how to judge of the earth and the sky,

How is it then that you cannot judge of this time?

And why do you not of yourselves judge what is right?

For when you are going with your opponent before a magistrate,

On the way do your best to be quit of him,

Lest he take you before the judge,

The judge hand you over to the sheriff,

And the sheriff throw you into prison.

I tell you : You will not get out,

Till you have paid the last cent."

Just then some people were telling him about the Galileans whose blood Pilate had mixed with their sacrifices.

He answered them :

"Do you think these Galileans were greater sinners than all the other Galileans,
Because they endured such things?

I tell you, no, but except you change your mind and the purpose of your heart,
You will all perish in the same way.

Or those eighteen on whom the tower in
Siloam fell,
And killed them,
Do you think they were greater sinners than
all the other men
Who were living in Jerusalem?
I tell you, no, but except you change your
mind and the purpose of your heart,
You will all perish in the same way."

He also gave this illustration :

"A man had a fig tree planted in his vineyard,
and he came and looked for some fruit on it but
did not find any. So he said to his gardener :

I have now been coming three years looking for
fruit on this fig tree and I have not found any.
Cut it down. Why is it also making the ground
useless?

Let it be this year also, Sir, the man answered,
till I have dug round it and fertilized it : and if it
bears fruit after that, it will be well, but if not, then
you will have to cut it down."

He was teaching in one of the synagogues on the
Sabbath, and a woman was there who had been
sick for eighteen years. She was bent double and
was unable to lift herself up. But when Jesus saw
her he called to her and said :

“Woman, you have been freed from your sickness,” and he laid his hands on her : and she was at once made straight and began to praise God.

But the President of the synagogue was vexed at his curing on the Sabbath, and he said to the crowd :

“There are six days when work must be done. So come then and be cured, and not on the Sabbath.”

But the Lord answered him :

“You hypocrites ! does not every one of you on the Sabbath untie your ox or your ass from the stall and take and water it ? So this daughter of Abraham, whom Satan has kept bound eighteen years, must she not be freed from this bond on the Sabbath ? ”

While he was saying this all those set against him were getting ashamed of themselves, but all the people rejoiced over all the splendid things which were being done by him.

Then he said :

“What is the Kingdom of God like ? And with what shall I compare it ? It is like a grain of mustard seed which a man took and threw into his garden, and it grew and became a tree and the birds perched in its branches.”

Again he said :

“With what shall I compare the Kingdom of

God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

He was going through towns and villages, teaching and making his way to Jerusalem.

"Lord," some one said to him, "are only a few being saved?"

"Strive to go in through the narrow door," he said to them, "for many, I tell you, will try to go in and will not be able, when the master of the house has once got up and shut the door, and you begin to stand outside and knock at the door, and say: Master, open for us. And he will answer and say to you: I do not know where you are from. Then you will begin to say: We have eaten and drunk in your presence, and you have taught in our streets. But he will say to you: I do not know where you are from. Away from me all you workers of wickedness. There will be the weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God and you yourselves thrown outside.

And they will come from the east and west, and from the north and south and will sit down in the Kingdom of God.

And there are last who will be first,
And there are first who will be last."

Just then some Pharisees came to him and said :
"Go away from here, for Herod wants to kill
you."

"Go and tell that fox," he said to them,
"I am driving out demons,
And I am making cures to-day and to-morrow,
And the third day I complete my work.
But I must go on my way to-day and to-
morrow
And the day following.
For a Prophet cannot come to his end
Outside of Jerusalem.

O Jerusalem ! Jerusalem ! the killer of the
Prophets,
And the stoner of those who are sent to
her,—
How often have I wished to gather your chil-
dren together,
As a hen gathers her brood under her wings,
And you were unwilling !
So your house is left to you desolate.
And I tell you : You will never see me till you
say :
Blessed is he that cometh in the name of the Lord !"

One Sabbath Jesus went into the house of a prominent Pharisee to take a meal and they were closely watching him.

Now a man with the dropsy was in front of him. And Jesus said to the lawyers and Pharisees :

“Is it right to cure on the Sabbath?”

They did not answer.

He took him and cured him and let him go. And he said to them :

“Which of you finding his son or his ox fallen into a pit will not at once pull him out on the Sabbath?”

They could not answer this.

He noticed how the guests were picking out the best places for themselves and so he gave them an illustration :

“When you are invited by any one to a marriage feast, do not take the best place lest a more important person than you has been invited by your host, and he who invited you both will come and say to you : Give this man that place. And then you will begin with shame to take the poorest place.

But when you are invited, go and sit down in the poorest place, that when he who invited you comes, he will say to you : Friend, go up higher. Then you will be honored before all your fellow guests.

For whoever exalts himself
Will be humbled,
And he who humbles himself
Will be exalted."

He spoke also to his host :

"When you give a lunch or a dinner, do not invite your friends, nor your brothers, nor your relatives, nor your rich neighbors, lest they also in turn invite you and be at quits with you. But when you give a feast, invite the poor, the maimed, the lame, the blind : and then you will be blessed, for they can make no return. But you will get your return in the resurrection of the good."

When he had heard this one of his fellow guests said to him :

"Blessed is he who will eat bread in the Kingdom of God !"

But he said to him :

"A man was giving a great dinner, and he invited a great many people, and he sent out his slave at the time of the dinner to tell those who were invited :

Come, for everything is now ready.

But they all, with one accord, began to beg to be excused.

I have bought a field and I must go out to see it,

the first said to him, I must ask you to consider me as having been excused.

I have bought five yoke of oxen and I am going to try them, another said, I beg you to consider me as having been excused.

I have just got married, another said, and for that reason I cannot come.

So the slave went and reported to his master these answers.

Then the master of the house was angry and said to his slave :

Go out quickly into the streets and alleys of the town and bring in here the poor and the maimed and the lame and the blind.

And the slave said :

Master, it has been done as you ordered, and yet there is room.

Go out into the roads and country lanes, and compel them to come in that my house may be full, the master said to the slave. For I tell you : Not one of those men who were invited will taste my dinner."

One day great crowds were going along with him. And he turned and said to them :

"If any man comes to me and does not hate
His own father and mother

And wife and children
And brothers and sisters
Yes, and his own life also,
He cannot be my disciple.
Whoever does not carry his own cross
And come after me,
Cannot be my disciple.

For which of you wishing to build a tower does not first sit down and count the cost to see if he has enough to finish it? Lest when he has laid the foundation and is unable to finish it, everybody who looks at it begin to laugh at him and say: This man began to build and was unable to finish.

Or what king going to encounter another in battle, does not first sit down and consider whether he is able with ten thousand men to withstand his enemy who is coming against him with twenty thousand men? And if not, while the other is still at a distance he sends envoys and asks for terms of peace.

So in the same way, every one of you
Who does not forsake everything he has,
Cannot be my disciple.

Salt is good.

But if the salt has lost its saltness
With what will it be salted?
It is neither fit for the land

Nor yet for the dunghill,
But it is thrown away.
He who has ears to hear, let him hear."

All the saloon-keepers and prostitutes kept coming near to hear him. And both the Pharisees and Scribes kept finding fault and said :

"This man receives prostitutes and eats with them."

He gave them this illustration :

"What man of you who has a hundred sheep and has lost one of them will not leave the ninety-nine in the wilderness and go after the lost one till he finds it? And when he has found it he puts it on his shoulders rejoicing, and when he gets home he calls his friends and his neighbors together, and says to them: Rejoice with me. For I have found my sheep which was lost.

I tell you that in the same way there will be joy in heaven over one immoral person who changes his mind and the purpose of his heart more than over ninety-nine good people who have no need of a change of mind and purpose of heart.

Or what woman who has ten silver dollars, if she loses a dollar, does not light a lamp, sweep the house and keep looking diligently for it till she finds it? And when she has found it she calls her

friends and neighbors together, and says: Rejoice with me. For I have found the dollar which I lost.

In the same way, I tell you, there is joy in the presence of the angels of God over one immoral person who changes his mind and the purpose of his heart."

He said:

"A man had two sons. And the younger of them said to his father:

Father, give me the share of the property which is coming to me.

So he divided the estate for them.

And not long afterwards the younger son gathered everything together and went abroad to a distant land, and there squandered his property by a ruinous style of living. And when he had spent everything a severe famine spread all through that land, and he was beginning to be in actual want. So he went and engaged himself to one of the citizens of that land, and he sent him to his fields to feed pigs. And he kept longing to fill himself with the bean pods on which the pigs were feeding. And no one would give anything to him.

But he came to himself, and said:

How many of my father's hired men have more bread than they need and I am here starving to

death. I will get up and go to my father and will say to him: I have sinned against heaven and in your sight and am no longer fit to be called your son, make me as one of your hired men.

So he got up and went to his father. But while he was still a great way off, his father saw him and pitied him and ran and fell on his neck and eagerly kissed him. But the son said to him: Father, I have sinned against heaven and in your sight and am no longer fit to be called your son.

But the father said to his slaves: Be quick. Bring out a robe,—the best you can find—and put it on him, and give him a ring for his finger, and shoes for his feet, and bring the calf that has been fattening, and kill it and let us eat and have a good time, for this son of mine was dead and is alive again, he was lost and is found.

So they were beginning to have a good time.

But his older son was in the field: and as he was coming home and got near the house he heard music and dancing. So he called one of the slaves and enquired what it was. And he told him: Your brother has come and your father has killed the calf which was fattening because he has received him safe and sound.

But he was angry and would not go in. So his father came out and began to beg him to come in. But he said to his father: See how many years I

have been your slave and not even once disobeyed you and to me not even once have you given a kid that I might have a good time with my friends, but when this son of yours came who has been eating up your estate with prostitutes, you have killed for him the fatted calf.

But he said to him : Child, you are always with me and everything I have is yours. But we must have a good time and be glad, for this brother of yours was dead and is alive again, and was lost and is found."

Now he spoke also to the disciples :

"A rich man had a steward who was accused to him of having squandered his property. So he called him and said to him: What is this I am hearing about you? Render the account of your stewardship, for you cannot be steward any longer.

Then the steward said to himself: What shall I do, for my master is taking away from me the stewardship? I am not strong enough to dig. I am ashamed to beg. I know what I will do, so that, when I am put out of the stewardship, they will receive me into their homes.

He called each of his master's debtors to him and said to the first :

How much do you owe my master?

A thousand gallons of oil.

Take your bill and sit down quickly, he said to him, and write five hundred.

And you, he then said to another, how much do you owe?

A thousand bushels of wheat.

Take your bill and write eight hundred, he said to him.

And the master praised the bad steward's shrewdness: for worldly men are shrewder in their dealings with their fellows than good people are.

So I tell you: Make friends for yourselves with the money you have gotten by sinful means that when it fails they may receive you into the eternal homes.

He who is faithful in a very little

Is faithful also in much.

He who is false in a very little

Is false also in much.

So if you have not been faithful with your sinful money,

Who will trust you with the genuine?

If you have not been faithful with what belongs to some one else,

Who will give you what is your own?

No servant can serve two masters.

For he will either hate the one

And love the other,

Or else he will hold to the one

And despise the other.

You cannot serve God and money."

The Pharisees who were fond of money were listening to all these things and they began to jeer at him.

"You are they who make yourselves appear right before men," he said to them, "but God knows your hearts. For what is highly prized among men is abominable in God's sight.

The Law and the Prophets continued till the time of John. Since then the good news of the Kingdom of God has been published and everybody is forcing his way into it. But it is easier for heaven and earth to pass away than for the least of the law to fail.

Whoever gets a divorce from his wife and marries another,

Is an adulterer.

Whoever marries a divorced woman

Is an adulterer.

There was a rich man who always dressed in purple robes and fine linen and feasted continually in great splendor.

And there was a beggar named Lazarus who had been laid at his gate full of sores and desiring to be filled with what fell from the rich man's table: but even the dogs used to come and lick his sores.

Now after a time the beggar died and was carried away by the angels into Abraham's bosom: and the rich man also died and was buried. And in hades he raised his eyes, while he was in torture, and saw Abraham at a distance and Lazarus in his bosom. And he called out, and said:

Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.

My child, said Abraham, remember that you received your good things in your lifetime, just as Lazarus received the ills of life. But now he is here being comforted and you are suffering. And besides all this, between us and you a great chasm has been fixed, so that those who might wish to go over from here to you cannot, and that they might not pass over from there to us.

I beg you then, father, to send him to my father's house, for I have five brothers, that he may bear witness to them that they also may not come to this place of torture.

They have Moses and the Prophets, let them hear them.

Not at all, father Abraham, but if some one from

among the dead should go to them they will change their mind and the purpose of their heart.

If they do not hear Moses and the Prophets they will not be persuaded even if some one goes from among the dead."

He said to his disciples :

"It is impossible but that offences should come,
But woe to him through whom they come.

It would be better for him if a millstone were
hung round his neck and he thrown into
the sea,

Than that he should offend one of these
little ones.

Be careful of yourselves.

If your brother wrongs you,
Rebuke him.

If he changes his mind and the purpose of his
heart,

Let him go free.

If he wrongs you seven times a day,

And seven times turns to you and says,

I have changed my mind and the pur-
pose of my heart,

You must let him go free."

The Apostles said to the Lord :

“ Increase our faith.”

“ If you had faith like a grain of mustard seed,” said the Lord, “ you would say to this mulberry tree, Be rooted up and be planted in the sea, and it would obey you.

But which of you who has a slave ploughing or tending sheep, will say to him when he comes in from the field : Go at once and take your place at table ? Will he not rather say to him : Get me something ready for dinner, then get dressed and wait on me while I eat and drink, and after that you yourself will eat and drink ? Does he thank the slave because he did what he was told ? So you also when you have done everything you have been told to do, say : We are unprofitable slaves. We have only done what we ought to have done.”

In going to Jerusalem he went along the borders of Samaria and Galilee. And as he was coming into a village ten lepers met him and they stood at a distance and cried out :

“ Jesus, Master, take pity on us.”

When Jesus saw them he said :

“ Go show yourselves to the priests.”

While they were going they were at once cured.

But one of them, when he saw he was cured, turned back and with a loud voice praised God, and fell down at his feet, giving him thanks: and he was a Samaritan.

But Jesus said to him:

“Were not the ten cleansed? Where then are the nine? Were there none found to return and praise God but this foreigner?”

“Get up and go on,” he said to him. “Your faith has saved you.”

He was once asked by the Pharisees when the Kingdom of God was coming, and he answered them:

“The Kingdom of God is not coming with watching.

Nor will they say:

Look, here! or, There!

For the Kingdom of God is within you.”

He spoke to his disciples:

“The days will come when you will desire to see one of the days of the Son of man, And you will not see it.

And they will say to you, Look, here! or, Look there!

Do not go after them, nor follow them.
For just as the lightning lightens out of one
part of heaven to the other, and shines,
So will it be with the Son of man.
But he must first endure much suffering
And be rejected by this generation.

And just as it was in the days of Noah,
So will it be also in the days of the Son of man.
They were eating.
They were drinking.
They were getting married.
They were being given in marriage.
Till the day Noah entered the ark,
And the flood came and destroyed them all.

Just as it was, too, in the days of Lot.
They were eating.
They were drinking.
They were buying.
They were selling.
They were planting.
They were building.
But the day Lot went out of Sodom,
It rained fire and sulphur from heaven and
destroyed them all.
It will be the same the day the Son of man is
revealed.

That day if a man is on the roof of his house,
and his goods in the house,
Let him not go down to get them.
And if he is in the field,
Let him not go back home.

Remember Lot's wife.
Whoever shall try to save his life
Will lose it.
Whoever shall lose his life
Will preserve it.

I tell you : That night two men will be in one
bed.
The one will be taken and the other left.
Two women will be grinding together.
The one will be taken and the other left.
Two men will be in the field.
The one will be taken and the other left."

They said to him :
" Where, Lord ? "
" Wherever the body is,
There also will the vultures flock.

He gave them an illustration to show them how
they ought always to keep praying and never lose
heart :

“There was a judge in a town who was not afraid of God and had no regard for man. And there was a widow in that town who kept going to him and saying :

Do me justice and free me from my opponent.

He was not willing to do it for a time, but afterwards he said to himself :

If I am not even afraid of God and have no regard for man, yet because this woman keeps giving me trouble I will do her justice so that she may not by her continual coming wear me out.”

And the Lord said :

“Hear what the wicked judge says. And will not God do his chosen ones justice who keep calling to him day and night, and is he slow to punish in their behalf? I tell you he will quickly do them justice. But when the Son of man comes will he find the faith on the earth ? ”

He gave this illustration to some who believed in their own goodness and treated every one else with scorn.

“Two men went up into the Temple to pray, one a Pharisee, the other a saloon-keeper.

The Pharisee stood and began to pray to himself in this way :

O God, I thank thee I am not just like other men,
Thieves,
Rogues,
Adulterers,
Or even like this saloon-keeper.

I fast twice in the week.

I give tithes of all I possess.

But the saloon-keeper stood at a distance, and was not even willing to raise his eyes to heaven, but kept striking his breast and saying :

O God take pity on me the sinner.

I tell you this man went down to his house pardoned rather than the other.

For every one who exalts himself
Will be humbled.

But he who humbles himself
Will be exalted."

They kept bringing their babes to him to have him touch them. But when his disciples saw it they began to find fault with them.

But Jesus called the little ones to him :

"Let the little children come to me," he said, "and do not hinder them. For of such is the Kingdom of God. I tell you the truth : Whoever shall not receive the Kingdom of God like a little child he will never go into it."

“Good Teacher,” one of the Presidents of a synagogue asked him, “what must I do to gain eternal life?”

“Why do you call me good?” Jesus said to him. “No one is good but one—God. You know the commandments :

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Honor thy father and thy mother.”

“I have kept all these from my youth.”

“You still lack one thing. Sell all you have and give it to the poor, and you will have treasure in heaven ; and come follow me.”

When he heard this he became very sad, for he was very rich. But when Jesus saw him, he said :

“How hard it will be for the rich to go into the Kingdom of God. For it is easier for a camel to go through a needle’s eye than for a rich man to get into the Kingdom of God.”

“Then who can be saved?” his hearers said.

“The impossible with men is possible with God.”

“We left all and followed you,” Peter said.

“I tell you the truth,” he said to them, “there is no one who has left

House,

Wife,

Brothers,
Parents,
Or children,

for the sake of the Kingdom of God, who shall not receive many times more in this time, and in the world to come eternal life."

He took the twelve and said to them:

"Listen! we are going up to Jerusalem, and everything written by the Prophets will be done to the Son of man. For he will be handed over to the heathen, and mocked and insulted and spat on. And when they have beaten him they will put him to death, but the third day he will rise again."

They did not understand any of these things, and this saying was hid from them, and they did not know what was said.

He was getting near Jericho and a blind man was sitting along the road begging. And when he heard the crowd going by he began to inquire what it meant: and they told him Jesus the Nazarene was going by. So he cried out and said:

"Jesus, Son of David, take pity on me!"

Those in front sternly told him to be quiet: but he kept calling out the louder:

"Son of David, take pity on me!"

Jesus stood still and ordered him to be brought to him. And as he was coming near he asked him :

“What do you wish me to do for you?”

“Lord, that I may receive my sight.”

“Receive your sight. Your faith has saved you.”

He at once received his sight and kept following him, and praising God. And when all the people saw it they gave praise to God.

He went into Jericho and was going through it. And there was a man Zacchæus who was a chief tax-collector and a rich man. He kept trying to see what Jesus was like, but he could not do it because of the crowd, for he was a little man. So he ran ahead and got up into a fig tree to see him, for he was going to pass that way. So when Jesus came to the place he looked up and said to him :

“Zacchæus, hurry down, for to-day I must stay at your house.”

He hurried down and was giving him a hearty welcome. But when they saw it everybody began to complain and say :

“He has gone to stay with an immoral man.”

But Zacchæus stepped forward and said to the Lord :

“Lord, I will give half of my property to the poor, and where I have defrauded any one of anything I will give him back four times as much.”

“To-day,” Jesus said, “salvation has begun to come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost.”

While they were listening to these things he continued and gave an illustration because he was near Jerusalem, and they were thinking the Kingdom of God was going to appear at once. So he said :

“A nobleman went to a distant land to receive a kingdom for himself and to return. So he called ten of his slaves and gave them ten hundred dollars, and told them to trade with them till his return. But his citizens hated him, and sent envoys after him, and said : We do not want this man to be king over us.

When he had received his kingdom and had returned, he ordered the slaves to whom he had given the money to be called to him so that he might learn what they had gained by trading.

The first came and said : Master, your hundred dollars earned ten hundred more.

Well, my good slave, he said to him, because

you were faithful in a very little, receive authority over ten towns.

The second came :

Master, he said, your hundred dollars made five hundred.

And you be over five towns, he said also to this one.

Another came :

Master, he said, here is your hundred dollars which I kept laid away in a stocking. For I was afraid of you because you are a stern man. You take up what you did not lay down and you reap what you did not sow.

Out of your own mouth will I judge you, you good for nothing slave, his master answered him. You knew I am a stern man, taking up what I did not lay down and reaping what I did not sow? Why, then, did you not put my money in a bank? Then when I came home I might have exacted it with interest.

He spoke to the bystanders :

Take the hundred dollars from him and give it to him who has the ten hundred.

Master, they said to him, he has ten hundred.

I tell you, to every one who has will be given, and from him who has not, even what he has will be taken away. But those enemies of mine who did not want to have me to be king over them,

bring them here and put them to death before me."

When he had said this he went on ahead on his way up to Jerusalem.

When he was getting near Bethphage and Bethany at the mount called Olivet, he sent off two of his disciples, and said :

"Go into the village ahead of you and on entering it you will find a colt tied on which no one has ever yet sat. Untie it and bring it. If any one asks you : Why are you untying it ? tell them : The Lord needs it."

So those who were sent went and found just as he told them. And while they were untying the colt its master said to them :

"Why are you untying the colt ?"

"The Lord needs it," they said, and they brought it to Jesus.

And when they had thrown their cloaks on the colt they set Jesus on it. And as he was going along they kept spreading their cloaks on the road.

When he got near where the road leads down the Mount of Olives, the whole crowd of the disciples began to rejoice and praise God with a loud voice for all the great things they had seen. And they kept saying :

Blessed is The Coming One,
The King, in the name of the Lord!
Peace in heaven,
Glory in the highest.

Some of the Pharisees of the crowd said to him :

“Teacher, reprove your disciples.”

“I tell you,” he answered, “if these shall be quiet, the stones will cry out.”

When he got near, where he could see the city, he wept aloud over it, and said :

“If you had known in this day, even you,
what belongs to your peace —

But now they are hid from your eyes.

For the time will come on you

When your enemies will surround you with
earthworks,

And encircle you,

And hem you in on every side.

And they will dash you to the ground,

And your children within you,

And they will not leave in you one stone on
another,

Because you did not know the time of your
visitation.”

He went into the Temple and began to drive out those who were selling there, saying to them :

“It is written :

My house will be a house of prayer,
but you have made it a den of robbers.”

He was teaching daily in the Temple.

But the chief priests and scribes and the chief of the people kept trying to destroy him, but they could not find what to do. For all the people kept hanging on his words.

One of those days while he was teaching the people in the Temple, and telling the good news, the chief priests and the scribes with the elders suddenly came up to him and said :

“Tell us by what authority you are doing these things and who is it who gave you this authority ?”

“I also will ask you a question,” he answered them, “and tell me : The purification of John—was it from heaven or from men ?”

They discussed the matter among themselves :

“If we say : From heaven, he will say : Why did you not believe him ? But if we say : From men, all the people will stone us. For they are firmly convinced that John is a prophet.”

So they answered that they did not know from where.

“Nor do I tell you,” Jesus said to them, “by what authority I am doing these things.”

He began to give this illustration to the people :

“A man planted a vineyard, let it out to tenants and then went abroad for some time.

At the proper season he sent a slave to the tenants so that they might give him a share of the produce of the vineyard. But the tenants beat him and sent him away empty.

And he sent still another slave. But him also they beat, ill used, and sent him away empty.

He sent still a third. But they wounded this one, also, and threw him out.

So the owner of the vineyard said : What shall I do? I will send my loved son. Perhaps they will respect him. But when the tenants saw him they began to discuss among themselves and say : This is the heir. Come, let us kill him and the inheritance will be ours.

So they threw him outside of the vineyard and killed him.

Then what will the owner of the vineyard do to them? He will come and destroy these tenants and give the vineyard to others.”

“God forbid ! ” they said when they heard this.

“What, then, is the meaning of this scripture?” he said as he looked steadily at them:

The stone the builders rejected
Has become the head of the corner?

Every one who falls on that stone will be broken to pieces, but on whomever it will fall it will scatter him like dust.”

The Scribes and Chief Priests tried to arrest him that very time but they were afraid of the people. For they saw he had aimed this illustration at them. So they watched him and sent out spies pretending to be good men that they might get hold of some of his sayings and hand him over to the jurisdiction and authority of the Governor.

“Teacher,” they asked, “we know you always speak and teach what is right and do not accept outward appearances but teach the way of God truly. Is it right for us to pay tribute to Cæsar or not?”

“Show me a Roman coin,” he answered. For he understood their craftiness. “Whose is this likeness and inscription?”

“Cæsar’s.”

“Then give back to Cæsar what is Cæsar’s and what is God’s to God.”

So they could not get hold of what he said in the presence of the people. But they wondered at his answer and were silent.

Some Sadducees came to Jesus. These say there is no resurrection. They questioned him :

“Teacher,” they said, “Moses wrote to us : If any one’s brother dies leaving a wife, and he is childless, his brother shall take his wife and raise up children to his brother. So there were seven brothers. The first married and died childless. The second and the third took her. In the same way the seven left no children and died. Finally the woman also died. So in the resurrection, whose wife of them will she be? For she was the wife of the whole seven.”

“The sons of this world marry and are given in marriage,” Jesus answered, “but those counted worthy of attaining that world and the resurrection from the dead, neither marry nor are given in marriage. For they can never die any more. For they are equal to the angels and because they are sons of the resurrection they are sons of God. But that the dead are raised even Moses showed in the story of the bush, when he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living. For all are alive to him.”

“Teacher,” some of the Scribes then answered, “you have spoken well.” For no longer did any one dare to question him.

“How is it said the Christ is David’s son?”

said Jesus. "For David himself says in the Book of Psalms :

The Lord said to my Lord,
Sit on my right hand
Till I make thine enemies thy footstool ?

So David calls him Lord. How then is he his son ? "

"Beware of the Scribes," Jesus said to the disciples while all the people were listening. "Beware of the Scribes who want to walk about in long robes, the lovers of greetings in the market-places, front seats in the synagogues, and best places at feasts, the devourers of widows' houses and as an excuse the makers of long prayers. They will receive the greater condemnation."

On looking up he saw the rich throwing their gifts into the treasury. He also saw a poor widow throwing in two cents.

"I tell you the truth," he said, "this poor widow threw in more than all. For all these were throwing in from what they had to spare. But she in her poverty, threw in all her living."

Some of them were speaking of the Temple how it was adorned with noble stones and offerings.

"As for these things you are looking at," said Jesus, "the time will come when there will not be left here one stone on another which will not be thrown down."

“Teacher, when then shall this be, and what shall be the sign when it is going to happen?”

“See to it that you are not led astray.
For many will come in my name, and say:
I am he, and, The time is at hand.
Do not follow them.

But when you hear of wars and tumults,
Do not be terrified.
For such things must first happen,
But the end is not at once.”

Then he said to them:

Nation will rise against nation,
And kingdom against kingdom.
Yes, there will be great earthquakes,
And in different places, famines and pestilences,
Terrors, too, and great signs from heaven.

But before all this they will arrest you,
And persecute you.
They will hand you over to the synagogues
And to prisons.
They will bring you before kings and governors,
For my name's sake.

This will be your opportunity
To bear witness.
So settle it in your hearts not to meditate before-
hand
What you will answer.
For I will give you such eloquence and wisdom,
As all your enemies will not be able to stand
against or make answer to.

You will be betrayed even by parents,
And brothers and relatives and friends.
They will cause some of you to be put to death.
And you will be hated by everybody
For my name's sake.
But not a hair of your head will perish.
By your endurance you will win your lives.

But when you see Jerusalem surrounded by
armies,
Then understand her desolation is near.
Then let those in Judæa flee to the mountains,
And those in Jerusalem go out of her.
Let not those in the fields go into her.
For these are to be the days of vengeance for
the fulfilling of all Scripture.
Woe to those with child !
To those giving suck in those days !
For there will be great distress in the land,

And wrath for this people.
They will fall by the edge of the sword,
And be led captive into all nations.
Jerusalem will be trodden down by the heathen,
Till the times of the heathen are fulfilled.

There will be signs in the sun and in the moon,
And in the stars.
And on the earth
Distress of nations with perplexity,
The sea and the waves roaring,
Men's hearts failing them for fear,
And from looking for what
Is coming on the earth.
For the powers of the heavens will be shaken.

And then will they see the Son of man coming
in a cloud
With power and great glory.
And when these things begin to happen,
Then look up and lift up your head.
For your redemption is near."

He gave them an illustration :
"Look at the fig-tree and all the trees !
When they begin to bud you see
And understand of yourselves that summer
is near.

In the same way, when you see these things
happening,

You will understand the Kingdom of God
is near.

To tell you the truth, This generation will
never pass away,

Till everything happens.

Heaven and earth will pass away,

But my words will never pass away.

But be careful of yourselves,

And do not let your minds become dulled

With debauchings, and drunkenness, and
anxieties of this life,

And so that day spring on you suddenly
like a trap.

For it will come on all those

Living everywhere on the face of the earth.

So be on the watch all the time, and pray

That you may succeed in escaping

Everything which is going to happen,

And in standing before the Son of man."

Jesus kept teaching in the Temple every day,
but every night he would go out and lodge in the
mount called Olivet. So all the people kept com-
ing early in the morning to him in the Temple to
listen to him.

The feast of unleaven bread called the Passover was drawing near. And the Chief Priests and the Scribes kept trying to find a way to put him to death. But they were afraid of the people.

Now Satan went into Judas called Iscariot, one of the twelve. So he went away and had a talk with the Chief Priests and captains with reference to handing him over to them. And they were glad and agreed to give him money. He consented and began to look for a fit time to hand him over to them in the absence of the crowd.

So the day of unleaven bread came on which it was necessary to sacrifice the passover. And Jesus sent Peter and John :

“Go and prepare the passover for us to eat,” he said.

“Where do you want us to prepare it ?”

“On going into the city a man carrying a pitcher of water will meet you. Follow him into the house he enters and say to its owner : The teacher says to you, where is the guest-chamber where I am to eat the passover with my disciples? He will show you a large upper-room made ready. Make your preparations there.”

So they went away and found just as he had said to them and they got ready the passover.

When it came time Jesus took his place at the table and the disciples with him.

“Very great has been my desire to eat this pass-over with you before I suffer,” he said. “For I tell you, I am never to eat it again till its fulfilment in the Kingdom of God.”

Then he took the cup and gave thanks :

“Take this and divide it among yourselves,” he said. “For I tell you, From this time I am never to drink of the fruit of the vine till the Kingdom of God comes.”

Then he took a loaf of bread, gave thanks, broke, and gave to them :

“This is my body which is to be given for you. Do this in remembrance of me.”

After supper he took the cup in the same way :

“This cup is the New Covenant in my blood poured out for you. But look ; the hand of my betrayer is with me on the table ! For the Son of man is going as determined. But woe to that man by whom he is being handed over ! ”

They were beginning to ask each other which of them was going to do this. But there was also a contention arising between them as to which of them was thought to be the greatest.

“The Kings of the heathen lord it over them,” he said to them, “and those with authority over them are called benefactors. But you must not be like that. But let the greatest among you become like the youngest, and the leader like the learner.

For who is greater? The one waited on, or the waiter? By all means the one waited on, is he not? But I am among you like the waiter. But you are they that have remained with me in my trials. And I appoint you a kingdom just like my Father appointed me, so that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel,—Simon, Simon, Satan desired to have you and got you to sift you like wheat. But I prayed for you that your faith might not fail. So when you have once turned again strengthen your brothers.”

“Lord,” said Simon Peter, “I am ready to go even to prison and to death with you.”

“I tell you, Peter, the cock will not crow to-day till you have three times denied you know me.”

“When I sent you out without purse and bag and shoes,” said Jesus to the disciples, “did you lack anything?”

“Nothing,” they said.

“But now let the possessor of a purse take it, and the same way, a bag, and let him that has none sell his cloak and buy a sword. For I tell you this scripture must be fulfilled in me:

He was counted among the lawless.

For what has been written about me is coming to an end.”

“Lord, here are two swords!” they said.

“It is enough.”

Jesus went out, and, as his custom was he went to the Mount of Olives. His disciples went with him. So when he had come to the place, he said to them:

“Pray that you may not get into temptation.”

Then he tore himself away from them about a stone’s throw, kneeled down and began to pray:

“Father,” he said, “if thou art willing remove this cup from me. But not my will, but thine, be done.”

An angel from heaven appeared to him, strengthening him, and he was in an agony and was praying more earnestly, and his sweat was like great drops of blood falling down on the ground.

When he had risen from his prayer he came to the disciples and found them sleeping for sorrow.

“Why are you sleeping?” he said. “Rise and pray that you may not come into temptation.”

He was still speaking, when suddenly there was a crowd, and the one of the twelve called Judas going before them. He was coming up to Jesus to kiss him.

“Judas,” said Jesus, “are you handing over the Son of man with a kiss?”

“Lord,” said those about Jesus when they saw what was going to happen, “shall we strike with the sword?”

Then one of them struck the slave of the High Priest and cut off his right ear.

“Let me alone to this extent,” answered Jesus as he touched his ear and healed it.

“Have you come out with swords and clubs as against a robber?” said Jesus to the Chief Priests, the Captains of the Temple, and the Elders that had come against him. “While I was daily with you in the Temple, you did not stretch out your hands against me. But this is your hour and the power of darkness.”

So they seized him, led him away, and brought him into the house of the High Priest. But Peter kept following at some distance. So when they had lit a fire in the middle of the courtyard and had sat down together, Peter kept sitting among them. But a girl saw him in the light of the fire and looked intently at him:

“And he was with him,” she said.

“I do not know him, woman,” said Peter in denial.

“And you are one of them,” said another after a little when he saw him.

“Man, I am not.”

“Surely he also was with him,” some one else

kept confidently asserting about an hour later.
“For he is a Galilean.”

“Man, I do not know what you are saying.”

At once, while he was still speaking, the cock crew. Then the Lord turned and looked at Peter. And he remembered his word, how he said: “Before the cock crows to-day you will deny me three times.”

He went out and wept bitterly.

The men holding Jesus kept mocking and beating him. They blindfolded him and kept putting questions to him:

“Prophecy!” they kept saying. “Who is it struck you?”

Yes, many other blasphemies did they keep speaking against him.

As day was coming on the assembly of the Elders of the people was gathered together, the Chief Priests, also, and Scribes. So they led Jesus away into their Council.

“If you are the Christ,” they demanded, “tell us.”

“If I tell you, you will never believe. And, on the other hand, if I ask you, you will not answer. But from now on will the Son of man be seated at the right hand of the power of God.”

“So you are the Son of God?” they all said.

“You yourselves say I am.”

“What further need have we of evidence? For we ourselves have heard from his own lips.”

So the whole crowd of them rose up and led him to Pilate.

“We found this fellow perverting our nation,” they said as they began to accuse him. “He has been forbidding to pay tribute to Cæsar, and saying he himself is Christ a King.”

“You are the King of the Jews?” said Pilate.

“You yourself say so.”

“I find no fault in this man,” said Pilate to the Chief Priests and the crowds.

“He keeps stirring up the people,” they said with the more urgency. “He keeps teaching through all Judæa, beginning from Galilee even to this place.”

When Pilate heard this, he asked if he was a Galilean. So when he understood he was of Herod’s jurisdiction, he sent him back to Herod, who was himself also at Jerusalem at that time. So when Herod saw Jesus, he was very glad. For he had been wanting to see him for a long time, for he had heard about him, and he was hoping to see some sign done by him. So he asked him many questions. But Jesus made him no answer. Then the Chief Priests and Scribes stood, vehemently accusing him, and Herod with his soldiers treated him with contempt, mocked him, dressed

him up in gorgeous clothes, and sent him back to Pilate. So Herod and Pilate became friends with each other that very day. For before that they were enemies to each other.

Pilate called together the Chief Priests, the Rulers, and the People:

“You brought me this man as one perverting the people,” he said, “and listen, on examining him before you, I found no fault in him with reference to the things you have been accusing him of. No, nor has Herod. For he sent him back to us. And nothing worthy of death has been done by him. So I will beat him and let him go.”

“Away with this man and release us Barabbas!” they all cried out together.

Barabbas was thrown into prison because of an insurrection made in the city and for murder. But Pilate called out to them again. For he wanted to release Jesus. But they kept shouting:

“Crucify him! Crucify him!”

“Why? What wrong has he done?” he said to them the third time. “I have found no cause of death in him. So I will beat him and let him go.”

But they pressed their cause with loud cries demanding his crucifixion. Their cries prevailed. So Pilate gave judgment in accordance with their desire. He released the one they asked for, the

one thrown into prison for insurrection and for murder. But he handed Jesus over to their desire.

As they were leading him away they seized Simon of Cyrene coming from the country and laid on him the cross to carry it after Jesus.

A great crowd of people and of women kept following him. The latter kept crying and lamenting him.

“Daughters of Jerusalem,” he said as he turned to them, “do not cry for me, but for yourselves and your children. For, listen, the time is coming when it will be said: Blessed are the barren, and the women that never bore and never nursed children. Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they are doing this in the green tree what is to happen in the dry?”

They were leading others, two criminals with him to be put to death.

When they came to the place called: The Skull, they crucified him there, and the two criminals, one on his right, the other on his left.

“Father,” said Jesus, “let them go free. For they do not know what they are doing.”

They divided his clothes among them by casting lots.

The people stood looking on. But even the Rulers kept scoffing at him:

“He saved others,” they said. “Let him save himself if he is the Christ of God, the Chosen One.”

Yes, the soldiers also mocked him, coming to him and offering him sour wine :

“If you are the King of the Jews,” they said, “save yourself.”

There was also an inscription over him :

THIS IS THE KING OF THE JEWS.

One of the criminals hanged with him abused him.

“Are you not the Christ?” he said. “Save yourself and us.”

“Have you no fear of God at all,” the other answered, rebuking him, “even when you are in the same condemnation? And we justly, for we are getting back the due reward of our deeds. But this man has done no wrong.

“Jesus,” he continued, “remember me when you have come to your Kingdom.”

“To tell you the truth,” Jesus answered, “to-day you will be with me in Paradise.”

It was now about twelve o'clock, and darkness came over the whole land till three o'clock. The light of the sun failed, and the veil of the Holy Place was torn in two.

“Father,” Jesus cried with a loud voice, “into thy hands I commend my spirit.”

On saying this he breathed out his life. But when the Roman Captain saw it, he began to praise God :

“Surely this was a good man,” he said.

All the crowds gathered together to see this sight, looked at what happened and went back striking their breasts. But all who knew him stood at some distance ; and the women who followed him from Galilee, saw these things.

Now there was a man named Joseph, from Arimathæa, a city of the Jews who was looking for the Kingdom of God. He was a councillor, a good benevolent man and had not consented to their counsel and deed. This man went to Pilate and asked for the body of Jesus. So he took him down, wrapped him in a linen cloth and put him in a tomb hewn in stone where no one had ever yet laid.

It was the day of the Preparation and the Sabbath was coming on. So the women who had come with him out of Galilee followed, looked at the tomb, watched how his body was laid, and went back and prepared spices and ointments.

They rested on the Sabbath according to the commandment. But the first day of the week at

early dawn they came to the tomb bringing the spices they had prepared. They found the stone rolled away from the tomb, and on going in they did not find the body of the Lord Jesus. And in their perplexity about this two men suddenly stood by them in dazzling clothes. And as they were frightened and bowed down their face to the earth, the angels said to them: "Why are you seeking the living among the dead? He is not here. He has risen. Remember how he talked to you while he was still in Galilee and said it was necessary for the Son of man to be handed over into the hands of sinful men, be crucified, and the third day rise again."

Then they remembered his words, went back from the tomb and told all these things to the eleven and to all the others. They were Mary Magdalene and Joanna and Mary the mother of James. And the others with them told these things to the Apostles. But these words appeared to them like idle talk, so they did not believe them.

But Peter rose up and ran to the tomb. And upon stooping down and looking in he saw the linen cloths by themselves. And he went back home wondering at what had happened.

And listen, two of them, that very day, were go-

ing to a village named Emmaus about seven miles from Jerusalem, and they were talking together about all that had happened. So while they were talking these things over and discussing them Jesus himself happened to come up and went along with them. But their eyes were kept from recognizing him.

“What are these words you are exchanging with each other as you go along?” he said.

“You alone are a stranger in Jerusalem and ignorant of what has happened there of late?” one of them named Cleopas answered, as they stood still, looking sad.

“What?”

“That about Jesus the Nazarene, a Prophet mighty in word and deed before God and all the people, and how the Chief Priests and our rulers handed him over to the penalty of death and crucified him. But we hoped he was the one to redeem Israel. And beside all this, to-day is the third day since these things happened. Yes, and some women also of our company astonished us, for they were early at the tomb and did not find his body. So they came and said they had even seen a vision of angels who said he was alive. So some of those with us went out to the tomb and found just as the women said. But they did not see him.”

“O fools and dull of mind to believe after all

the Prophets have said. It was not necessary, then, for the Christ to endure these sufferings before entering into his glory?"

Then beginning from Moses and all the Prophets he explained to them in all the scriptures about himself.

They came near the village they were going to, and he acted as though he was going further.

"Stay with us," they urged. "For it is nearly evening and the day is now about gone."

So he went in to stay with them. And as he took his place at table with them he took the loaf, blessed, broke, and gave to them. Then their eyes were opened, and they recognized him. But he vanished out of their sight.

"Did not our hearts keep burning in us while he was talking to us on the road, and opening the scriptures to us?" they then said to each other.

They at once got up and went back to Jerusalem, and found the eleven and those with them gathered together saying: "The Lord has surely risen and has appeared to Simon." So they themselves related what had happened on the road, and how he became known to them in the breaking of the bread.

They were talking about these things when he himself stood among them.

“Peace be unto you,” he said.

But they were terrified and frightened and thought they were looking at a spirit.

“Why are you troubled?” he said. “And why are doubts coming up in your mind? Look at my hands and my feet. For it is I myself. Handle me and see. For a spirit does not have flesh and bones like you see me have.”

So on saying this he showed them his hands and feet.

“Have you anything to eat here?” he said as they still kept disbelieving for joy and wondering.

They gave him a piece of a broiled fish, and he took it and began to eat it before them :

“These are my words which I spoke to you while I was still with you,” he said, “that everything written in the Law of Moses, and the Prophets, and the Psalms about me must be fulfilled.”

“Thus it is written,” he continued, as he opened their mind to understand the Scriptures, “that the Christ is to suffer, and to rise again from the dead the third day, and a change of mind and purpose of heart for sending away of sins is to be proclaimed in his name to all the nations,—beginning at Jerusalem, and you are witnesses of these things. And listen, I am sending out the promise of the Father on you. But stay in the city till you are clothed with power from on high.”

He led them out till they were opposite Bethany. Then he lifted up his hands and blessed them. And as he was blessing them he parted from them and was carried up to heaven.

They worshipped him and went back to Jerusalem with great joy, and were continually in the Temple blessing God.

ACTS.

MY DEAR THEOPHILUS :

In my former narrative I wrote about everything Jesus began both to do and teach to the day he was received up into heaven, after he, through the Holy Spirit, had given instructions to the Apostles whom he had chosen. And after his suffering he also showed himself alive to them by many proofs, appearing to them for forty days, and telling them about the Kingdom of God. And once, when he was with them, he charged them not to go from Jerusalem, but to wait for the promise of the Father, which, said he, you heard from me. For John purified with water, but you will be purified with the Holy Spirit not many days from now.

So when they had come together they asked him :

“Lord, are you at this time restoring the Kingdom to Israel ?”

“It is not for you,” he said, “to know the times or seasons which the Father appointed by his own authority, but you will receive power when the Holy Spirit has come on you, and you will be my witnesses both in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth.”

He had no sooner said this than he was taken up

before their very eyes and a cloud received him and hid him from their sight. And while they were gazing into heaven, as he was going, two men suddenly stood by them in white, who also said :

“Galileans, why are you standing here looking into heaven? This Jesus who has been taken up from you into heaven will come in the same way as you have seen him going into heaven.”

Then they went back to Jerusalem from the mount called Olivet, which was about a mile from Jerusalem.

When they got back they went up to the room where they were staying,

Both Peter and John,

And James and Andrew,

Philip and Thomas,

Bartholomew and Matthew,

James the son of Alphæus and Simon the
Zealot,

And Judah the son of James.

These all kept meeting regularly for united prayer, with some women and Mary the mother of Jesus and with his brothers.

It was in those days Peter stood up among the brothers and spoke. For there was a crowd of people gathered together, about a hundred and twenty.

“Brother men,” he said, “the scripture had to be fulfilled which the Holy Spirit before spoke by the mouth of David about Judas who was guide to those who took Jesus. For he was one of us and had his part allotted to him in this work of ours.”

(This man, you know, acquired a piece of land with the payment for his treachery and falling headlong, he burst in two and all his bowels gushed out. And it became known to all those who were living in Jerusalem so that in their language that field was called Aceldama, that is, The Field of Blood.)

“For it is written in the Book of Psalms :

Let his house be made desolate
And let no one live in it,

and,

His office let another take.

So some one must be a witness with us of the resurrection. And he must be from among the men who have been with us all the time the Lord Jesus went in and out among us from his purification by John to the day he was received up from us.”

So they nominated two, Joseph called Barsabbas, whose other name was Justus, and Matthias. And they prayed and said :

“ O Lord, who knowest the hearts of all, show which of these two thou hast chosen to take his place in 'this work and apostleship from which Judas turned aside to go to his own place.”

They then gave lots for them, and the lot fell on Matthias, so he was counted with the eleven Apostles.

When the day of Pentecost had come they were all together in one place, and suddenly there came from heaven a sound just like a high wind coming nearer and nearer, and it filled the whole house where they were sitting. Then they saw what looked like tongues of flame dividing up, and it settled on each of them, and they were all filled with the Holy Spirit and they began to talk in other languages just as the Spirit would give them the power to express themselves.

Now there were religious Jews staying in Jerusalem from every country in the world. And when this sound was heard the crowd came together and was confounded because each one heard them talking in his own language. And they were all astonished and wondered :

“Are not all these who are talking Galileans?” they said. “Then how is it each one of us is hearing in our own language in which we were born? Parthians, and Medes, and Elamites, and those who live in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and visitors from Rome, both Jews and proselytes, Cretes and Arabians, we hear them telling in our own languages about the great works of God.”

They were all astonished and were in perplexity, and kept saying to each other :

“What does this mean?”

But others began to sneer and say :

“They are full of new wine.”

But Peter, surrounded by the eleven, stood up, raised his voice, and spoke out to them :

“Fellow Judæans and all you inhabitants of Jerusalem, let this be known to you, and mark my words. For these are not drunk, as you suppose. For it is only nine o’clock. But this is what was spoken of by the Prophet Joel :

It will come about in the last days, said God,
I will pour out my Spirit on all flesh.
And your sons and your daughters will prophesy.
Your young men will see visions.
Your old men will dream dreams

Yes, and on my men- and women-slaves in those
days will I pour out my Spirit.
And they will prophesy.
And I will show wonders in heaven above,
And signs on the earth beneath,
Blood and fire and mist of smoke.
The sun will be turned into darkness,
And the moon into blood,
Before the great and notable day of the Lord come.
And it will come about that whoever calls on the name
of the Lord will be saved.

Fellow Israelites, listen to these words :

That Jesus the Nazarene was a man from God
was proved to you by mighty works, and wonders
and signs which God did among you through him,
just as you yourselves know. Yet this man, you,
by the hands of lawless men, crucified and slew,
when he was given up to you in accordance with
God's definite plan and previous knowledge. But
God released him from the pangs of death and
raised him up, just because it was impossible for
death to hold him. For David says with reference
to him :

I have had the Lord always before me.

For he is at my right hand that I should not be moved.
For this reason my heart was cheered and my tongue
exulted.

Yes, even my flesh will live in hope.

For thou wilt not leave my soul in Hades,
Nor wilt thou give thy holy one to see corruption.
Thou didst make me know the ways of life.
Thou wilt fill me with joy in thy presence.

Brother men, I may freely say to you of the Patriarch David that he both died and was buried, and his tomb is with us to this day. So as he was a Prophet, and knew that God had solemnly sworn to him to set one of his descendants on his throne, he saw ahead and talked about the resurrection of the Christ that he was neither left in Hades nor did his flesh see corruption.

This Jesus God raised up, and of this we are all witnesses. So having been raised to the right hand of God and having received from the Father the promised gift of the Holy Spirit, he has been pouring this out which you are both seeing and hearing. For David did not go up to heaven, but he himself says :

The Lord said to my Lord sit on my right hand,
Till I put thine enemies under thy feet.

So let all the house of Israel assuredly know that God has made him Lord and Christ, this Jesus whom you crucified."

When they heard this they were stung with remorse and said to Peter and to the rest of the Apostles :

“Brother men, what are we to do?”

“Change your mind and the purpose of your heart,” answered Peter, “and be purified every one of you in the name of Christ for sending away of sins, and you will receive the gift of the Holy Spirit. For the promise is to you and your children and to all those far away as many as the Lord our God will call.”

And with many such words he kept witnessing to them and urging them, saying:

“Save yourselves from this crooked generation.”

So those who received his word were purified and about three thousand persons joined the disciples that day. And they kept faithfully attending to the Apostles' teaching and fellowship and to the breaking of bread and the prayers.

And everybody was afraid, and many wonders and signs were being done by the Apostles. And all those who believed were together and had everything in common and they kept selling their property and their goods and kept dividing it with everybody just as they needed it. And day by day attending continually with one accord in the Temple and breaking bread in their homes they kept eating their food with single-hearted gladness, praising God and being in favor with all the people. And the Lord kept adding to them daily those who were being saved.

One day Peter and John were going up to the Temple to attend the three o'clock prayers, and a man lame from his birth was being carried along whom they daily put down at the gate of the Temple called beautiful to beg from those who were going into the Temple, and when he saw Peter and John about to go into the Temple he asked them to give him something. Then Peter looking steadily at him with John, said :

“Look at us.”

So he did it expecting to receive something from them. But Peter said :

“Silver and gold are not mine. But what is mine I give you. In the name of Jesus Christ the Nazarene walk.”

And he took him by the right hand and raised him up. And his feet and ankle bones at once received strength, and he leaped up and stood and went walking about, and he went into the Temple with them walking about and leaping and praising God.

And all the people saw him walking about and praising God and they recognized him as the man who used to be sitting at the Beautiful Gate of the Temple, and they were filled with wonder and astonishment at what had happened to him.

And while he was still holding fast to Peter and John all the people kept running together to them

in the porch called Solomon's, greatly wondering. But when Peter saw it he began to say to the people :

“Fellow Israelites, why are you wondering at this, or why are you gazing at us as if by our own power or piety we had made him walk about? The God of Abraham and Isaac and Jacob, the God of our Fathers, has honored his slave Jesus whom you handed over, and denied before Pilate when he had decided to let him go. But you denied the Holy and Good One and asked for yourselves the release of a murderer. But you killed the Author of life, whom God raised from the dead, and we are his witnesses. And his name, by the faith which has been placed in it, has made this man strong whom you are looking at and know. Yes, the faith which is through him has given him this perfect soundness before you all.

And now, brothers, I know it was through ignorance you did it as also your rulers. But it was in this way God fulfilled what he had long ago foretold by the mouth of all the Prophets that his Christ should suffer. So change your mind and the purpose of your heart and turn, that your sins may be wiped away, that in this way seasons of refreshing may come from the presence of the Lord, and that he may send the Christ who was appointed for you, Jesus, whom heaven must receive

till the times of restoration of all things of which God spoke by the mouth of his holy prophets which have been from of old. For Moses said :

A Prophet like me will the Lord God raise up to you
From among your brothers.

To him you will listen

In everything he says to you.

And every one who will not listen to that Prophet,
Will be utterly destroyed from among the people.

Yes, and all the Prophets from Samuel onwards, as many as spoke, they also told about these days.

You are the sons of the Prophets and of the covenant which God made with your fathers, when he said to Abraham :

And in your seed will all the nations of the earth be
blessed.

It was for you first that God raised up his slave and sent him to bless you by turning each of you from his wicked ways."

Now while they were talking to the people the chief priests and the captain of the Temple and the Sadducees suddenly came on them. For they were very much annoyed because they were teaching the people and explaining thoroughly in Jesus the resurrection from the dead. So they arrested the Apostles and put them in prison till the next day, for it was already evening.

But many of those who heard the word believed, and the number of the men alone came to about five thousand.

The next day a meeting of their rulers and elders and scribes was held in Jerusalem. Annas the high priest was there, and Caiaphas and John and Alexander and all the high priest's relatives. Then they brought Peter and John before them and kept asking them :

“By what power or in what name did you do this?”

Then Peter filled with the Holy Spirit said to them :

“You rulers of the people and elders, if we are called to account to-day for a kind act done to a helpless man and are asked how he was cured, let me tell you all and all the people of Israel, that it is in the name of Jesus Christ the Nazarene; whom you crucified, whom God raised from the dead, it is in him, I say, this man stands here before you cured. This is the stone which was scorned by you builders, but has become the corner-stone. And there is no salvation through any one else. For there is no other name under heaven given among men through which we must be saved.”

Now while they were considering the boldness of Peter and John and were ascertaining that they

were common and uneducated men, they kept wondering, and began to realize that they had been companions of Jesus, and seeing the man who was cured standing with them they could say nothing against it. So they ordered them out of the court and then began consulting together :

“What are we to do to these men?” they said. “For that a remarkable sign has taken place through them is plain to all who live in Jerusalem, and we cannot deny it. But so that it may not spread any further among the people let us warn them not to talk to any one any more on the subject of this name.”

So they called them in and ordered them not to speak at all nor teach on the subject of the name of Jesus.

But Peter and John said to them :

“Whether it is right in the sight of God to listen to you rather than to God judge for yourselves. For we cannot but talk about what we saw and heard.”

But after further threats they let them go, not having found any way of punishing them because of the people, for everybody was praising God for what had happened. For the man who was the subject of this sign of curing was over forty years old.

Now when they had been let go they went to their friends and told them everything the chief

priests and elders said. And when they had heard it, they lifted up their voice to God with one accord, and said :

“ O Master, thou art he
Who didst make the heaven and the earth,
And the sea and everything in them,
Thou, by the Holy Spirit,
Through the mouth of our father David,
Thy slave,
Hast said :

Why did the nations rage,
And the people imagine vain things ?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord,
And against his Christ.

For they were indeed gathered together in this
city,
Against thy holy slave Jesus, whom thou
didst anoint,
Both Herod and Pontius Pilate,
With the nations and peoples of Israel,
But only to do what thy hand and thy
counsel,
Had already determined should be done.

And now, Lord,
Look at their threatenings,

And give thy slaves the power
To talk fearlessly about thy word
Whilst thou stretchest out thy hand to cure,
And signs and wonders take place,
Through the name of thy holy slave Jesus."

So when they had finished their prayer the place where they were gathered was shaken and every one of them was filled with the Holy Spirit and began to talk boldly about the word of God.

The whole body of believers was in complete accord, and not one of them counted anything he had as his own, but everything he had was common property. And the Apostles kept bearing witness to the resurrection of the Lord Jesus with great power, and great favor was shown to them all. For neither was there any one among them in need. For all the owners of lands or houses kept selling them and bringing the proceeds of the sales and laying it down at the Apostles' feet: and it was distributed to each one just as he needed it.

So Joseph who had received from the Apostles another name of Barnabas, which means, 'The Speaker, a Levite born in Cyprus, had a field and sold it, and brought the money and laid it at the Apostles' feet.

But a man named Hananiah with Sapphirah, his wife, sold some property and with her connivance kept back part of the price, and brought a part and laid it at the Apostles' feet.

But Peter said :

Hananiah, how did Satan fill your heart to lie to the Holy Spirit and to keep back part of the price of the land? While it was unsold was it not your own? And after it was sold was it not still under your own control? How did you come to settle on such a plan? You have not lied to men but to God."

When Hananiah heard this he fell down and expired. And everybody who heard it became very much afraid.

So the young men got up, wrapped him up, and carried him out and buried him.

About three hours later his wife came in without knowing what had happened. And Peter said to her :

"Tell me whether you sold the place for so much?"

"Yes, for so much," she said.

"How did you come to agree together to tempt the Spirit of the Lord?" Peter said to her. "Listen! the feet of those who buried your husband are at the door and they will carry you out."

She at once fell down at his feet and expired.

And the young men came in, found her dead, carried her out and buried her by her husband. And the whole Church, and everybody else who heard of this, became very much afraid.

By the hands of the Apostles many signs and wonders were happening among the people: And they all used to meet together in Solomon's Porch, but of the rest no one dared to join them. Yet the people kept making a great deal of them, and believers were being continually added to the Lord, a throng of both men and women. This was so much the case that they would bring their sick even out into the streets and laid them on beds and couches so that at least the shadow of Peter passing by might overshadow some one of them. And the crowd kept coming together also from the towns round Jerusalem bringing sick people and those troubled by evil spirits and every one of them was being cured.

But the High Priest and all those with him who were of the sect of the Sadducees, were aroused and filled with jealousy and arrested the apostles and put them in the public prison. But an angel of the Lord opened the prison doors at night and led them out and said :

“Go and take your place in the Temple and

tell the people everything you have to say about this Life."

So when they had received this message they went into the Temple about daybreak and began to teach the people.

In the meantime the High Priest and those with him came into the council chamber, and they called together the High Council and all the senate of the children of Israel and sent to the prison to have them brought. But when the officers came they did not find them in the prison, so they went back and told them:

"We found the prison quite securely closed," they said, "and the guards standing at the doors, but when we opened it we found no one inside."

When the Captain of the Temple and the chief priests heard this they were puzzled about them and wondered what this would lead to. But some one came and told them:

"The men whom you put in prison are standing in the Temple and teaching the people."

Then the Captain went with the officers and brought them without force, for they were in constant fear of being stoned by the people. So they brought them and stood them before the Council. And the High Priest said to them:

"We gave you strict orders not to teach in this name, and you have filled Jerusalem with your

teaching and wish to bring this man's blood on us."

But Peter and the Apostles answered :

"We must obey God rather than men. The God of our fathers raised up Jesus whom you put to death by hanging him on a cross. And God exalted him to his own right hand to be a Prince and a Saviour and to give a change of mind and purpose of heart to Israel and sending away of sins. And we are witnesses of these things, and so is the Holy Spirit whom God gave to those who are obeying him."

When they heard this they became furious and were for putting them to death. But a Pharisee in the Council by the name of Gamaliel, highly respected by all the people, stood up and ordered the men to be put outside for a little while. And he said to them :

"Fellow Israelites, take care what you are going to do to these men. For before this Theudas rose up claiming to be somebody, and about four hundred men joined him. But he was killed and all who obeyed him were dispersed and gradually dwindled to nothing. After this Judah the Galilean rose up at the time of the taxing and drew away some of the people after him. He also perished and all the people who obeyed him were scattered. And now I tell you, Do not interfere

with these men, but let them alone: or else you may find yourselves fighting against God. For if this project or this work is from men, it will be overthrown. But if it is from God, you cannot overthrow it."

They agreed with him, and after they had called the Apostles back and had beaten them, they charged them not to speak in the name of Jesus, and let them go. So they went from the Council rejoicing that they were thought fit to be dishonored for the Name. And every day, in the Temple and at home they never ceased teaching and telling the good news of Jesus the Christ.

At that time when the number of the disciples was constantly increasing the Greek speaking Jews made complaints against the native Jews that their widows were being neglected in the daily distribution.

So the twelve called the throng of the disciples to them and said:

"It will not do for us to forsake the Word of God and serve tables. So, brothers, look for seven reputable men from among yourselves, spiritually minded and wise, whom we may set over this business. But we shall continue steadfastly in prayer, and in the service of the word."

The saying pleased the whole throng, and they chose

Stephen, a man full of faith and of the Holy Spirit,

Philip,

Prochorus,

Nicanor,

Timon,

Parmenas,

And Nicolas, a proselyte of Antioch.

And they brought them to the Apostles, and when they had prayed they laid their hands on them.

And the word of God kept spreading, and the number of disciples kept increasing rapidly in Jerusalem, and a large number of the priests kept accepting the faith.

Now Stephen, full of divine favor and power was doing wonders and great signs among the people.

But some members from the synagogue known as that of the Freed Slaves, and of the Cyrenians and of the Alexandrians, and of them from Cilicia and Asia, became aroused and began to dispute with Stephen. But they could not withstand his wisdom and the spirit with which he was talking. Then they induced some men to say that they had

heard him talking blasphemy against Moses and God. And they stirred up the people and the elders and the scribes and they came on him and arrested him and brought him to the High Council, and put forward false witnesses, who said :

“ This man does not cease to talk against this holy place and the law. For we heard him saying that this Jesus the Nazarene will destroy this place and will change the customs which Moses gave us.”

And all who were sitting in the Council looked steadily at Stephen and saw his face as if it were the face of an angel.

And the High Priest said :

“ Are these things so ? ”

But he said :

“ Brother men, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him : Go away from your land and your relatives and go to the land which I will show you. Then he went away from the land of the Chaldeans and lived in Haran. And after his father died God removed him from there to this land in which you are now living. And yet he did not give him an inheritance in it, no, not so much as to set his foot on. But he promised to give him the country as a possession and to his descendants

after him, when as yet he had no children. But God spoke in this way, and said that his descendants would live in a foreign land and be enslaved and ill-treated by them four hundred years. But I myself will judge the nation to which they will be enslaved, God said, and after that they will come out and serve me in this place. And he gave him the Covenant of Circumcision; and in this way Abraham became the father of Isaac and circumcised him the eighth day, and Isaac became the father of Jacob, and Jacob of the Twelve Patriarchs. And the Patriarchs were jealous of Joseph and sold him into Egypt. But God was with him and delivered him out of all his troubles and gave him favor and wisdom before Pharaoh, King of Egypt, who made him governor over Egypt and over all his house. Then a famine spread over the whole of Egypt and Canaan and there was great distress, and our fathers could find no food. But Jacob heard there was wheat in Egypt, so he sent our fathers the first time. And the second time Joseph made himself known to his brothers, and Joseph's race became known to Pharaoh. Then Joseph sent and called his father Jacob to him and all his relatives, seventy-five persons in all. So Jacob went down into Egypt, and he and our fathers died and they were carried over to Shechem and laid in the tomb which Abraham bought

for a sum of money from the sons of Hamor in Shechem.

Now when the time was approaching for the fulfillment of the promise which God made to Abraham, the people increased and became numerous in Egypt till a new king who knew nothing of Joseph came to the throne. This king dealt deceitfully with our race and ill-treated our fathers, making them expose their babes so that they should not live. It was at that time Moses was born. He was a wonderfully beautiful child, and for three months he was brought up in his own father's house. But, when he was exposed, the daughter of Pharaoh took him and brought him up as her own son. And Moses was instructed in all the wisdom of the Egyptians and showed ability in his words and deeds.

Now when he was about forty years old it came into his mind to visit his brothers the children of Israel. And when he saw one of them being ill-treated he avenged the man who was being ill-treated by striking down the Egyptian. And he thought his brothers would understand that God was using him to deliver them, but they did not understand. And the next day he came on the scene while they were fighting and tried to make peace between them, and said: Men, you are brothers, why are you ill-treating each other? But

the man who was ill-treating his fellow workman pushed Moses aside, and said : Who made you a ruler and a judge over us? You do not want to make way with me like you did with the Egyptian yesterday? So Moses fled at that saying and became an exile in Midian, where he had two sons. And at the end of forty years there appeared to him in the Desert of Mount Sinai an angel in a flame of fire in a bush. And when Moses saw it he wondered at it. And as he was coming up to it to look at it, there came a voice of the Lord : I am the God of your fathers, the God of Abraham and Isaac and Jacob. And Moses trembled and did not dare to look. But the Lord said to him : Take your shoes off your feet, for the place where you are standing is holy ground. I have surely seen the oppression of my people in Egypt and have heard their groaning, and I have come down to deliver them. So come now and I will send you into Egypt.

This Moses whom they had denied, and said : Who made you a ruler and a judge? this very man God sent to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush. This is the man who, after he had done wonders and signs in Egypt and in the Red Sea and in the desert forty years, this is the Moses who said to the children of Israel : A Prophet like me will God

raise up to you from among your brothers. This is he who was in the Church in the wilderness with the angel who used to talk to him in the Mount Sinai, and with our fathers. It is he who received living truths to give to us, he whom our fathers were not willing to obey, but pushed him aside and turned back in thought to Egypt, and said to Aaron: Make us gods to go before us. For as for this Moses who brought us out of the land of Egypt, we do not know what has become of him. So they made a calf at that time and brought a sacrifice to the idol, and kept rejoicing in the works of their hands. But God turned and handed them over to serve the host of heaven just as it is written in the Book of the Prophets.

Did ye offer me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

Ye took with you the tent of Moloch

And the Star of the god Rephan,

The images which you made to worship.

So I will exile you beyond Babylon.

Our fathers had the tent of witness in the desert just as he directed who spoke to Moses to make it after the model which he had seen. And when they had received it our fathers brought it in with Joshua when they entered on the possession of the nations whom God drove out before the advance

of our fathers, to the days of David, who found favor with God and asked permission to find a dwelling for the God of Jacob. But it was Solomon who built him a house. Yet the Most High does not live in buildings made by hands: just as the Prophet says:

Heaven is my throne,
And the earth is a stool for my feet.
What kind of a house will ye build me, saith the Lord,
Or what place is there where I may rest?
Did not my hand make all these?

You stubborn race, heathen in heart and ears! you are always resisting the Holy Spirit. You are just like your fathers. Which of the Prophets did your fathers not persecute? Yes, they killed those who told long before about the coming of the Good One, of whom you have now become the betrayers and murderers, you who received the Law as transmitted by angels, and did not keep it."

While they were listening to these things they became frantic with rage and gnashed their teeth at him. But he, full of the Holy Spirit, looked steadily into heaven and saw the glory of God and Jesus standing at his right hand, and said:

"Look! I see heaven opened and the Son of man standing at the right hand of God."

But with a loud shout, they stopped their ears,

all together rushed at him, threw him outside of the city, and began to stone him.

The witnesses kept laying their cloaks at the feet of a young man called Saul. So they kept stoning Stephen who meanwhile kept calling on the Lord, and saying :

“Lord Jesus, receive my spirit.”

Then he got on his knees and cried aloud :

“Lord, do not lay this sin to their charge.”

And when he had said this he fell asleep.

Now Saul was one of those who assented to his being put to death.

That day a great persecution broke out against the Church in Jerusalem. And they were all scattered over the districts of Judæa and Samaria, except the Apostles. But some pious men buried Stephen and made a great mourning over him.

But Saul proceeded to harass the Church, entering house after house, and dragging out both men and women, he kept committing them to prison.

So those who were scattered in different directions went about telling the good news of the word. And Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds all kept listening attentively to what Philip was telling them when they heard of the signs he was

doing and saw them. For there were many of those who had evil spirits, where the spirits crying aloud would come out, and many paralytics and lame people were cured. So there was great joy in that city.

Now there was a man in the city by the name of Simon who was practicing magic and mystifying the Samaritans, giving himself out to be some great one. And they all kept listening attentively to him from the lowest to the greatest of them, saying :

“This man is the Power of God which is called Great.”

They used to listen attentively to him because for a long time he had astonished them with his magic arts. But when they believed Philip who was telling the good news about the Kingdom of God and the name of Jesus Christ, they kept coming to be purified, both men and women. And even Simon himself believed, and when he had been purified, continued steadily with Philip, and gazing at the signs and great things taking place was continually astonished.

When the Apostles at Jerusalem heard that Samaria had received the word of God they sent to them Peter and John. And when they had come down they prayed for them so that they might receive the Holy Spirit. For as yet he had not

come on any of them, but they had only been purified in the name of the Lord Jesus. Then they laid their hands on them and they kept receiving the Holy Spirit.

But when Simon saw that through the laying on of the Apostles' hands the Spirit was given, he offered them money and said :

“Give me this authority, too, so that on whom-ever I lay my hands he may receive the Holy Spirit.”

But Peter said to him :

“May your money go to destruction with you ! because you thought the free gift of God could be bought with money. You have neither part nor lot in this word. For your heart is not right in the sight of God. So change your mind and the purpose of your heart with regard to this wickedness of yours, and pray the Lord, if, perhaps, the thought of your heart shall be put away from you. For I see that you have fallen into bitter jealousy and are in bondage to iniquity.”

“You yourself pray to the Lord for me,” Simon answered, “so that none of these things of which you have spoken may come on me.”

So when they had borne their witness and talked about the word of the Lord they went back to Jerusalem telling the good news, on their way, to many villages of the Samaritans.

An angel of the Lord spoke to Philip :

“Get up and go towards the south,” he said, “along the road which runs down from Jerusalem to Gaza. It is lonely.”

So he got up and went, and he came across an Abyssinian, an official of high rank in the service of Candace, Queen of Abyssinia. He was her treasurer, and had been to Jerusalem to worship, and was on his way back, and was sitting in his carriage reading the Prophet Isaiah. And the Spirit said to Philip :

“Go up and keep close to this carriage.”

So Philip ran up and heard him reading the Prophet Isaiah, and he said to him :

“Do you understand what you are reading ?”

“How can I,” he said, “unless some one shall guide me ?” And he begged Philip to get up and sit with him.

The passage of Scripture which he was reading was this :

Like a sheep he was led away to slaughter,
And as a lamb before his shearer is mute,
So he does not open his mouth.

In his lowly condition justice was denied him.
Who shall tell the story of his age ?
For his life is cut off from the earth.

The official said to Philip :

“Please tell me, about whom is the Prophet saying this? About himself, or about some one else?”

Then Philip began, and, taking this Scripture as a text, told to him the good news about Jesus. And as they were going along the road they came to some water, and the official said:

“Look! here is water. What is to prevent my being purified?” And he ordered the carriage to stop, and they both went down into the water, both Philip and the official, and he purified him.

But when they came up from the water, the Spirit of the Lord snatched Philip away, and the official saw him no more. For he continued on his way rejoicing.

But Philip was found at Ashdod and he went along and kept telling the good news to all the towns till he came to Cæsarea.

But Saul, still uttering murderous threats against the disciples of the Lord, went to the High Priest and asked him for letters to the Jewish congregations at Damascus, so that if he found there any who were of the Way, both men and women, he might bring them bound to Jerusalem.

He was on his way and getting near Damascus when suddenly a light from heaven flashed all

round him, and he fell to the ground and heard a voice saying to him :

“Saul, Saul, why are you persecuting me?”

“Who are you, Lord?” he said.

“I am Jesus whom you are persecuting,” said the Lord. “But get up and go into the city and you will be told what you must do.”

The men travelling with him were meanwhile standing speechless, hearing a voice but seeing no one.

So Saul got up from the ground. But when he opened his eyes he could not see. So they led him by the hand and brought him into Damascus. And he was three days without sight, and during that time he neither ate nor drank.

But there was a disciple at Damascus by the name of Hannaniah, and the Lord said to him in a vision :

“Hannaniah.”

And he said :

“Yes, Lord.”

“Get up and go to the street called Straight, and inquire at the house of Judah for a man named Saul, a native of Tarsus. For he is praying, and he has seen in a vision, a man named Hannaniah coming in and laying his hands on him so that he may see again.”

“Lord, I have heard from a great many about this man, how much harm he has done at Jerusa-

lem to your people there. And here he has authority from the chief priests to bind everybody who is calling on your name."

"Go. For he is a chosen instrument of mine to carry my name before nations and kings, and the children of Israel. For I will show him what he must suffer for my name."

So Hannaniah went, entered the house, laid his hands on Saul, and said :

"Brother Saul, the Lord has sent me, Jesus, who appeared to you on your way here, so that you may see again and be filled with the Holy Spirit."

At once something like scales fell from his eyes, and he saw again, and got up and was purified. And after he had taken some food his strength returned.

He staid at Damascus with the disciples for some days, and at once proclaimed in the synagogues that Jesus is the Son of God. And everybody who heard him was astonished, and said :

"Is not this the man who persecuted those in Jerusalem who called on this Name, and had come here for the purpose of putting them in chains and bringing them before the chief priests?"

But Saul's power kept growing and he kept confounding the Jews who were living at Damascus by the proofs he was continually giving that this man is the Christ.

But after a time the Jews laid a plot to kill him, but Saul got to know of it. They even kept watching the gates day and night to kill him. But the disciples took him one night and let him down in a hamper through an opening in the wall.

So when he had come to Jerusalem he tried to join the disciples, but they were all afraid of him, because they did not believe he was a disciple. But Barnabas took him and brought him to the Apostles and told them how he had seen the Lord on the road and that he had talked to him, and how at Damascus he had spoken out fearlessly in the name of Jesus. So he continued with them at Jerusalem going in and out, and speaking fearlessly in the name of the Lord, talking and arguing with the Greek-speaking Jews. But they kept trying to kill him. But the brothers knew of it so they took him down to Cæsarea and sent him away to Tarsus.

So the Church had peace and became well established throughout the whole of Judæa, Galilee and Samaria, and living in the fear of the Lord and in the comfort of the Holy Spirit it was continually growing in numbers.

Peter was travelling about in all directions, and he came down also to the people of Christ living at

Lydda. And he found there a man by the name of Æneas who for eight years had been bed-ridden with paralysis. And Peter said to him :

“ Æneas, Jesus Christ is curing you. Get up and make your bed. ”

He at once got up. And everybody who was living at Lydda and in the plain of Sharon saw him and turned to the Lord.

Now at Jaffa there was a disciple whose name was Tabitha, which in Greek means Dorcas. She was full of kind and charitable deeds which she was always doing. But she had just become sick and died : and they had washed her and laid her in an up-stairs room. And as Lydda was near Jaffa, they had heard that Peter was there, and so they sent two men to him with the request that he would not delay to come on to them. So Peter got up and went with them. And when he had come to them they took him up to her room, and all the widows stood by him weeping and showing him the coats and garments Dorcas used to make when she was with them. But putting them all outside and getting on his knees, Peter began to pray, and then turning to the body, he said : “ Tabitha, get up. ”

She opened her eyes, and when she saw Peter she sat up. And he gave her his hand and raised her up, and

calling Christ's devoted ones and the widows he presented her alive. And it became known through the whole of Jaffa, and many believed on the Lord.

Peter staid for some time in Jaffa with a tanner whose name was Simon.

Now there was a man in Cæsarea by the name of Cornelius, a Captain in the regiment known as the Italian Regiment, a devout man and one who feared God with all his household, a man who used to do many charitable deeds to the people and always prayed to God. Now one afternoon about three o'clock he distinctly saw in a vision an angel of God coming in and saying to him :

“Cornelius.”

He gazed at him and became afraid, and said :

“What is it, Lord ?”

“Your prayers and your deeds of charity have come up for a memorial before God. Now send men to Jaffa and bring a Simon who is also called Peter. He is staying with Simon, a tanner, whose house is by the sea.”

When the angel who was talking to him had gone away he called two of his household slaves and a devout soldier of those who were continually waiting on him and when he had told them everything, he sent them to Jaffa.

The next day while they were on their way and

getting near the town, about noon Peter went up on the roof to pray. And he was getting hungry and wanted something to eat. But while they were getting it ready he began to fall into a trance and was looking at the opened heaven, and something like a great sheet descending, let down by its four corners to the earth. And in it were all kinds of four-footed beasts, and creeping things, and birds. And a voice came to him :

“Rise, Peter, kill and eat.”

But Peter said :

“Not at all, Lord, for never have I eaten anything impure and unclean.”

“What God has cleansed,” said the voice the second time, “do not you call impure.”

This happened three times and then it was suddenly taken up to heaven.

Now while Peter was wondering what the vision which he had seen might mean, the men sent by Cornelius had enquired for Simon's house and were at that moment standing at the gate and calling to enquire if Simon who is also called Peter was staying there.

Peter was still thinking about the vision, and the Spirit said to him :

“Three men are looking for you. Get up and go down and do not hesitate to go with them, for I have sent them.”

So Peter went down to the men and said :

“I am the man you are looking for. Why have you come?”

“Captain Cornelius,” they said, “a good man and one who fears God and is well spoken of by the whole Jewish nation, has been instructed by a holy angel to send and bring you to his house and to listen to what you have to say.”

The next day he got up and went off with them, and some of the brothers from Jaffa went with him. And the following day he entered Cæsarea.

Now Cornelius was looking for them and had called together his relatives and intimate friends. So as Peter was coming in Cornelius met him and fell at his feet and worshipped him. But Peter raised him up, and said :

“Get up. I myself also am only a man.”

So he went in talking with him, and he found a great many gathered, and he spoke to them :

“You yourselves know,” he said, “that it is forbidden to a Jew to be on intimate, or even visiting terms, with a foreigner. And yet God has showed me that I should not call any man impure or unclean. And for this reason I came without making any objection when I was sent for. So I should like to know why you sent for me.”

“Four days ago this very hour,” Cornelius said, “I was engaged in the three o’clock Prayers in my

house and suddenly a man in bright clothes stood before me and said :

Cornelius, your prayer is heard and your deeds of charity are remembered by God. So send to Jaffa and invite Simon who is also called Peter to come to you. He is staying in the house of Simon, a tanner by the sea.

So I at once sent to you, and you have done well in coming. So we are all here before God to hear everything you have been instructed to say by the Lord."

So Peter spoke to them and said :

"I now see clearly that God is no respecter of persons, but that in every nation he who keeps fearing him and doing what is right is acceptable to him. And he sent the word to the children of Israel telling the good news of peace by Jesus Christ: he is Lord of all. You know the story which spread through the whole of Judæa beginning in Galilee after the purification which John proclaimed, the story, I mean, of Jesus the man from Nazareth, how God anointed him with the Holy Spirit and with power, how he went about doing good and curing everybody who was under the power of the devil. For God was with him. And we are witnesses of everything he did both in the land of Judæa and Jerusalem. And yet they put him to death by hanging him on a tree. But God

raised him up the third day and gave him power to show himself openly, not to all the people, but to witnesses chosen beforehand by God, that is, to us, who ate and drank with him after his resurrection from the dead. And he charged us to proclaim to the people and to bear witness that it is he who has been appointed by God judge of the living and the dead. To him all the Prophets bear witness that sending away of sins is received through his name by all who believe in him."

While Peter was still talking about these things the Holy Spirit fell on all those who were listening to the word. And those who had come with Peter who held to circumcision though they had accepted the faith, were astonished that even on the heathen the free gift of the Holy Spirit was poured out. For they heard them talking in strange utterances and praising God.

Then Peter answered :

"Surely no one can refuse water for the purification of these who have received the Holy Spirit just as we did?"

He directed them to be purified in the name of Jesus Christ.

Then they asked him to stay with them a few days.

The Apostles and the brothers throughout Judæa

heard that even the heathen had received the word of God. So when Peter went up to Jerusalem those who held to circumcision kept finding fault with him because he had visited people who were not circumcised and had eaten with them.

So Peter began and explained the situation to them from beginning to end :

“I was in the town of Jaffa praying,” he said, “and while I was in a trance I saw a vision. There was something like a great sheet descending, let down from heaven by four corners, and it came right down to me. And when I looked closely at it, I began to distinguish the four-footed beasts of the earth, and wild beasts, and creeping things and birds. And I also heard a voice saying to me :

Get up, Peter, kill and eat.

But I said :

Not at all, Lord, for never has anything impure or unclean entered my mouth.

But the voice answered the second time from heaven :

What God has cleansed do not you call impure.

And this happened three times, and everything was drawn up again into heaven. And just then three men came to the house where we were, sent to me from Cæsarea. And the Spirit said to me :

Go with them without any hesitation. And these six brothers went with me, and we went into

the man's house. And he told us how he had seen the angel standing in his house and saying :

Send to Jaffa and invite Simon who is also called Peter to come to you, and he will tell you things by which you and your whole household will be saved.

Now I had only begun to speak when the Holy Spirit fell on them just as it did on us at the first. And I remembered the word of the Lord, how he used to say :

John purified you with water, but you will be purified with the Holy Spirit.

So if God gave them the equally free gift as he did also to us when we believed on the Lord Jesus Christ, who was I that I could hinder God ? ”

When they heard this they ceased to object and praised God and said :

“ Then to the heathen also has God given the change of mind and purpose of heart which leads to life.”

So those who had been scattered in different directions in consequence of the persecution which broke out about Stephen went as far as Phœnicia, and Cyprus, and Antioch, talking about the word to none but Jews.

But some of them were men of Cyprus and Cy-

rene, and when they had come to Antioch they even began to talk to the Greeks, telling the good news about the Lord Jesus. And the hand of the Lord was with them and a great many believed and turned to the Lord.

And the news about them came to the ears of the Church at Jerusalem, and they sent out Barnabas to Antioch. And when he had got there and had seen the effects of the grace of God, he was glad and kept encouraging them all to make up their minds to continue faithful to the Lord, for he was a generous man and full of the Holy Spirit and of faith. And a great many were added to the Lord.

Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. And so it came about that for a whole year they met in the Church and taught a great many; and that the disciples were called Christians first in Antioch.

At that time some Prophets came from Jerusalem to Antioch, and one of them named Agabus came forward and under the influence of the Holy Spirit foretold a great famine which was to spread over the whole world: and it occurred in the time of Claudius.

So the disciples, each one in proportion to his means, determined to send something to help the brothers who were living in Judæa. And they did it, and sent it to the elders by the hands of Barnabas and Saul.

It was at that time King Herod began to abuse some of the members of the Church. He killed James the brother of John with the sword. And when he saw that this pleased the Jews, he continued on this course and arrested Peter also. This was during the days of Unleaven Bread. And when he had seized him he put him in prison and handed him over to four sets of guards of four soldiers each to guard him, intending to bring him up before the people after the Passover.

So Peter was being kept in prison. But the Church kept praying earnestly to God for him. And the night before the day when Herod was going to bring him to trial Peter was sleeping between two soldiers chained to them with two chains and guards before the door were guarding the prison. And suddenly an angel of the Lord stood by him and a light shone in the cell. And when he had struck Peter on the side, he roused him, and said :

“Get up quickly.”

Then his handcuffs fell off. And the angel said to him :

“Put on your belt and your shoes.”

And he did it. Then he said to him :

“ Throw your cloak round you and follow me.”

He went out and began to follow him and he could not realize that what had happened through the angel was so, but he kept thinking he was seeing a vision. So when they had passed the first guard and then a second, they came to the iron gate which leads into the city which opened to them of itself, and when they had got out they went along one street, and all at once the angel left him. And Peter coming to himself said :

“ Now I know for certain that the Lord has sent his angel and has taken me out of the hand of Herod and from everything the Jewish people expected.”

So when he had comprehended the situation he came to the house of Mary the mother of John who was also called Mark, where a great many were gathered praying. And when he had knocked at the door of the porch a slave named Rhoda came to listen, and when she recognized Peter's voice she did not open the door for joy, but ran in and told them that Peter was standing at the door. But they said to her :

“ You are crazy ! ”

But she kept on confidently asserting it was so. Then they said :

“ It is his angel.”

Peter meantime kept on knocking. And when they had opened the door and saw him they were astonished. But he beckoned to them with his hand to be quiet and told them all about the way the Lord had brought him out of prison, and he said :

“Tell James and the brothers about it.”

Then he went out and went to another place.

Now in the morning there was a great stir among the soldiers as to what had become of Peter. And when Herod had searched for him and could not find him, he questioned the guards, and ordered them to be executed.

Then he went down from Judæa to Cæsarea and staid there.

He was very much offended at the Tyrians and Sidonians at that time, but they all went to him, and won over Blastus, the King's Chamberlain, and begged for peace because their country depended on the King's for its food supply. So on a set day Herod put on his state robes, sat on his throne, and began to make them a speech. But the people kept calling out :

“The voice of a god and not of a man !”

And all at once an angel of the Lord struck him, because he did not give the honor to God. And he was eaten up by worms and expired.

But the word of the Lord kept increasing and spreading everywhere.

Meanwhile Barnabas and Saul had accomplished what they had been sent to Jerusalem to do, and returned bringing with them John who was also called Mark.

Now there were at Antioch, among the members of the Church there, some prophets and teachers, Barnabas, and Simeon who was called Black, Manaen, foster-brother of Prince Herod, and Saul. And while they were worshipping the Lord and fasting, the Holy Spirit said :

“Set Barnabas and Saul apart for me for the work to which I have called them.”

Then they fasted and prayed and laid their hands on them and sent them away.

So having been sent out by the Holy Spirit they went down to Seleucia and sailed from there to Cyprus. And when they came to Salamis they began to explain the word of God thoroughly in the synagogues of the Jews. And they also had John as their assistant.

Now when they had gone through the whole island to Paphos they came across a Magian, a false prophet, a Jew, whose name was Barjoshua. He was with the governor of the country Sergius Paulus a man of some intelligence, who sent for Barnabas and Saul, desiring to hear the word of

God. But Elymas the Magian, for that was the meaning of his name, opposed them, trying to turn the governor from the Faith. But Saul, who was also called Paul, filled with the Holy Spirit, looked steadily at him and said :

“ You incarnation of deceit and wickedness ! You son of the devil ! You enemy of everything which is right ! Will you never cease perverting the right ways of the Lord ? Now listen ! The hand of the Lord is on you and you will be blind, and not able to see the sun for a while.”

A mist and a darkness at once came on him and he went feeling about for some one to lead him by the hand.

So when the governor saw what had happened he believed, being struck with the teaching about the Lord.

Then Paul and his company sailed from Paphos and came to Perga in Pamphylia. But John left them and went back to Jerusalem. But they went on from Perga and came to Antioch in Pisidia, where they went into the synagogue on the Sabbath and sat down. But after the reading of the Law and of the Prophets the Presidents sent to them and said :

“ Brother men, if you have any words of encouragement to speak to the people, speak them.”

Then Paul got up and, waving with his hand, said :

“Fellow Israelites, and you who are living in the fear of God, listen : The God of this people Israel chose our ancestors and raised the people up during their stay in Egypt and with uplifted arm he brought them out from it, and, for about forty years, he carried them like a nursing father in the wilderness, then, when he had destroyed seven nations in Canaan, he allotted their land to the people for about four hundred and fifty years. And after this he kept giving them judges till Samuel the Prophet. And afterwards they asked for a king and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when he had removed him he raised up David to be their king. And he bore witness to him and said :

“I have found David the son of Jesse, a man after my own heart who will do everything I desire.

It is from this man's descendants, God, according to his promise, brought to Israel a Saviour, Jesus, after John had proclaimed before his coming a purification of change of mind and purpose of heart for all the people of Israel. And when John was getting to the end of his career, he used to say :

What do you think I am? I am not he. But there is one coming after me whose shoes I am not fit to untie.

Brother men, sons of Abraham's race and those

among you who are living in the fear of God, to us has this message of salvation been sent. For those who are living at Jerusalem and their rulers failed to recognize him and by bringing him to trial fulfilled the sayings of the Prophets which are read every Sabbath, and even though they found no ground for putting him to death they demanded of Pilate his execution. But when everything written about him had been accomplished they took him down from the cross and laid him in a tomb. But God raised him from the dead. And he appeared for many days to those who had gone up with him from Galilee to Jerusalem, and these are now his witnesses to the people. And we are now telling you the good news about the promise made to our fathers that God has fulfilled it to our children by his raising up Jesus, just as it is written in the second Psalm :

Thou art my Son,
This day have I begotten thee.

And that he raised him from the dead to return no more to corruption, God has spoken in this way :

I will give you the holy and sure blessings of David.

Because he says also in another Psalm :

Thou wilt not give up thy Holy One to undergo corruption.

For, after obediently doing God's will in his own times, David fell asleep and was laid beside his fathers and underwent corruption. But he whom God raised up did not undergo corruption. So let me tell you, brother men, that it is through this man we are explaining thoroughly to you sending away of sins, and that every one who is believing in him is being made right from everything from which they could not be made right under the law of Moses. So see to it that what is said in the Prophets does not come on you :

Behold, ye despisers, and wonder, and perish,
For I work a work in your days,
A work which ye shall in no wise believe
Though a man declare it unto you."

As they were going out they kept begging them to talk to them about these things the next Sabbath. And after the congregation had dispersed many of the Jews and of the devout proselytes followed Paul and Barnabas who kept talking to them and urging them to continue in the grace of God.

The following Sabbath nearly the whole city gathered to hear the Word of God. But when the Jews saw the crowds they became very jealous and kept contradicting what Paul said and abusing him.

Then Paul and Barnabas spoke out fearlessly and said :

“We had to talk about the Word of God to you first. But since you reject it and judge yourselves unfit for eternal life, why, we turn to the heathen. For the Lord has so directed us :

I have set thee for a light to the heathen,
To be the means of salvation to the ends of the earth.”

When the heathen heard this they kept rejoicing and praising the Word of God, and as many as were ready for eternal life believed. And the Word of the Lord was being carried through the whole country.

But the Jews roused the ladies of position who worshipped with them and the leading men of the town and stirred up a persecution against Paul and Barnabas and drove them out of their neighborhood.

So when they had shaken the dust off their feet against them they went to Iconium. And the disciples were being continually filled with joy and the Holy Spirit.

In Iconium they both went into the synagogue of the Jews and talked in such a way that a great number both of the Jews and of the Greeks believed. But the unbelieving Jews stirred up the heathen and poisoned their minds against the

brothers. So Paul and Barnabas spent considerable time there speaking out fearlessly in dependence on the Lord who kept bearing witness to the word of his grace and giving signs and wonders which were happening through their hands.

But the people of the city was divided. Some were with the Jews and some with the Apostles. But when a movement was beginning to be made both by the heathen and the Jews with their rulers to abuse them and stone them, they learned of it, and fled to Lystra and Derbe, towns of Lycaonia, and the surrounding country, and went on telling the good news there.

And there used to be a man sitting in the streets of Lystra who had no power in his feet. He had been lame from his birth and had never walked. He used to listen to Paul talking, and when he looked steadily at him and saw he had faith to be cured he said in a loud voice :

“Stand up straight on your feet.”

He jumped up and began to walk about. And the crowds, when they had seen what Paul had done cried out in the Lycaonian language :

“The gods have come down to us in the likeness of men.”

And they kept calling Barnabas, Jupiter, and Paul, Mercury, because he would take the lead in speaking. And the priest of Jupiter whose temple

was before their town brought bulls and garlands to the gates with the crowds and wanted to offer sacrifices.

But when the Apostles Barnabas and Paul heard of it they tore their clothes and ran out among the crowd, crying out and saying :

“O men, why are you doing this? We are only weak men like yourselves, and we are telling you the good news that you should turn away from these vain things to a living God who made heaven and earth and the sea and everything in them. Now in bygone days he let all the heathen go their own ways. Yet he did not fail to give you evidence about himself in his kindly deeds, by sending you rain from heaven and fruitful seasons, and by filling you with food and gladness.”

Even with these words they hardly stopped the crowds from offering sacrifice to them.

But some Jews came from Antioch and Iconium, and when they had persuaded the crowds they stoned Paul and dragged him out of the town thinking him to be dead. But when the disciples had gathered round him he got up and went into the town.

The next day he went out with Barnabas to Derbe. And when they had told the good news to that town and had made a number of disciples, they went back to Lystra, and Iconium and Antioch,

reassuring the minds of the disciples, urging them to continue in the Faith, and showing that it is only through many troubles we can get into the Kingdom of God.

So when they had ordained them elders in every Church and had prayed with fasting they would commend them to the Lord in whom they had already learned to believe.

And when they had gone through Pisidia they came to Pamphylia, and when they had talked about the word in Perga, they came down to Attalia, and from there they sailed to Antioch from which they had been commended to the grace of God for the work which they had now finished.

So when they had arrived and had gathered the Church together they told them everything God had done with them and how he had opened the door of faith to the heathen.

They spent some time there with the disciples.

Now certain ones came down from Judæa and kept teaching the brothers that if they were not circumcised in accordance with the custom of Moses they could not be saved.

So a serious dispute and discussion arose between Paul and Barnabas and them, and they appointed

Paul and Barnabas and some others of them to go up to Jerusalem to see the Apostles and elders about the matter.

So when they had been sent by the Church they kept going through Phœnicia and Samaria telling about the conversion of the heathen and causing great joy to all the brothers. And when they had arrived at Jerusalem they were welcomed by the Church and Apostles and elders and told them everything God had done with them.

But some of the party of the Pharisees who had believed got up and said they must be circumcised and must be told to keep the Law of Moses.

So the Apostles and elders held a meeting to see about the matter. And after there had been a great deal of discussion, Peter got up and said to them :

“ Brother men, you know how a good while ago God chose that of all of us I should be the one from whose mouth the heathen should hear the good news and believe, and God who knows the hearts of all gave his witness to them by giving them the Holy Spirit just as he did to us without making any difference between us and them when he purified their hearts by faith. So why are you tempting God by putting on the necks of the disciples a yoke which neither our fathers nor we were

able to bear? But we believe that through the favor of the Lord Jesus we shall be saved just as they are."

Then the whole throng was quiet and kept listening to Barnabas and Paul while they gave an account of all the signs and wonders which God did among the heathen through them.

When they had finished speaking James said :

"Fellow men, listen to me. Symeon has told just how God first visited the heathen to take from among them a people for himself. And the words of the Prophet agree with this, just as it is written :

After this I will return ;

And I will build again the House of David

Which has fallen down,

Its very ruins will I build again,

And will set it up,

So that the rest of men may seek after the Lord,

Even all the heathen who are called by my name,

Saith the Lord who is doing these things known from
of old.

So I am of the opinion that we ought not to trouble those from among the heathen who are turning to God, but that we ought to write to them to keep themselves from things contaminated by association with idols, and from fornication, and from things strangled, and from blood. For Moses has had for generations in every town those who

proclaim him, and he is continually being read in the synagogues every Sabbath."

Then the Apostles and elders with the assent of the whole Church decided to choose some men of their number and to send them to Antioch with Paul and Barnabas. So they chose Judah called Barsabbas and Silas, leading men among the brothers, and they wrote and sent this letter by them :

"The Apostles and Elder Brothers,
To the Brothers of heathen birth,
In Antioch and Syria and Silicia,
Greeting.

Since we have heard that some from among us have troubled you by their statements and have been continually unsettling your minds, without any instructions at all from us, we unanimously decided to choose some men and send them to you with our dear brothers Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. So we have sent Judah and Silas, and they will tell you the same by word of mouth.

For guided by the Holy Spirit we have decided to lay on you no heavier burden than these necessary things, that you keep yourselves from things

offered to idols, and from blood, and from things strangled and from fornication. And if you keep yourselves clear of these you will do well.

Farewell."

So when they had been sent away they came to Antioch, and when they had gathered the throng of believers they gave them the letter. And when they had read it they rejoiced over its comforting message.

Judah and Silas were themselves speakers, so they further encouraged the brothers with a long address and strengthened them. And when they had spent some time there they were sent back with a blessing of peace from the brothers to those who had sent them.

But Paul and Barnabas staid in Antioch teaching, and with many others telling the good news of the Lord's message.

Some days later Paul said to Barnabas :

"Let us go back and visit the brothers in every town in which we explained the word of the Lord thoroughly and see how they are getting on."

But Barnabas wanted to take John called Mark along with them. But Paul did not think this man, who had left them in Pamphylia and had not gone

with them to the work, was a fit person to take along with them. And there was a sharp contention so that they parted from each other, and Barnabas taking Mark with him sailed to Cyprus. But Paul, choosing Silas, went out commended to the favor of the Lord by the brothers, and went through Syria and Silicia strengthening the Churches.

And he went to Derbe and Lystra. And there was a disciple there named Timothy, the son of a woman who was a Jewish believer, but his father was a Greek, and he was well spoken of by the brothers in Lystra and Iconium. And Paul wanted to take him away with him, so he took him and circumcised him because of the Jews who were in those parts. For every one of them knew his father was a Greek.

As they went through the towns they handed over for their keeping the charge decided upon by the Apostles and elders at Jerusalem.

So the Churches kept growing stronger in the faith and kept increasing in numbers every day.

They went through Phrygia and the district of Galatia, but were restrained by the Holy Spirit from talking about the word in Asia, so when they had come as far as Mysia they tried to make their way into Bithynia, but the Spirit of Jesus would not let

them. So they passed by Mysia and went down to Troas. And Paul saw a vision one night : A Macedonian was standing begging him and saying : " Come over to Macedonia and help us." And when he had seen the vision we at once tried to go out to Macedonia concluding that God had called us to tell them the good news.

So we sailed from Troas and made a straight run to Samothrace reaching Neapolis the next day, and from there we went to Philippi which is the principal city of that part of Macedonia and a Roman colony.

We were in this city staying for some days. And on the Sabbath we went outside the gate to the bank of the river, where we thought there would be a place of prayer, and we sat down and began to talk to the assembled women. And a woman by the name of Lydia, of Thyatira, a dealer in purple dyes, and one who feared God, was listening, and the Lord opened her heart so that she gave attention to what was being said by Paul. And when she and her household had been purified she urged us to become her guests, and said :

" If you are convinced that I am a true believer in the Lord come and stay at my house."

And she made us do it.

One day as we were going to the place of prayer

we were met by a slave girl with a divining spirit, who made considerable money for her masters by fortune telling. And she followed Paul and us and kept crying out :

“These men are slaves of the Most High God, and they are bringing you news of a way of salvation.”

She kept doing this for a number of days. And Paul was thoroughly annoyed by it, so he turned and said to the spirit :

“I tell you in the name of Jesus Christ to come out of her.”

It came out of her at once. But when her masters saw the hope of their gain was gone they seized Paul and Silas and dragged them into the public square to the authorities and brought them before the magistrates, and said :

“These men are causing a great disturbance in our city. They are Jews, and they are teaching customs which it is not right for us who are Romans to accept or to practice.”

The crowd was against them to a man, and the magistrates stripped them of their cloaks and ordered them to be beaten. And when they had received a great many strokes of the lash they threw them in prison and ordered the jailor to keep them safely. And because he had received such an order he put them into the inner cell and fastened

their feet in the stocks. But at midnight Paul and Silas were praying and singing praises to God and the prisoners were listening to them. And suddenly there was a great earthquake so that the foundations of the prison were shaken and all the doors flew open and everybody's chains fell off. And the jailor, waking from his sleep and seeing the prison doors open, drew his sword and was going to kill himself because he thought the prisoners had fled. But Paul called in a loud voice, and said :

“Do not do yourself any harm. For we are all here.”

Then he called for lights, and rushed in and threw himself all in a tremble before Paul and Silas, and brought them out and said :

“O Sirs, what must I do to be saved?”

“Believe in the Lord Jesus,” they said, “and you will be saved, you and your household.”

They talked to him and everybody in his house about the word of God. And he took them at that hour of the night and washed their wounds, and he and all his were purified at once. And he took them into the house and gave them something to eat and rejoiced with all his household because he believed in God.

In the morning the magistrates sent those who had beaten them with a message that they should

be released. So the jailor told Paul that the magistrates had sent to have them released. "So now go out and on your way," he said.

But Paul said to them :

"They have beaten us who are Roman citizens in public without trial, and they have thrown us in prison. And now they are on the point of sending us away secretly. By no means. But let them come and take us out themselves."

They reported all this to the magistrates. And when they had heard that they were Romans they were afraid and came and plead with them and brought them out and asked them to go away from the city. So they went out of the prison and went to the house of Lydia and when they had seen and encouraged the brothers they went away.

When they had gone through Amphipolis and Appolonia they came to Thessalonica where there was a synagogue of the Jews. And following his usual custom he went in and joined them and for three Sabbaths kept reasoning with them on the authority of the Scriptures, fully explaining to them that the Christ must suffer and rise from the dead, and, "This is the Christ," he said, "this Jesus, about whom I am telling you thoroughly."

Some of them were persuaded and threw in their lot with Paul and Silas, as well as a great throng

of devout Greeks and not a few of the principal ladies of the city.

But the Jews became jealous, and got some worthless fellows from the streets, and when they had got the mob together they kept the city in an uproar. And they attacked Jason's house and tried to bring Paul and Silas before the Assembly of the people. But when they could not find them, they began to drag Jason and some brothers before the city magistrates, crying out :

“These men who have turned the world upside down are here also and have been welcomed by Jason ! And they are all acting against the decrees of Cæsar, saying that some one else is king, —a man called Jesus ! ”

They alarmed the crowd and the magistrates by saying such things. So when they had put Jason and the rest under bonds to keep the peace they let them go.

That very night the brothers sent Paul and Silas to Berea, and when they got there they went into the Jewish synagogue. These were nobler than those in Thessalonica, for they received the word with all readiness of mind, and examined the Scriptures every day to see if these things were so. So many of them believed, as well as quite a number of Greek ladies of position and of men.

But when the Jews of Thessalonica learned that Paul had explained the word of God thoroughly in Berea also they came there stirring up and troubling the crowds.

Then the brothers at once sent Paul off on his way to the sea. But Silas and Timothy stayed there. And those who escorted Paul took him as far as Athens, and taking a message to Silas and Timothy to come to him as quickly as possible they went back.

While Paul was waiting for them at Athens his spirit was being stirred up within him by looking at the city full of idols. So he began to discuss with the Jews and the pious people in the synagogue and every day with those who met him in the public square.

But some of the Epicurean and Stoic philosophers came across him, and some would ask :

“ What would this babbler say ? ”

But others :

“ He seems to be a proclaimer of some foreign deities.”

They said this because he kept telling the good news about Christ and the resurrection.

So they took hold of him and brought him to the Areopagus, and said :

“ Would you tell us what this new teaching

which you are talking about is? For you are bringing some strange things to our notice. So we wish to know what they mean."

Now all the Athenians and the foreigners staying there kept spending their time on nothing else except telling or listening to the latest news.

So Paul stood in the middle of the Areopagus, and said :

"Fellow Athenians, I see on all sides how very religious you are. For as I was going along and looking at the objects of your worship I even found an altar with the inscription :

TO AN UNKNOWN GOD.

So what you are worshipping without knowing it, that is what I am telling you the news about.

The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples made by hands, nor do human hands minister to his wants as though he needed anything, since he himself is the giver to every one of life, and breath and everything else. And he made every race of men from one stock to live on every part of the earth's surface, having determined their appointed seasons and the limits of their settlement, so that they might search for God, if, after all, they might feel their way to him and find him. And yet he is not far from any one of us.

For in him we live and are moved and exist, just as some of your own poets have said :

For his offspring also are we.

So since we are the offspring of God, we ought not to think the divine nature is like gold, or silver, or stone—a work of human art and imagination. Having, however, overlooked the times of ignorance, God is now telling everybody everywhere to change their mind and the purpose of their heart because he has fixed a day when he is going to judge the world justly by a man whom he has appointed, and he has given every one a pledge of this by raising him from the dead.”

When they heard about a resurrection of the dead some began to jeer, but others said :

“We shall hear what you have to say about this another time.”

So Paul went out from among them, but some men joined him and believed, and among these were Dionyseus the Judge of the High Court and a woman named Damaris and several others.

After this Paul left Athens and went to Corinth. And he found a Jew by the name of Aquila, a native of Pontus, who, with his wife Priscilla, had lately come from Italy on account of the fact that Claudius had ordered all Jews to leave Rome. So

he went to their home and because they were of the same trade he stayed and worked with them. They were tent-makers. And every Sabbath he would argue with them in the synagogue and persuaded both Jews and Greeks.

But when Silas and Timothy came down from Macedonia Paul was earnestly occupied with the word, stoutly maintaining before the Jews that Jesus was the Christ.

When, however, they set themselves against him and became abusive he shook his clothes and said to them :

“ Your blood is on your own head. I am clear of it. After this I will go to the heathen.”

He went away from there and went to the house of a pious man of God by the name of Titus Justus whose house was next door to the synagogue.

And Crispus the president of the synagogue believed in the Lord, and his whole household, and many of the Corinthians who were listening believed and were purified.

And one night in a vision the Lord said to Paul : “ Do not be afraid, but keep on talking and do not keep still, for I am with you, and no one will attack you to hurt you, for I have many people in this city.”

So he settled down for a year and six months, teaching the word of God among them.

But while Gallio was governor of Greece the Jews made a combined attack on Paul and brought him before the governor :

“This fellow is persuading men to worship God,” they said, “contrary to the law.”

Paul was going to speak, but Gallio said to the Jews :

“O you Jews ! if it was some crime or wicked villainy it would have been reasonable for me to listen patiently to you. But if it is a dispute about words and names and your own law, see to it yourselves. I do not wish to be a judge of these.”

And he drove them from the judgment seat.

Then they all laid hold of Sosthenes the president of the synagogue and began to beat him before the judgment seat. And Gallio did not trouble himself about any of these things.

Paul still stayed there for quite a while after this and then he took leave of the brothers and sailed for Syria, with Priscilla and Aquila, having had his head shaved in Cenchrea because of a vow which he had made.

So they came to Ephesus and he left them there. But he himself went into the synagogue and reasoned with the Jews. And when they asked him to stay longer with them he declined, but as he took his leave he said :

“God willing I will return to you again.”

And he sailed from Ephesus, and came to Cæsarea. And when he had gone up and exchanged greetings with the Church at Jerusalem, he went down to Antioch. And when he had spent some time there he went away and went through the region of Galatia and Phrygia in order, strengthening all the disciples.

Now there was an Alexandrian Jew by the name of Apollos, an eloquent man and one well versed in the Scriptures, who had come to Ephesus. He had been instructed in the way of the Lord, and with burning zeal he would talk about and teach accurately the facts about Jesus, though he was acquainted only with John's purification.

He began to speak out fearlessly in the synagogue. So when Priscilla and Aquila heard of him they took him home, and explained to him more accurately still the way of God. And when he wanted to go over to Greece the brothers encouraged him and wrote to the disciples to welcome him. And when he had arrived there he was of great assistance to those who had believed through divine favor. For he vigorously confuted the Jews proving publicly by the Scriptures that Jesus was the Christ.

Now while Apollos was at Corinth Paul passed through the interior and came to Ephesus where he found some disciples and said to them:

"Did you receive the Holy Spirit when you believed?"

"No," they answered, "we did not even hear that there was a Holy Spirit."

"What kind of purification, then, did you receive?"

"John's purification."

"John purified with the purification of a change of mind and purpose of heart, and said to the people that they should believe in him who was coming after him, that is in Jesus."

So when they heard this they were purified in the name of the Lord Jesus. And when Paul had laid his hands on them the Holy Spirit came on them and they began to talk in foreign languages and to prophesy.

They were in all about twelve men.

He went into the synagogue and for three months he kept speaking out fearlessly about the Kingdom of God, reasoning with his hearers and trying to persuade them. But when some began to get obstinate and refuse to believe, speaking evil of the Way before the throngs, he left them and withdrew the disciples, reasoning every day in the lecture hall of Tyrannus. And this continued for two

years, so that everybody who was living in Asia heard the word of the Lord, both Jews and Greeks.

And God did no ordinary works of power by the hands of Paul so that people would carry off from his body to the sick handkerchiefs or aprons and their diseases would leave them and evil spirits would go out of them.

But some strolling Jews, exorcists, tried to name the name of Jesus over those who had evil spirits in them, and they said :

“I adjure you by Jesus whom Paul is proclaiming.”

And there were seven sons of one Sceva, a Jewish chief priest, doing this. But the evil spirit answered, and said to them :

“Jesus I acknowledge, and Paul I know. But who are you?”

And the man who had the evil spirit sprang on them, overcame both of them, and so completely overpowered them that they ran out of the house stripped of their clothes and wounded.

This became known to everybody who was living in Ephesus, both Jews and Greeks, and they were all afraid and they kept honoring the name of the Lord Jesus. And many of those who had believed came confessing and declaring their deeds. And a number of people who had been practising magic collected their books and burnt them publicly.

And they counted the price of these and found it amounted to fifty thousand dollars.

So in this irresistible way the Lord's word kept spreading and increasing in power.

After this Paul made up his mind to go through Macedonia and Greece and then on to Jerusalem, and he said :

“ After I have been there I must see Rome also.”

So he sent Timothy and Erastus, two of his assistants, into Macedonia, while he himself stayed some time longer in Asia.

About that time quite a disturbance arose about The Way. For a man named Demetrius, a silversmith, and manufacturer of silver shrines of Diana, who used to give a good deal of work to the workmen, gathered them, and those engaged in similar occupations together, and said :

“ My men, you know that our prosperity depends on this business, and you are continually seeing and hearing that not only at Ephesus but in almost the whole of Asia this Paul has persuaded and turned away a great many people by saying they are not gods which are made by hands. So not only is there danger of this trade of ours coming into disrepute but also of the temple of the

great goddess Diana being made of no account and of her even being deposed from her magnificence, —her whom all Asia and the world worships.”

When they had heard this they became enraged and began shouting :

“Great is Diana of the Ephesians.”

The city was filled with the confusion and the people rushed all together into the theatre dragging with them Gaius and Aristarchus, Macedonians, who were Paul's fellow travellers.

But when Paul wanted to go in to the people the disciples would not let him. And some of the prominent officials of the province, who were Paul's friends, sent and kept begging him not to risk his life by going into the theatre.

So some kept shouting one thing and some another, for the assembly was all in confusion and the greater part of them did not know why they had come together. Then some of the crowd put forward Alexander whom the Jews were bringing to the front. And, waving his hand, Alexander wanted to make an apology to the people. But when they saw he was a Jew, one cry broke from them all, and they kept on shouting for about two hours :

“Great is Diana of the Ephesians.”

But when the mayor had quieted the crowd, he said :

“Fellow Ephesians, who does not know the city of Ephesus is the temple-keeper of the Great Diana, and of the statue which fell down from Jupiter? So since these things cannot be denied you ought to be quiet and do nothing rash. For you have brought these men here though they are neither robbers of temples nor blasphemers of our goddess. So if Demetrius and the workmen with him have a charge against anybody, there are court days and magistrates. Let them accuse each other. But if you are attempting anything else it will be settled in the regular assembly. For we are in danger of being proceeded against for to-day’s riot, there being no cause for it, and we shall not be able to account for this disorderly gathering.”

With these words he dismissed the assembly.

After the uproar had ceased Paul sent for the disciples, and when he had encouraged them he took his leave of them and then left them to go into Macedonia. So when he had gone through those parts and had said many encouraging things to the disciples there he went into Greece. And when he had been there three months and a plot was laid against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. He was accompanied by Sopater the son of Pyrrhus, of Berea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe and Timothy,

as well as by Tychicus and Trophimus of Asia. But these had gone ahead and were waiting for us at Troas. So, after the Passover, we sailed from Philippi and met them at Troas five days later, and stayed there seven days.

The first day of the week when we had gathered to break bread Paul, intending to leave the next day, began to talk with them, and prolonged his speech till midnight.

Now there were quite a number of lamps in the up-stairs room where they were gathered. And a young man by the name of Eutychus was sitting at the window. So as Paul kept talking still longer, Eutychus was gradually being borne down by a deep sleep, and finally, having been overpowered by it, he fell down from the third story and was picked up dead.

But Paul went down and fell on him and put his arms round him, and said :

“Do not make a tumult or distress yourselves. For he is alive.”

So he went up-stairs again and broke the bread, and when he had eaten something and had talked with them a long while till daybreak, he left.

They brought the boy alive and were not a little comforted.

But we went on ahead to the boat and sailed for Assos, intending to take Paul on board there. For

he had made this arrangement, intending himself to go afoot. So when he met us at Assos, we took him on board and went to Mitylene. And the day after we had sailed from there we arrived off Chios, the following day we touched at Samos and the next day we reached Miletus. For Paul had decided to sail past Ephesus, so as not to spend much time in Asia. For he was hurrying to get to Jerusalem, if possible, by the day of Pentecost.

But from Miletus he sent to Ephesus and called the elders of the Church to him. And when they had come he said to them :

“ You yourselves know, from the first day I set foot in Asia, how I was with you all the time, slaving for the Lord with all lowliness of mind and with tears and with trials which came on me by the plots of the Jews: how I did not shrink from declaring to you anything which was profitable and to teach you publicly and from house to house,

Witnessing both to the Jews,

And to the Greeks,

A change of mind and purpose of heart towards God,

And faith towards our Lord Jesus Christ.

And now, bound in the spirit, I am on my way to Jerusalem, not knowing what is going to happen to me there, except that the Holy Spirit is impressing on me in every city that imprisonment and

troubles are waiting for me. But I do not consider my life of any account, if only I may complete the course marked out for me and the task allotted me by the Lord Jesus to bear witness to the good news of the grace of God.

And now I know that you all, among whom I went about proclaiming the kingdom, will never see me again. And for this reason I declare to you to-day that I am not responsible for any of you. For I have not shrunk from telling you the whole counsel of God. Take care of yourselves and of the whole flock, in which the Holy Spirit has made you overseers, to feed the Church of God which he bought at the cost of his own life. I know that after I have gone merciless wolves will get in among you not sparing the flock, and from among yourselves men will arise talking about perversions of the truth so as to draw away the disciples after them. So keep on the watch, and remember that for three years, night and day, I never ceased to warn each one of you with tears.

And now I commend you to the Lord and to the teaching concerning his favor which is able to build you up and to give you the inheritance among all those who are made pure. I never coveted any one's gold or silver or clothing. You yourselves know that my own wants and the wants of those with me were provided by these hands of mine. In every-

thing I gave you an example how that so laboring you ought to help the weak, and to remember the words of the Lord Jesus how he himself said :

It is more blessed to give than to receive."

When he had spoken in this way, he knelt down and prayed with them all. And they all wept a great deal, and fell on his neck and eagerly kissed him, grieving most of all over what he had said—that they would never look on his face again.

Then they went with him to the boat to see him off.

So when we had torn ourselves away from them and set sail we came straight to Cos, and the next day to Rhodes, and from there to Patara. And when we had found a boat crossing over to Phœnicia we went aboard and set sail. And when we had sighted Cyprus we left it on the left, sailed to Syria, and put in at Tyre, for the boat was to discharge her cargo there. So we found the disciples and staid a week with them. And, under the influence of the Spirit, these kept telling Paul not to go up to Jerusalem. But when we had completed our visit, we went out and began to proceed on our way, all of the disciples with their wives and children going out of the city with us to see us off. And when we had knelt down on the beach and prayed and said good-bye to each other, we went aboard the boat, and they went back home.

So when he had made the run from Tyre we came to Ptolemais, greeted the Brothers, and spent a day with them. The next day we left and came to Cæsarea and went into the house of Philip the Evangelist, one of the Seven, and staid with him. Now this man had four single daughters who were speakers.

While we were staying there for some days, a speaker named Agabus came down from Judæa, and when he had come to us he took Paul's girdle and bound his own feet and hands, and said :

“The Holy Spirit says : The man whose girdle this is will be bound in this way in Jerusalem by the Jews and will be given over into the hands of the heathen.”

When we heard this, we and the people of the place kept begging him not to go up to Jerusalem.

Then Paul answered :

“What are you doing, crying and breaking my heart? For I am not only ready to be bound but also to die at Jerusalem for the name of the Lord Jesus.”

So, as he was not to be persuaded, we kept still and said :

“The Lord's will be done.”

After this we got ready and began to go up to Jerusalem. And some of the disciples from Cæs-

area went with us and brought us to Mnason of Cyprus, an early disciple, with whom we were to stay.

So when we had got to Jerusalem the brothers gladly received us. And the next day Paul went in with us to see James, and all the elders were there. So when he had greeted them he began to give a detailed account of what God had done among the heathen through his efforts. And when they had heard it they began to praise God, and said to him :

“ You see, brother, how many thousands among the Jews have become believers, and they are all zealous for the law. And they have been informed about you that you are teaching all the Jews among the heathen to forsake Moses, telling them not to circumcise their children nor to keep the customs.

What then?

They will surely hear you have come. So do what we tell you. We have four men who have taken a vow. Take these, purify yourself with them, and bear their expenses that they may shave their heads, and everybody will know there is nothing in what they have been told about you, but that you yourself also regularly keep the law. But as to the heathen who have believed we sent our decision that they should avoid food offered to idols, and things strangled and fornication.”

Then Paul took the men, and the next day purifying himself with them went into the Temple, declaring the fulfillment of the days of purification, until the offering was made for each one of them.

But, when the seven days were about up, the Jews from Asia saw him in the Temple and began to stir up the whole crowd and seized him and kept crying out :

“Fellow Israelites, help ! This is the man who is teaching everybody everywhere against the people and the Law and this place, yes, and he has even brought Greeks into the Temple and has defiled this holy place.”

They had seen Trophimus the Ephesian in the city with Paul and thought he had brought him into the Temple.

The whole city was stirred and a crowd began to gather, and they seized Paul and dragged him out of the Temple, and the doors were at once shut.

They were trying to kill him. But news came up to the Colonel of the regiment that all Jerusalem was in confusion. So he at once took some officers and men and ran down upon them, and when they saw the Colonel and his men they stopped beating Paul. Then the Colonel went up and seized him and ordered him to be bound with two chains, and began to enquire who he was and what he had been doing. Some of the crowd shouted one thing, some

another. So when he could not get at the truth because of the din he ordered him to be taken into the barracks. But when he came to the steps he was actually being carried by the soldiers owing to the violence of the crowd, for the mob was following and shouting :

“ Away with him ! ”

As he was about to be taken into the barracks Paul said to the Colonel :

“ Can I say something to you ? ”

“ Do you know Greek ? ” said he. “ Are you not, then, the Egyptian who once before stirred up the four thousand men of the Assassins to sedition and led them out into the wilderness ? ”

“ I am a Jew of Tarsus in Cilicia,” said Paul, “ a citizen of no mean city, and I beg you, allow me to talk to the people.”

So when he had given him leave Paul stood on the steps and waved with his hand to the people, and when there was a great silence he spoke to them in Hebrew, and said :

“ Brother men and fathers, listen to my defense which I am going to make to you.”

So when they heard he was calling to them in Hebrew, they were the more quiet. And he said :

“ I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law

of our fathers, and zealous for God just as you all are to-day. And I persecuted this Way to the death, binding and putting into prisons both men and women, as also the high priest and all the council bear me witness. For I received from them letters to their brother Jews and was on my way to Damascus, to bind even those who were there and to bring them to Jerusalem to be punished. And as I was on my way and was getting near Damascus, about noon, suddenly there flashed from the sky a great light all round me. And I fell to the ground and heard a voice saying to me :

Saul, Saul, why are you persecuting me ?

And I answered :

Who are you, Lord ?

And he said to me :

I am Jesus the Nazarene whom you are persecuting.

Those with me saw the light but did not hear the voice of him who was talking to me. And I said :

What shall I do, Lord ?

And the Lord said to me :

Get up and go into Damascus and there you will be told about everything you are appointed to do.

So as I could not see because of the brilliancy of that light, I was led by the hand by those who were with me and came into Damascus. And a

man named Hannaniah a strict observer of our Law, and well spoken of by all the resident Jews, came to me and standing by me he said to me :

Brother Saul, look up !

And I at once looked up at him. And he said :

The God of our fathers has appointed you to learn his will and to see the Good One and to hear a voice from his mouth. For you will be his witness to all men of what you have seen and heard. So now why are you waiting ? Get up and be purified and wash away your sin, calling on his name.

Then one day after I had returned to Jerusalem and was praying in the Temple I fell into a trance and saw him saying to me :

Hurry and get quickly out of Jerusalem, because they will not accept your witness about me.

And I said :

Lord, they themselves know I used to imprison and beat in every synagogue those who were believers in you, and when the blood of your witness Stephen was being poured out, I myself was standing by, assenting to it and keeping the clothes of those who were killing him.

And he said to me :

Go. For I shall send you far away to the heathen."

They had been listening to him up to this point, and then they raised their voices and said :

“Away with such a fellow from the earth. For he is not fit to live.”

And as they were shouting and tearing off their clothes and throwing dust into the air the Colonel ordered him to be taken into the barracks, and directed him to be examined under the lash in order that he might learn the charge which they were thus shouting against him.

But when they had tied him up with the thongs, Paul said to the Captain who was standing by :

“Is it right for you to flog an uncondemned Roman citizen?”

On hearing this the Captain went and reported it to the Colonel.

“What are you going to do?” he said. “For this man is a Roman.”

Then the Colonel came up and said to him :

“Tell me, are you a Roman?”

“Yes,” he said.

“I obtained this citizenship,” answered the Colonel, “by the payment of a large sum of money.”

“But I am a Roman from my very birth,” said Paul.

So those who were going to examine him at once went away from him, and even the Colonel was afraid when he found he was a Roman and he had bound him.

The next day he wished to know for certain why he had been accused by the Jews, so he unbound him and ordered the chief priests and all the Council to come together, and he brought Paul down and set him before them. And Paul looked straight at the Council and said :

“ Brother men, I have lived before God with a clear conscience to this day.”

The high priest told those standing by him to strike him on the mouth.

Then Paul said to him :

“ God is going to strike you, you whitewashed wall ! And are you sitting and judging me according to the law, and contrary to the law ordering me to be struck ? ”

“ Do you mean to insult God’s high priest ? ” said the bystanders.

“ I did not know, brothers, he was high priest,” said Paul. “ For it is written :

Thou shalt not speak evil of the ruler of thy people.”

But when Paul saw some were Sadducees and others Pharisees he called out in the Council :

“ Brother men, I am a Pharisee and a son of Pharisees. It is for the hope and resurrection of the dead I am being tried.”

Upon his saying this a dispute arose between the Pharisees and Sadducees and the crowd was

divided. For Sadducees say there is no resurrection, nor angel, nor spirit, but Pharisees believe in both. So a great uproar ensued, and some of the Scribes on the Pharisees' side got up and began to fight it out.

"We find nothing wrong with this man," they said. "But if a spirit spoke to him or an angel ——"

At this point the dispute was becoming so violent the Colonel was afraid Paul would be torn to pieces by them, so he ordered the guard to go down and snatch him from among them and bring him into the barracks.

That night the Lord stood by him, and said :

"Courage ! For as you have been my faithful witness in Jerusalem, so must you be my witness also at Rome."

In the morning the Jews banded together and took an oath that they would neither eat nor drink till they had killed Paul. They were more than forty who made the conspiracy. And they came to the chief priests and the elders, and said :

"We have taken a solemn oath not to taste anything till we have killed Paul. So now you with the Council let the Colonel know you want him to bring him down to you as if you are going to examine him more carefully. And before he is near we are ready to kill him."

But the son of Paul's sister heard of their lying in wait, and he came and went into the barracks and told Paul. Then Paul called one of the Captains and said :

“ Take this man to the Colonel, for he has something to tell him.”

So he took him to the Colonel and said :

“ The prisoner Paul called and asked me to bring this young man to you. He has something to say to you.”

Then the Colonel took him by the hand and went aside and began to ask him privately what it was he had to tell him.

“ The Jews,” said he, “ have agreed to ask you to bring Paul down to-morrow to the Council as if you are going to enquire more carefully about him. So do not be persuaded by them. For more than forty men of them are lying in wait for him and have taken an oath not to eat nor drink till they have killed him. And now they are ready, looking for the promise from you.”

So the Colonel let the young man go and told him to tell no one he had made these things known to him. And he called two of the Captains and said :

“ Get ready two hundred soldiers to go to Cæsarea, and seventy cavalry and two hundred lancers, by nine o'clock to-night.”

And he told them to get beasts to put Paul on and to take him safely to Felix the Governor. And he wrote a letter like this :

“CLAUDIUS LYSIAS,

*To his Excellency the Governor Felix,
Greeting.*

This man was seized by the Jews and was on the point of being killed by them when I came on them with my soldiers and rescued him, as I learned he was a Roman. And wishing to learn why they were accusing him, I brought him down into their Council. And I found he was accused of questions of their law and had nothing charged against him deserving of death or of imprisonment. So when I was informed there would be a plot against the man, I at once sent him to you, telling his accusers also to speak against him before you.”

So the soldiers took Paul in accordance with their orders and brought him by night to Antipatris. But the next day they left the cavalry to go with him and returned to their barracks. And when they came to Cæsarea and delivered the letter to the Governor they presented Paul also to him. And when he had read the letter, he asked from

what province he was. And when he learned he was from Cilicia, he said :

“ I will give you a full hearing when your accusers also have come.”

And he ordered him to be kept in Herod's palace.

Five days later Hannaniah the high priest came down with some elders and an orator by the name of Tertullus, and they informed the Governor against Paul. And when the case was called, Tertullus began his speech for the prosecution.

“ Your honor, we owe it to you,” he said, “ that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms, and we gratefully accept them in all ways and in all places. But not to be too tedious to you, I beg you to listen with your accustomed fairness to a brief statement of our case. For we have found this fellow to be a regular pest, a stirrer up of insurrections among the Jews all over the world, and a ringleader of the Nazarene heretics, yes, and he even attempted to profane the Temple, but we seized him, and, by examining him yourself, you will be able to decide about all these charges which we are bringing against him.”

And the Jews also kept joining in the charges and declaring they were so.

On the Governor's nodding to him to speak, Paul answered :

“ Since I know you have been a judge to this nation for many years I cheerfully make my defense. For you can readily decide that it is not more than twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any one, or gathering a crowd, either in the Temple, or in the synagogues, or about the city. Nor can they prove to you the charges which they are now making against me. But I do confess this to you, that in the way they call heresy, in that way I keep serving our fathers' God, believing everything which is in accordance with the law and written in the Prophets. Yes, I have hope in God which these themselves also accept, that there is going to be a resurrection both of the good and the bad. And, since this is so, I myself do my best to keep a clear conscience at all times both towards God and men.

Now after some years I came to bring charitable gifts to my nation and to make offerings, and in presenting these they found me purified in the Temple neither with a crowd nor a tumult. But some Jews from Asia who ought to have been here before you and made their charge if they had anything against me,—or let these men here say what they found wrong in me when I stood before the

Council except it was for this one thing which I called out as I stood among them :

It is about the resurrection of the dead I am being tried before you to-day."

But knowing more accurately about the Way, Felix adjourned the case and said :

"When Colonel Lysias comes down I shall give my decision in your case."

And he ordered the Captain to take charge of him and to relax the regulations and not to prevent his friends from helping him.

Now some days later Felix came with his wife Drusilla who was a Jewess, and sent for Paul and heard him tell about the faith in Christ Jesus. But while he was arguing about right doing, and self-control, and the coming judgment, Felix became terrified, and answered :

"You may go for the present, but when I have time I will call for you again."

At the same time he kept hoping that Paul would give him a bribe, and so he used to send for him the oftener and talk with him.

But two years later Felix was succeeded by Porcius Festus, and wishing to gain favor with the Jews Felix left Paul bound.

So, three days after he had come into the province, Festus went up from Cæsarea to Jeru-

saalem. Then the chief priests and the leading men among the Jews informed him against Paul, and begged him to treat them with special consideration to Paul's injury, so that he would send and have him brought to Jerusalem, while they were laying a plot to kill him on the road. But Festus answered that Paul was being guarded in Cæsarea and that he himself was in a hurry to go there.

“So let the influential men among you,” said he, “go down with me, and if there is anything wrong in the man let them accuse him.”

So when he had staid among them not more than eight or ten days, he went down to Cæsarea, and the next day he took his seat on the Bench and ordered Paul to be brought before him.

When he had made his appearance the Jews who had come down from Jerusalem surrounded him and made many serious charges against him which they could not prove.

Then Paul said in his defense :

“Neither against the law of the Jews, nor against the Temple, nor against Cæsar have I committed any offense.”

But Festus wished to gain favor with the Jews, so he answered Paul :

“Do you wish to go up to Jerusalem and there to be tried on these charges before me ? ”

“I am standing at Cæsar's judgment seat,” said

Paul, "and there I must be tried. I have done no wrong to the Jews as you yourself can very well see. So if I am a criminal and have committed any offense deserving of death, I am not asking to be let off. But if there is nothing in the charges these men are bringing against me, no one can hand me over to them as a mark of favor. I appeal to Cæsar."

Then Festus conferred with the Council and answered :

"To Cæsar you have appealed, to Cæsar you shall go."

Some days later Agrippa, the King, and Bernice came down to Cæsarea and made a visit of welcome to Festus. And as they were staying a number of days there, Festus laid Paul's case before the King :

"There is a man here left a prisoner by Felix," he said. "And when I was at Jerusalem, the chief priests and the elders of the Jews begged me to give sentence against him. But I told them it was not the custom with Romans to hand a man over as a mark of favor before the accused has his accuser before him, and has had a chance to defend himself against the charges brought against him. So when they met here I made no delay,

but the next day took my seat on the Bench and ordered the man to be brought before me. But when his accusers came forward they brought no such criminal charges as I supposed, but had some questions about their own religion against him, and about a certain Jesus, who was dead, whom Paul declared to be alive. So, as I was at a loss how to inquire into these things, I asked if he wished to go to Jerusalem and there be tried for them. But when Paul appealed to be kept for the decision of the Emperor, I ordered him to be kept till I should send him to Cæsar."

"I have been wanting to hear the man myself," said Agrippa to Festus.

"To-morrow," said he, "you shall hear him."

So the next day when Agrippa and Bernice had come in full state and had gone into the court room with the Colonels and the principal men of the city, by order of Festus Paul was brought before them.

Then Festus said :

"King Agrippa, and all men here with us, you are looking at him about whom the whole throng of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found he had done nothing deserving death, and as he himself appealed to the Emperor I decided to send him. But I have nothing definite to

write to my Master about him. And so I have brought him before you all, and especially before you, King Agrippa, that after examining him, I may have something to write. For it seems unreasonable to me to send a prisoner, and not to state the charges against him."

Then Agrippa said to Paul :

"You are allowed to speak for yourself."

Then Paul stretched out his hand and began his defense :

"I think myself happy, King Agrippa, that I am to make my defense before you to-day with regard to all the charges made against me by the Jews, especially because you are well versed in all the customs and questions among the Jews. So I beg you to listen to me patiently.

My life, then, from my youth up, was from the beginning among my own nation and at Jerusalem, and all the Jews know this, and they have always known, if they wish to give evidence, that I was a Pharisee and lived in accordance with the strictest form of our religion. And now for the hope in the promise made by God to our fathers I am standing trial,—the promise to which our twelve tribes earnestly serving God night and day hope to attain. It is for this hope I am accused by Jews, O King! Why is it judged incredible with you if God raises the dead?

So I myself once thought I ought to do a great many things against the name of Jesus the Nazarene. And I did them in Jerusalem, and, having received authority from the chief priests, I both shut up many of the devoted ones in prison, and when they were put to death I gave my vote against them. And punishing them often in all the synagogues I tried to force them to blaspheme. And I was so frantic against them I used to pursue them even to foreign cities. And while I was on this errand to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the road a light from heaven above the brightness of the sun shining all round me and those travelling with me. And when we all fell to the ground I heard a voice saying to me in Hebrew :

Saul, Saul, why are you persecuting me? It is hard for you to be kicking against goads.

Who are you, Lord? I said.

I am Jesus whom you are persecuting, said the Lord. But rise and stand on your feet. For it is for this purpose I have appeared to you to appoint you a servant and a witness, both to the revelations of me which you have already seen and to those in which I shall yet appear to you, delivering you from your own people and from the heathen, to whom I am sending you to open their eyes that

they may turn from darkness to light and from the power of Satan to God, that they may receive sending away of sins and an inheritance among those who are sanctified by faith in me.

So, O King Agrippa, I did not become disobedient to the heavenly vision, but both to those at Damascus first, and Jerusalem, and through the whole of Judæa, and to the heathen, I kept announcing to change their mind and the purpose of their heart and to turn to God doing deeds worthy of a change of mind and purpose of heart.

It was for this reason the Jews seized me in the Temple and tried to kill me. So having obtained help from God I stand to this day witnessing both to small and great, saying nothing but what the Prophets and Moses said was going to come, that the Christ is going to suffer and be the first by rising from the dead to bring news of light both to our nation and the heathen."

As he was thus making his defense Festus said in a loud voice :

"Paul, you are mad. Your great learning is driving you mad."

"I am not mad, your honor," said Paul, "but I am speaking words of truth and soberness. For the King knows about these things and I am speaking to him freely. For I am persuaded that

none of these things is hidden from him. For this has not been done in a corner ——.

King Agrippa, do you believe the Prophets?

I know you believe."

Then Agrippa said to Paul:

"With but little persuasion you are making a Christian of me."

"I would to God," said Paul, "that whether with little or with much, not only you, but also all who are listening to me to-day, might become such as I am except these bonds."

Then the King got up, and the governor, and Bernice, and those sitting with them, and when they had withdrawn they talked the case over among themselves and said:

"This man is doing nothing deserving of death or of imprisonments."

"This man could have been discharged," said Agrippa to Festus, "if he had not appealed to Cæsar."

So, as it was decided that we were to sail to Italy, Paul and some other prisoners were handed over to a captain of the Imperial Guard named Julius. And we went aboard a ship from Adramyttium which was going to sail to the ports along the coast of Asia, and we put to sea. Aristarchus a Macedonian of Thessalonica was with us. The

next day we put into Sidon, and Julius treated Paul kindly and allowed him to go and see his friends and accept their hospitality. Then putting to sea again we sailed under the lee of Cyprus because the wind was against us, and when we had sailed across the sea which is off Cilicia and Pamphylia we came to Myra in Lysia. There the Captain found a boat of Alexandria sailing for Italy and he put us on board of her. But for a considerable number of days our progress was slow and it was only with difficulty we arrived off Cnidus, and the wind being still unfavorable we sailed under the lee of Crete off Salmone and coasting along it with difficulty we came to a place called Fair Havens near which was the town of Lasea.

Now when considerable time had been spent, and sailing was already dangerous, because the Fast had already gone by, Paul began to warn them :

“Men,” he said, “I see that the voyage is going to be made with injury and much loss, not only of the cargo and the boat, but of our own lives also.”

But the Captain paid more attention to the sailing master and the owner of the ship than to what was said by Paul. And as the harbor was not a suitable one to winter in the majority was in favor of sailing away from there, in the hope of reaching

Phoenix and wintering there. Phoenix is a harbor of Crete open to the northeast and southeast.

So when a light wind sprung up from the South, thinking they had gained their object, they weighed anchor and began to sail along the coast of Crete close in shore. But not long afterwards a terrific gale called "Northeaster" came down on us from off shore. And the ship was caught by it and could not keep her head to the wind. So we had to give way and let her drive before it. Then running under the lee of a small island called Cauda we could scarcely secure the boat. But when they had hoisted it on board, they used cables to brace the ship. And afraid of being driven on the Syrtis, they lowered the yard and were being driven along in this way. And as we were being violently tossed about by the storm the next day they began to throw the cargo overboard, and the following day they threw out the ship's tackle with their own hands. And when neither sun nor stars had been shining on us for many days and the gale still continued severe, all hope of our being saved was at last taken away. Then, when they had been a long time without food, Paul stepped forward, and said :

"O men, you should have listened to me and not have sailed from Crete and incurred this damage and loss. But, even as things now are, I urge you to take courage. For there will not be a single life

lost among you, but only the boat. For last night there stood by me an angel of the God whose I am and whom I serve, saying :

Do not be afraid, Paul. You must stand before Cæsar, and, as a mark of his favor, God has given you all those who are sailing with you. So courage, men, for I believe God and am confident it will be just as it has been told me. But we must be cast on some island."

But when the fourteenth night had come and we were being driven about in the Ionian Sea the sailors began to suspect we were nearing some country. So they sounded and found twenty fathoms. Then after a little they sounded again and found fifteen fathoms. So fearing that we would be wrecked on a rocky coast they let go four anchors from the stern and kept longing for day. But the sailors began to try to escape from the ship, and lowered the boat into the sea, as if they were going to let out anchors from the bows. But Paul said to the Captain and his soldiers :

"If these do not stay in the ship you cannot be saved."

Then the soldiers cut away the ropes of the boat and let her fall off. Then while day was coming on Paul kept urging them all to take something to eat, saying :

"It is two weeks to-day that you have continued

in anxiety without eating your meals and hardly tasting anything. So I beg you to take something to eat. For this is for your safety. For not one of you will lose a hair of your head."

So when he had said this he took bread, gave thanks to God before all, broke it and began to eat. Then they all began to pick up courage, and they also began to eat.

There were two hundred and seventy-six of us in all in the boat.

So when they had filled themselves with food they began to lighten ship, throwing out the wheat into the sea. But when day began to break they did not recognize the land, but they saw a bay with a beach, and they began to consult as to whether they could safely run the ship on it. So when they had cleared away the anchors they left them in the sea. At the same time they unlashed the gear of the steering oars, hoisted the foresail to the wind, and made for the beach. But getting into a place where two seas met, they ran the vessel aground. So the prow stuck fast and could not be moved, but the stern began to break to pieces under the strain.

Now it was the advice of the soldiers to kill the prisoners lest any of them should swim out and escape. But wishing to save Paul, the Captain kept them from their purpose, and ordered those

who could swim to throw themselves overboard and get to the land first, and the rest, some on planks and some on other things from the ship. And so it happened that they all got safely to the land.

When we were safe we learned that the island was called Malta. And the natives showed us no ordinary kindness. For they made a fire and took us all under shelter because of the rain and the cold.

But when Paul had gathered a quantity of dry sticks and put them on the fire a viper driven out by the heat fastened on his hand. And when the natives saw the creature hanging from his hand they kept saying to each other :

“Surely this man is a murderer, and, even though he is safe from the sea, Justice has not allowed him to live.”

But he shook the creature off into the fire and took no harm. But they were looking for him to swell up or to suddenly fall dead. But when they had looked a long while and saw nothing unusual happening to him they changed their mind and kept saying he was a god.

Now in the neighborhood of that place there was an estate belonging to the Governor of the island whose name was Publius, and he took us home and for three days entertained us courteously. But it happened that the father of Publius was lying ill of

fever and dysentery, so Paul went in and prayed and laid his hands on him and cured him. After this the rest of those in the island who had diseases kept coming to him and kept being cured, and they heaped many honors on us ; and when we were setting sail they put on board such things as we needed.

Three months later we set sail in a ship which had wintered in the island. She was of Alexandria and had the Twin Brothers for her figurehead. And putting in at Syracuse we staid there three days, and from there we worked to windward and so got to Rhegium. A day later a south wind sprang up and in two days we came to Puteoli. Here we found brothers and were urged to spend a week with them. And so we came to Rome. And when the brothers heard about us they came out as far as the Market of Appius and the Three Taverns to meet us. And when Paul saw them he thanked God and took courage.

When we came into Rome Paul was allowed to remain by himself with the soldier who was guarding him.

Three days later he called together the leading

men among the Jews, and when they had assembled he began to say to them :

“ Brother men, I did nothing against the people or customs of our fathers, yet I was delivered a prisoner from Jerusalem into the hands of the Romans. And when they had examined me they wished to let me go because there was nothing deserving of death in me. But when the Jews kept opposing I was forced to appeal to Cæsar, not that I had anything to accuse my nation of. So it is for this reason I called for you to see and speak with you. For it is for the sake of the Hope of Israel I am bound with this chain.”

And they said to him :

“ We neither received letters from Jerusalem about you nor did any of the brothers come and report or say anything bad about you. But we want to hear from you what you think. For as for this sect, it is known to us that it is everywhere spoken against.”

So having arranged a day with him they came to the place where he was staying in larger numbers, and he began to lay the matter before them, bearing witness to the Kingdom of God and persuading them about Jesus, both from the law of Moses and the Prophets, from morning till evening.

Some believed what was said, but some did not. So when they disagreed among themselves they

began to go away, after Paul had spoken one word :

“ Well said the Holy Spirit through Isaiah the Prophet to your fathers :

Go to this people and say :

Hearing ye shall hear and shall in no way understand,

Seeing ye shall see and shall in no way perceive,

For this people's heart hath become gross,

Their ears are dull of hearing,

Their eyes they have closed

Lest they should perceive with their eyes,

Hear with their ears,

Understand with their heart,

Should turn again,

And I should cure them.

So let it be known to you that this salvation of God has been sent to the heathen, and they will listen.”

So he kept staying in his own hired house two whole years and he kept receiving everybody who came to him, proclaiming the Kingdom of God and teaching about the Lord Jesus Christ with perfect fearlessness and without any one hindering him.

S. Luke—Notes.

1 : 1. “ *Many have undertaken to write a narrative of what has happened among us.*”

How different the Greek cultured Gentile S. Luke’s introduction from that of S. Matthew, the Jew ! In what an entirely different atmosphere it places us from the start !

Not only is it written in classic Greek, but it reminds one of the similar preambles of the most illustrious Greek historians, especially those of Herodotus and Thucydides.

The more thoroughly we examine it, the more we find of that delicacy of sentiment and refinement of feeling which constitute the predominant traits of the Hellenic character.

This dedication is not least interesting for the information it contains respecting the earliest attempts at writing histories of the Good News of Salvation through Christ.

1 : 35. “ *The Holy Spirit will come on you.*”

There is a parallelism in the angel’s reply which among the Hebrews is always the expression of exalted feeling and the mark of the poetic style. The angel touches on the most sacred of mysteries, so his speech becomes a song.

See also note on S. Matthew 3 : 11.

1 : 46. “ *Mary said : My soul doth magnify the Lord.*”

Elizabeth’s salutation is full of excitement. *She cried aloud.* But Mary’s hymn breathes a sentiment of deep inward repose. The greater one’s happiness, the calmer it is. So S. Luke says simply : “ *Mary said.*”

2: 29. "*Lord, now lettest thou thy servant depart in peace.*"

The vivid insight and energetic conciseness characterizing this song remind one of the compositions of David.

Simeon represents himself under the image of a sentinel placed by his master in an elevated position and charged to look for the appearance of a star. He sees it. He proclaims its appearing. He, at the same time and in the same breath, asks to be relieved from the watch.

In this song all is original, concise, and enigmatical. It is as the words of an oracle. In these brief, pregnant sentences is contained the substance of the history of future ages. Neither the hackneyed inventions of legend, nor any preconceived dogmatic views, have any share in the composition of this joyous lyric.

2: 52. "*And Jesus advanced in wisdom and age and in favor with God and men.*"

Over the person of this young man there is spread a charm at once external and spiritual. It proceeds from the favor of God, and conciliates to him the favor of men.

There is no notion, for the forgetfulness or denial of which theology pays more dearly, than that of Jesus' *development* in pure goodness. This positive notion is derived by biblical Christianity from this verse. With it, the humanity of Jesus may be accepted, as it is here presented by S. Luke, in all its reality.

3: 3. "*And he went proclaiming the purification, etc. . . .*"

Baptism is a humiliating rite for a Jew. For it represents a complete purification. It is, as it were, a washing

carried to the second power. It implies in the one accepting it, not a few isolated faults so much as a radical defilement.

The change of mind and purpose of heart here indicates the mental and moral act which must accompany the outward rite to give it value.

3: 38. "*The Son of God.*"

In carrying back the genealogy of Jesus, not only to Abraham, as S. Matthew does, but even to Adam and thence to God himself, S. Luke lays the foundation of that universality of redemption which is one of the characteristic features of his portrayal of Jesus and his work.

In this way we see placed in close and indissoluble connection the imperfect image of God as shown in fallen Adam, which reappears in *every man*, and his perfect image realized in Christ, which is to be reproduced in *all men*.

4: 1. "*Was being led by the Spirit in the wilderness.*"

Every free creature endowed with various faculties must pass through a conflict in which he decides either to use them to his own gratification or to glorify God by devoting them to his service.

The temptation of Adam bore upon the use of the powers inherent in our nature. Jesus also experienced this kind of trial. How many times during his childhood and early manhood must he have been exposed to those temptations which address themselves to the instincts of the natural man! The lust of the flesh, the lust of the eye, and the pride of life,—these different forms of sins, sepa-

rately or with united force, endeavored to besiege his heart, subjugate his will, enslave his powers, and invade this pure being, as they had before invaded the first innocent head of our race. But on the same battlefield on which Adam had succumbed, Jesus remained victor. The "conscience without a scar" which he carried from the first part of his life into the second, assures us of this.

The new trial he is now to undergo belongs to a higher domain—that of the spiritual life. It no longer respects the powers of the natural man but his filial position and the supernatural powers just conferred upon him at his baptism.

4:5. "*He took him up . . . and showed him all the kingdoms of the world.*"

The occasion of this fresh trial is not a physical sensation but an aspiration of the soul.

Man created in the image of God aspires to reign. This instinct is none the less legitimate in its origin even though it has been perverted by selfishness.

By resisting this temptation Jesus renounces all power founded upon material means and social institutions. He breaks with the Jewish Messianic ideal in its current received form. In accomplishing the conquest of the world he will confine himself to spiritual action exerted directly upon the souls of men.

4:13. "*When the devil had completed every temptation.*"

Jesus has undergone *every kind* of temptation to which he could possibly be subjected.

As we have already seen, the three kinds of temptation

referred, the one to the person of Jesus, the other to the nature of his work, and the third to the use of the divine aid accorded him for his work. They are, therefore, a complete test of Jesus' faithfulness. The devil has approached him from every conceivable point of attack.

Yet while this temptation is complete in this respect and the adversary is compelled to fall back discomfited, he does it only to await another favorable opportunity.

In the garden Satan finds a new opportunity of acting on the soul of Jesus through the fear of suffering.

4 : 42. "*Jesus went out into a lonely place.*"

The more a servant of God exerts himself in outward activity, the more need has he of renewing his inward strength by quiet meditation and prayer. The more one does in public, the more he needs the quiet of seclusion to think over what has been done, to correct his faults, and to plan better for the future. So we see Jesus retiring from time to time from the gaze of the multitude. *He lived by the Father* (S. John 6:57).

See also notes on 5 : 16, 6 : 12, and 11 : 1, 2.

5 : 16. "*Kept going into lonely places and praying.*"

Here again Jesus endeavors to preserve his energies from spiritual deterioration by devoting part of his time to meditation and prayer.

See also notes on 4 : 42, 6 : 12, and 11 : 1, 2.

6 : 12. "*At that time he went out to the mountain to pray.*"

In chapter 4 : 42 and 5 : 16, S. Luke has already brought before us the need of prayer which so often drew Jesus

away into solitude. The expressions made use of here should attract more especial attention. The expression "to continue all night in prayer to God" is found in no other place in the New Testament. The use of this term expresses the persevering energy of this vigil.

This expression does not refer to any special request in prayer so much as to a state of wrapt contemplation of God's presence, a prayer arising out of the most profound communing with him. The development of Jesus' work has now reached a critical point in its progress. He, therefore, lays it before God and takes counsel with him. The choosing of the twelve Apostles is the fruit of this lengthened season of prayer. In the high light in which Jesus stands it appears the only measure answering to the exigencies of the situation.

There is a close connection between this prayer, the choosing of the Twelve, and the Sermon on the Mount which follows.

See also notes on 4:42, 5:16, and 11:1, 2.

6:20. "*He looked at his disciples.*"

The prevailing idea of the Sermon on the Mount as given by S. Matthew is an exposition of the *new* law in its relation to the *old*. S. Luke's effort, on the other hand, is to show it forth as the law of love and so the foundation of the new order of things.

6:27. "*Love your enemies.*" "*Act nobly.*" "*Bless.*" "*Pray.*"

Here is where we get the gist of the whole matter. Do you want to know how to become a true citizen of the Divine Kingdom? Love! Meet every manifestation of hatred with a fresh manifestation of love. Love! Love!

You can never truly love too much. For in the principle of love you have the essence of the life of the new Kingdom.

But how are you to manifest this love? In act. That is, *Act nobly*. In words. That is, *Bless*. Then in the highest manifestation love is capable of, a manifestation at once of act as well as of word, *Pray for those who despitefully use you*. In other words, as S. Paul so well puts it, to be true citizens of this new country we must *overcome evil with good*.

6: 29. "*To him who strikes you on one cheek, offer also the other.*"

The natural heart thinks it does a great deal when it respects a neighbor's rights. It never thinks of the idea of sacrificing its own.

Jesus here describes a charity which seems to ignore its own rights and knows no bounds to its self-sacrifice.

By these words Jesus means that so far as itself is concerned, charity knows no limits to its self-denial. If it ever puts a stop to its concessions, it is not because it feels its patience exhausted. For true charity is infinite as God himself, whose essence it is. *Its limit is not that which its rights draw around it*. Like that which the beautiful defines for itself, charity knows no limit but that which proceeds from within. It is in charity the disciple of Jesus yields, when he yields. It is in charity he resists, when he resists. CHARITY HAS NO OTHER LIMIT THAN CHARITY ITSELF.

9: 21. "*He strictly charged them and told them, etc.*"

This threatening prohibition has a special character. This appears from S. John 6: 14, 15. There we see the

people but a little while before attempting to take him and make him king. Jesus is obliged to preserve his disciples from such a mistaken enthusiasm. Otherwise they would seriously compromise his work.

It is only after the idol of the Christ after the flesh has been forever nailed to the cross, the apostolic preaching can safely connect this title Christ with the name of Jesus. So, in the very moment of his self-revelation, Jesus is obliged to veil himself.

9:23. "*Take up his cross daily.*"

The voluntary crucifixion of the Christian is carried on to a certain degree every day.

The chart of the true disciple directs him to renounce every path of his own choosing that he may put his feet into the print of his leader's footsteps. Thus, and not by arbitrary mortifications actuated by self-will, the death of self is completely accomplished and the road opened to the new life in Christ.

See also note on S. Mark 9:2.

9:35. "*A voice came from it.*"

In the sounding of this voice, we find again the realization of a law at work throughout the life of Jesus. Every act of voluntary humiliation on his part is met by a corresponding act of glorification on the part of the Father.

Jesus goes down into the waters of Jordan and devotes himself to death. It is then the Father addresses him as "well beloved Son." In S. John 12 he renews that vow to be faithful unto death. Then, as here, again the voice from heaven answers him with the most magnificent promise for his filial heart.

9:50. "*He who is not against you is for you.*"

This saying of Christ seems to contradict the one S. Matthew records: "He that is not with me is against me." But who does not understand that, in the course of an active life, according to circumstances and persons, he who abstains from concurrence and holds himself aloof, sometimes gives support and strength by this very fact, sometimes on the contrary, darkness and a clog?

10:25. "*Teacher, what shall I do to gain eternal life?*"

The Scribe of Jerusalem puts a purely *theological* question to Jesus. The question of the rich young man in Galilee on the other hand is a purely *practical* question.

In Greece the object of search is truth. In Israel it is salvation.

Moral life proceeds *from* the heart, and manifests itself without, *in* the three forms of activity indicated. The impulse Godward proceeds *from* the heart and is realized in the life *through* the will, which consecrates itself actively to the accomplishment of his will; and *through* the mind, which pursues the track of his thoughts in all his works.

Love then is not only the path to life, it is life itself. God himself has no higher life than that of love.

10:30. "*A man went down from Jerusalem to Jericho and fell among robbers.*"

The real aim of the parable of the good Samaritan is to show this Scribe that the answer to his imaginative knotty theological question is written by the finger of God on every true heart. To know what is right, and how to do it, nothing is needed but the *will* to understand it and the desire to

accomplish it. The behavior of Priest and Levite is very simply and suggestively described. They come. They see. They pass by. Their conduct is inhuman.

Who, then, is my neighbor?

He is my neighbor who renders me effectual succor whenever and wherever I need it, without regard to anything beyond the simple fact of my need.

He is my neighbor, whoever he may be, wherever he may be, who needs my help when I have the power to help him, no matter what his rank, race, or previous condition of life may have been.

But there is another vital question answered in this parable.

Which is the virtue that saves?

Without holiness no man shall see the Lord. None can have eternal life. In this parable we are shown clearly and forcibly the two kinds of holiness ever contending for the souls of men, the spurious, and the genuine.

Love in the heart and love in the life as this man exhibited it, is the only virtue that saves. For as this parable clearly shows, God is Love. His Kingdom is a Kingdom of Grace. The only way to please him, therefore, is to walk in love as he loved us in giving his Son for us.

10:41. "*Martha, Martha, you are anxious and troubled about many things.*"

Jesus' answer charges Martha with exaggeration in the activities she is putting forth. He intimates in a serious and yet playful mood that if she has so much trouble it is because she wishes it.

Here is a moral always applicable to housekeepers for all time and every land.

These two sisters have often been regarded as representing two equally legitimate aspects of the Christian life. Mary has been considered as representing inward devotion, Martha, practical activity. But Martha doesn't in the least represent such an activity as Jesus approves. Her very distraction proves that the motive of her work is not pure. Her self-importance as hostess has come to have a larger share in her entertainment than it should have. On the other hand, Mary as little represents a morbid quietism, needing the balance for a more active life.

II : 1. “ *When Jesus was somewhere praying.*”

Continuing to advance leisurely along, Jesus remains faithful to his habit of prayer. He is evidently not content with that constant direction of soul towards God, to which the meaning of the command, “*Pray without ceasing,*” is often reduced. Special occasions and positive acts of prayer, as several times heretofore indicated, can alone satisfy the desire of his soul, however much the habit of his mind was otherwise of a prayerful mood.

These special occasions of prayer evidently always had something particularly solemn in them for those intimate with Jesus. So “*when he ceased praying*” one of his disciples was constrained to ask him to give them more special directions on the subject of prayer.

See also notes on 4 : 42, 5 : 16, and 6 : 12.

II : 2. “ *When you pray, say.*”

There are several interesting facts connected with the external form of the Lord's Prayer to which attention may here be called.

The first is this. Its lines can be arranged in Hebrew Parallelisms just as all the old Hebrew Poetry is arranged.

This does not mean it is to be considered such poetry as we find in the Book of Psalms. It is no highly wrought lyric such as Mary's Hymn, or Zachariah's or Simeon's. Yet the same principles of Hebrew poetic structure underlie its composition and we can see in it, in its outward form, just such a literary piece of workmanship as we find in Job and Proverbs, and the old Prophets.

The Lord's Prayer is divided into two distinct parts. The first five lines refer to God. The other five lines refer to man.

Again. There are just seven petitions in the Lord's Prayer. There are no more, and there are no less.

The first three refer to God. The last four deal with us men and our salvation.

This absolute priority given to divine interests implies an emptying of ourselves, a heavenly love and zeal not natural to man. It supposes in us the heart of a true child of God. It implies we are occupied above everything else with the interests of our Heavenly Father.

After having thus forgotten ourselves and become lost, as it were, in God, we come back to ourselves. But in this coming back we find ourselves still in God and so no more alone. For we contemplate ourselves now as members of God's family, and so we do not speak as individuals and say "I" but "our," "us." The *fraternal spirit* becomes the complement of the *filial spirit* breathed in the first part of the prayer. Intercession blends with personal supplication. So the Lord's Prayer is nothing else than the summary of the law put into actual practice. Realized in the secrecy of the heart it naturally passes thence into the entirety of our lives.

Notice, then, the external structure of the Prayer.

Our Father who art in heaven, is the invocation.

Hallowed be thy name,

Thy Kingdom come,

Thy will be done, are the three petitions referring to God, which constitute the next three lines. And we ask that each of these three good things shall take place

On earth as it is in heaven.

With this qualification of our desires with reference to God we close the first part of this great prayer.

Then with the opening of the second part we begin to wish good things for ourselves and the children of men. We ask for daily bread and the forgiveness of our trespasses, as we forgive those who trespass against us. These two petitions and the ground upon which they are asked form the next three lines. Then we ask that we be not led into temptation but delivered from evil. These constitute the next two lines, and end the prayer as S. Luke reports it.

But before we pass on from the consideration of the outward form of these petitions, let us consider another point. For it is instructive as well as interesting to consider it. I refer to the fact that both sets of petitions are so made that their fulfillment is based upon relative considerations.

The first three are asked to be accomplished *on earth as in heaven*. The second set are conditioned in their fulfillment upon our setting free those who are indebted to us.

These, then, are two vital lines for us always to take heed to whenever we would pray the Lord's Prayer in sincerity and in truth: "On earth as it is in heaven." "For we ourselves also set free every one indebted to us."

The fact that the petitions are just seven in number tells us that they were evidently just so many prescribed in this model prayer of all prayers, because the number seven is the perfect number and has been so considered throughout all ages.

11 : 11-13. "*Suppose the son of one of you fathers.*"

It is found in experience that God at times seems unwilling to grant to those who seek first the Kingdom of God and his righteousness even this very thing they are so earnestly desiring. There are phases of experience in which it seems to Christ's disciples that even when they ask for the bread of life they get only a stone.

The possibility, or probability rather, of such experiences is implied in the simple fact that Jesus thought it worth while to refer to such a supposed case as that of the selfish neighbor.

It is because there are times when God seems to play the cruel part here described, Jesus puts the question: "If a son shall ask bread of any of you fathers, will he give him a stone?" Jesus knows how such dark thoughts of God lurk in the secret of even good men's hearts. So he here puts them into words. He gives plain and open expression to them. He brings them out into the full light of consciousness with the loving design that doubters should see it to be utterly incredible that God does what even evil men are incapable of. Jesus prepares us to accept with cordial faith the final statement of his present teaching: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

11 : 28. "*Yes,*" he said, "*but rather, Blessed are those who hear the word of God and keep it.*"

Jesus' answer to this woman's exclamation of blessing means: "Instead of allowing your mind to dwell upon the unfruitful contemplation of another's fortune, and being anxious about it as a lucky chance or a piece of lottery, rather turn your attention and your will to what depends upon yourself. That alone is fruitful."

12: 13, 14. "*Teacher, tell my brother to divide the inheritance with me.*"

As on other similar occasions, and especially that of the woman taken in adultery, Jesus refuses to go out of his purely spiritual domain or to do anything appearing to put himself in opposition to the powers that be.

12: 15. "*See to it that you guard yourselves against . . . covetousness.*"

Covetousness such as Jesus here refers to denotes the desire to have much more rather than that of keeping what we have. Both meanings, however, are included in his thought. Both rest on a superstitious confidence in worldly good.

12: 33. "*Sell what you have and give it in charity.*"

From the duty of keeping one's self from being unduly concerned about the acquisition of this world's goods Jesus here passes to their wise employment when they are possessed.

The essential character of such precepts alone, applies to all Christians alike.

14: 26. "*If any one comes to me, and does not hate his own father and mother.*"

This declaration of our Lord, like some others which might be adverted to, is quite harsh and revolting, when it is taken literally as its surface meaning seems to teach us. Yet it is Jesus himself who has taught us to love even our enemies, to do good to those who hate us, to bless those who curse us, to pray for those who spitefully use us.

To hate in any bad sense is then out of our Lord's mind in giving us this precept. We must hate evil. We must

never allow evil to come between us and Christ. We must do all we can to cast it out and to make ourselves meet partakers of his everlasting Kingdom. The expression is a Hebraism for: You must love me better than your own father and mother.

15: 11-24. "*A man had two sons.*"

The career of this young son is exhibited in four scenes. In the first of these is shown the working out of his own *self-will*. In the second his *folly* is tersely but graphically described. In the third his *misery*. In the fourth his *change of mind and purpose of heart*.

The sorrows of this prodigal begin in want. They pass on into degradation. They culminate in the lowest depths of despair.

Desperation forms the turning point in the youth's career. The next scene shows him returning to his senses. He begins to think soberly and wisely.

Hunger, stern necessity, abject poverty, these are the matter of fact conditions which have made many a man wise unto salvation who had before been a fool. And though the change thus begun is somewhat impure, it clears itself betimes. Reason gradually regains its lost ascendancy. Moral nature gradually grows stronger. The result of this is seen in the fact that the prodigal makes no request when he comes to his father. He only confesses his sin.

This parable is designed to teach us that God deals with returning sinners as the father here deals with his erring child.

15: 25-32. "*But his older son was in the field.*"

To understand this part of the parable we must first of all remember that this older son is brought in and his char-

acter is here depicted, to show the Pharisees what spirit they are of.

His own words declare that he has not done the truth. Like many another self-deceived one, he knows how to lay claim to dutifulness and a patient continuance in it. Yet in the very act of making the claim he shows very clearly what spirit he is really of.

What a state of soul that in which men discharge their known duty yet all the while abhorring it!

The life with the Father is a feast all the while to him who has the real living, loving spirit of a true son. What occasion then for special feast making? Of what avail a particular gift when everything in the house is continually at one's disposal?

On the other hand. If *fidelity to God* is in and of itself *happiness*, so is *sin* in and of itself *misery*.

Is there not ground, then, for such a celebration as this of the killing of the calf? This young man has escaped from great misery. By his arrival, the life of the family has been restored to its completeness. The celebration of this return, therefore, reminds us of the joy there will be in heaven when finally the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea, when all the sons of men shall have returned from following every man his own evil way and shall have returned to his original happy estate of complete filial obedience and love.

16: 1-8. "*A rich man had a steward.*"

This parable of the unjust steward teaches two important lessons. It teaches the general lesson of prudence in the use of temporal possessions with a view to our eternal interests. It also teaches the special lesson of how to use

our temporal possessions and best promote our eternal interests.

The mere possession of riches is not represented here as an evil. It is never so represented anywhere else in the Bible. It is not in being stewards of God's good things we sin. It is in forgetting we are such stewards.

16 : 9. "*Make friends for yourselves with the money you have gotten by sinful means.*"

Most commentators shrink from the natural interpretation of what in King James' Version is translated "*the mammon of unrighteousness.*" They hesitate to say it means "the money you have gotten by sinful means." They tell us that in such a case Jesus would not have counselled charity, but restitution.

The word "mammon," as Bruce in his "Parabolic Teaching," so well shows, is the Syriac for "money."

Such commentators might object: "Beneficence must have virtue indeed in it if it can thus redeem a life of unrighteousness. If even in the case of men who have gained their wealth by fraud, it can be used by them in such a way as not only to benefit others but also themselves to such an extent, as to bring them to eternal life, beneficence has incredible power in it!"

Such a use of wealth as we refer to, may have incredible power in the minds of such objectors. Nevertheless we believe it has such power. For why should we hesitate to say Jesus contemplated such a use of money? Among his hearers, yes, among his disciples even, there were many tax collectors. Men like Zaccheus came to his following. What counsel was he to give them? To restore what they had gotten by false and unrighteous means? Certainly,

where possible. But what was to be done in the many instances in which this was impossible? Surely the money which could not be restored should be put to the best possible use. This then is the meaning of this parable. Let the penitent Publican do all the good to others he can. Let him thus redeem the bad past as far as lies in his power. Let him put the poor and needy in the place of those he has wronged. And so, if he cannot actually and literally restore his ill gotten gains to those whom he actually defrauded, he can restore them to God to whom they more truly belong, through his substitutes, the poor and needy.

16 : 19. *"There was a rich man who always dressed in purple robes and fine linen."*

As the preceding parable shows how worldly possessions may be used for furthering one's eternal welfare, so in the parable of the Rich man and Lazarus, we are shown how they are used to destroy one's eternal good. The fact is, inhumanity, and an unforgiving temper, are the two greatest sins man can be guilty of.

16 : 20. *"And there was a beggar named Lazarus who had been laid at his gate full of sores."*

Lazarus comes upon the stage in the representation of this parable not simply as a contrast to the rich man but as one with whom he is brought into contact. Lazarus represents the rich man's opportunity for the exercise of humanity. Dives is one who neglects his opportunities to do good.

16 : 31. *"If they do not hear Moses and the prophets."*

Yes, it is indeed true that if men believe not Moses and the Prophets neither will they be persuaded though one

should rise from the dead. You cannot compel faith in men morally indisposed to believe. Everything turns on moral disposition in the question of faith or want of faith. Let there be morally no disposition to believe and then the heavens may fall, but it will not compel the faith of such a one. A man with a moral indisposition to believe will find plausible reasons for his want of faith in the face of the most potent aids to faith.

A messenger from the dead !

Why such a messenger would have a decided difficulty to begin with to show he is really such a messenger. He would find it very hard to get the morally indisposed to believe he was a messenger from the other world, if they would believe at all. Instead of listening with awestruck hearts to what he had to say such men would begin to discuss whether such a visitant had ever been dead at all. Nay, more than likely they would treat the matter very lightly. They would make merry of such an idea.

17 : 5, 6. *“Increase our faith.”*

In this dialogue on faith Jesus would have his disciples know the only real power in the universe is the divine will. Let the human will discover the secret of blending with this force of forces and it will be raised to omnipotence. From the time it becomes conscious of its privilege it acts without obstruction even in the domain of nature, if God's will so requires.

18 : 9-14. *“Some who believed in their own goodness.”*

What is condemned in the Pharisees here spoken of is the *spirit of self-complacency*.

God regards the self-blaming sinner with far more favor than the self-praising saint.

19 : 12. "*A nobleman went to a distant land.*"

In this parable, called the Parable of the Pounds, Jesus in effect says to his followers: You are to be rulers eventually, but you must be as traders first, and for a long time to come—village tradesmen, itinerant peddlers, so to speak. I give you each a hundred dollars. Do with it the best you can. Use it to the best advantage under the circumstances. Earn a livelihood. Make your fortune.

Here is a lot involving severe discipline. But the end contemplated by the master is not money making so much as *character building*—the development of a hardihood of temper and a firmness of will to be turned to good account when the obscure traders shall have been transformed into distinguished rulers.

19 : 24–27. "*Take the hundred dollars from him and give to him who has the ten hundred.*"

There is a law, in virtue of which every grace actively appropriated increases our receptivity for higher graces. Grace rejected diminishes our aptitude for receiving new graces. From this law of moral life it follows that all graces must be gradually concentrated in faithful workers and be withdrawn from negligent servants.

22 : 44. "*His sweat was like great drops of blood.*"

The intensity of the struggle in the Garden of Gethsemane becomes so great, it issues in a sort of beginning of physical dissolution. The words, "*as it were drops*," express more than a simple comparison between the density of the sweat and that of blood. Blood, the seat of life, is immediately under the influence of a man's moral life. We see how a feeling of shame causes the blood to rise to the

face. Cases are known in which the blood violently agitated by grief, ends by penetrating the vessels enclosing it. It drives outwards, and escapes with the sweat through the transpiratory glands.

Jesus had previously some symptoms precursive of a struggle like this (S. Luke 12:49, 50; S. John 12:27).

22:53. "*This is your hour, and the power of darkness.*"

These words are peculiar to S. Luke. But they present a point of coincidence, as regards the phrase, with S. Paul (Col. 1:13); and as regards the thought, with S. John (14:30).

In identifying the power that worked through human instruments against him with darkness, our Lord virtually claims himself to be the Light (S. John 8:12).

See also note on 22:44.

22:61. "*The Lord turned and looked at Peter.*"

The glance which was thus the turning point of S. Peter's life is mentioned only by S. Luke. As he was being led from Annas to the more public trial before the Sanhedrin, our Lord must have looked at S. Peter as he was sitting in the porch. This it was that brought about the change that led S. Peter, as in a moment, from the curses of denial to the tears of penitence. That glance of love, brought very forcibly back to S. Peter's memory his Lord's prediction. It recalled him again to his better self.

22:69. "*But from now on will the Son of Man be seated at the right hand of the power of God.*"

The dominant thought in S. Luke's mind in reporting these words was that even in the agony and death that are

now upon him our Lord is to be glorified (S. John 12: 23). The Cross is to be his Throne.

22: 70. "*You, yourselves, say I am.*"

The question that calls forth this answer is given by S. Luke alone. It is evidently a spontaneous cry of indignant horror from the mouths of the whole company of the Priests and elders. Compare a like outburst on a like occasion as recorded by S. John 5: 17, 18. It apparently followed our Lord's answer to the adjuration of the High Priest.

23: 1. "*Pilate.*"

We bring together here the chief known facts in the previous history of this Governor of Judea whose name is conspicuous as occupying a solitary prominence in the Creeds of Christendom.

When Judea became formally subject to the Roman Empire, on the deposition of Archelaus, a procurator, or collector of revenue, invested with judicial power, was appointed to govern it, subject to the Governor of Syria (2: 2). This procurator usually resided at Cæsarea.

Pontius Pilate was appointed A. D. 25-26, as the sixth holder of the office. Prior to our Lord's trial, his administration had already been marked by a series of outrages on Jewish feelings. He had removed the headquarters of his army from Cæsarea to Jerusalem. So the troops brought their standards with the images of the emperor into the Holy City. The people were excited into frenzy. They rushed in crowds to Cæsarea to implore him to spare them this outrage of their religious feelings. After five days of obstinacy and a partial attempt to suppress the tumult, Pilate at last yielded.

He had hung up in his quarters at Jerusalem gilt shields inscribed with the names of heathen deities. Nor would he remove them till an express order came from Tiberius.

He had taken money from the Temple treasury for the construction of an aqueduct. This led to another tumult, which was suppressed by the slaughter, not only of the rioters, but also of casual onlookers.

Lastly, on some unknown occasion, he had slain some Galileans while they were in the very act of sacrificing (13:1). This is probably what caused the ill-feeling between him and Herod (verse 12).

23:9. "*But Jesus made him no answer.*"

It would be interesting to know just what were the questions Herod asked Jesus at this time. But whatever they were this one thing seems evident, the unbroken silence of the accused Son of Man must have been strangely and ominously impressive. And it is singularly suggestive when we remember how he had answered Caiaphas when he adjured him in the name of the Living God. He had spoken to Pilate in the tones of a sad gentleness (S. John 18:33-37). To Herod alone, the incestuous adulterer, the murderer of his Forerunner John, he does not vouchsafe, from first to last, a single word.

23:18. "*Barabbas.*"

S. John tells us that this man was a robber (18:40). S. Luke (23:19), and S. Mark (15:7), say he had taken a prominent part with some insurgents in the city, and that he had committed murder in the insurrection.

23 : 43. *"To-day you will be with me in Paradise."*

The word "paradise" is first known to us as a Persian word. As such it was applied to land enclosed as a park or garden for a king or one of his princes. Used with such a meaning it is often found in Xenophon's *Anabasis*. Finding it so used, the translators of the Septuagint followed such a lead and as a result we find it in Song of Solomon 4 : 13 ; Eccles. 2 : 5 ; Nehemiah 2 : 8, and, above all, in Gen. 2 : 15, taking what we treat as a proper name as a description, and giving "the Paradise of Delight" for "the Garden of Eden."

In the figurative language in which the current Jewish belief clothed its thoughts of the unseen world, the Garden of Eden took its place side by side with "Abraham's bosom" as a synonym for the eternal blessedness of the righteous, thus presenting a vivid contrast to the foul horrors of Gehenna.

It is remarkable, however, that this is the one occasion on which the word appears as part of our Lord's teaching.

24 : 19. *"Jesus the Nazarene, a Prophet."*

These words show plainly these disciples had not risen to the belief that Jesus was the Christ, the Son of God.

They show also that now even that faith is tottering to its fall. But our Lord comes opportunely on the scene. He chooses this exceptional method of dealing with them as an important step in their spiritual instruction. In this way he leads them on from strength to strength, from the apprehension of the lower truth to the higher, until they at last come to a full and plain appreciation of it.

24 : 26. “ *Ought not Christ to have suffered these things ?* ”

Suffering is a necessary condition of the glory that is to follow. This great truth became, from this time forth, almost an axiom of Christian thought (Heb. 12, and 1 S. Peter 1 : 11).

See also Exhortation in Office for Visitation of the Sick in the English and American Prayer Books.

24 : 28. “ *He acted as though he was going further.* ”

This was the crucial test of the effect of his previous teaching. Could they be content to let the unknown teacher pass on and be no more seen ? It was impossible.

This incident shows us clearly the method of the Divine Teacher of men. He presses himself not unduly upon them. He stimulates the desire for further knowledge by suspending for a time the immediate inculcation of it.

24 : 35. “ *He became known to them in the breaking of the bread.* ”

The use by S. Luke of a term which, when he wrote, had already acquired a definite secondary meaning, as applied to the “ breaking of the bread ” in the Lord’s Supper (Acts 2 : 42, 46 ; 1 Cor. 10 : 16), is every way significant. Indeed, it appears quite evident, he meant men to connect the recognition at Emmaus with their communion in the Body and Blood of Christ.

24 : 36. “ *Jesus himself stood among them.* ”

This account agrees with that in S. John 20 : 19. But S. John adds the fact that the doors had been closed for fear of the Jews.

The mode of appearance in both Gospels suggests the idea, as in verse 31, of new conditions of existence, exempted from the physical limitations of the natural body, and shadowing forth the spiritual body of 1 Cor. 15 : 44.

5 : 30. "*Saloon-keepers and prostitutes.*"

The word here translated "saloon-keepers," is translated "publicans," in King James' Version and in the Revised Version. In the Revised Version the marginal note to S. Matt. 5 : 46 says "collectors or renters of Roman taxes." The latter is the literal meaning of the original word, but in itself it only gives a faint idea of the thought which it conveyed to our Lord's hearers. The Jewish collectors of Roman taxes in our Lord's time were looked down on as a despised and disreputable class of people by those in authority in the Jewish Church, and all those who were strict followers of their theories and practices. We have no class of people among us to-day which is exactly analogous to that of the Jewish Roman tax collector, nor is there any which is hated and despised with the same intensity and abandon. The saloon-keeper of to-day comes nearest to being thought of and treated by at least certain great bodies of Christian people just as the old Jewish Roman tax collector was. This is our reason for adopting this translation. It was first suggested by our reviewer in the *Sunday-school Times*.

We have adopted the word "prostitutes" instead of sinners for a like reason. To the Jewish mind of our Saviour's time, in fact, ages before his time, to sin against God was likened to that which the prostitute does. Cf. Hosea 4 : 10 ; 5 : 3 ; Ezekiel 6 : 9 ; 23 : 3 ; Isaiah 57 : 3. Then again the modern use of the word "prostitute" as one who degrades and misuses his God-given gifts is thoroughly in accord with the idea which the original conveyed to our Lord's hearers. Compare S. Matt. 21 : 31, 32, a thoroughly parallel passage.

Acts—Notes.

According to the best manuscripts the title of this book is "Acts of Apostles."

The book is not a record of *the acts of the Apostles*, but merely of *some* of the acts of *some* of the Apostles. These are recorded by the writer interwoven with the acts of such other workers in the infant Church as are thought needful to make the story clear.

1 : 1. "*Theophilus.*"

Nothing is definitely known of the person to whom S. Luke addresses both his Gospel and Acts, but it is thought he was a person of rank and may be, a Roman officer.

Began. The Gospel is not a history of all that Jesus did, but only an account of the foundations which he laid for the superstructure of his Church.

The day he was received up.

The Gospel of S. Luke closes with a very brief account of the Ascension. Fuller details are now given so as to form a connection between the two narratives, and to indicate the purpose with which the latter is written.

1 : 6. "*Are you . . . restoring the kingdom to Israel?*"

This question shows how far the Apostles were even yet from comprehending the spirituality and unversality of the work to which Christ was sending them.

I : 11. “*Galileans.*”

The Galilean dialect was a marked peculiarity of the Apostolic band. It seems also to have been our Lord's manner of speech (S. Matt. 26 : 73).

I : 14. “*Some women.*”

Probably some of those who during our Lord's life had given of their means towards his support and had been at his cross and grave. See S. Luke 8 : 3 ; 24 : 22 ; S. Matt. 27 : 55.

The frequent mention of women during the course of Christ's ministry is a noteworthy feature of the Gospel Story. It shows very clearly the consideration he paid to womanhood and how he stood in this respect immeasurably above the great teachers of his own and every other land.

I : 22. “*A witness with us of the resurrection.*”

The resurrection was the central truth, but to be a witness that it was truly Jesus who had risen, the man must have known him well before his crucifixion.

I : 24. “*They prayed.*”

S. Luke here records only the purport of the prayer.

4 : 1. “*The chief priests and the captain of the temple.*”

For the first time in this book we come across the chief agents in the condemnation of our Lord. A few weeks or months had passed and they had no doubt congratulated themselves on having followed the advice of Caiaphas (S. John 11 : 49). They knew the body of Jesus had disappeared and they industriously circulated the story that the disciples had stolen it (S. Matt. 28 : 13, 15). Now the two

chief men among those disciples are teaching publicly in the very temple porch.

The Sadducees.

The higher members of the priesthood, Annas and Caiaphas, were of this sect (5 : 17). They had already been foremost in urging the condemnation of Christ. The shame of having been put to silence by him (S. Matt. 22 : 34) added vindictiveness to the counsels of a calculating policy. Now they find his disciples proclaiming the truth they had denied and proclaiming it as attested by the resurrection of Jesus.

4 : 5. "*The Scribes.*"

These were not only the copyists, but the interpreters and expounders of the law, and any new teaching would naturally be disliked by them.

4 : 6. "*Annas the high priest, etc.*"

These specially named are mentioned by themselves as representing the section that had probably convened the meeting, and came in to direct its proceedings. The order of the first two names is the same as in S. Luke 3 : 2, and as that implied in S. John 18 : 13, 24. Caiaphas had married the daughter of Annas. Besides this five of the sons of Annas succeeded him during his lifetime. He seems to have exercised a strong influence over affairs during the whole of his life.

4 : 8. "*Then Peter, filled with the Holy Spirit.*"

The Spirit of God upon him had changed him into another man. Compare I Sam. 10 : 6. The tense of the original implies an immediate and sudden inspiration giving the wisdom and courage and words needed at the time ac-

according to the promises in S. Matt. 10 : 19, 20 ; S. Luke 21 : 14, 15.

4 : 10. "*In the name of Jesus Christ the Nazarene.*"

The boldness of this statement must have been startling. He does not shrink now from confessing the Nazarene as the Messiah. He goes further. He presses home the fact that though it was Pilate who had given the formal sentence, it was really they who had crucified their King.

4 : 19. "*Whether it is right, etc.*"

These words assert the right of conscience resting on divine authority to resist human authority which opposes it. In theory the declaration of such a principle goes without saying. In practice the question arises: Is there the divine authority claimed? Men who believe they have such authority are bound to act upon it. But they should first make sure of the grounds of their belief.

4 : 24. "*O Master.*"

The original here has reference to God as the absolute Master of the universe. It is seldom used of God in the New Testament yet it is worthy of remark that it occurs again in the writings of the two Apostles most prominent in the present instance (2 S. Peter 2 : 1 ; Rev. 6 : 10). We have in these words the earliest recorded utterance of the praises of the Christian Church. The first stanza has its antistrophe in the fourth, the second in the third. The parallelism is perfect.

4 : 28. "*To do what thy hand, etc.*"

The great problem of the relation of the divine purpose to man's free agency is here suggested, as it has already

been in 1 : 16 and 2 : 23, without any attempt at a philosophical solution.

4 : 32. *"In complete accord, and not one of them, etc."*

This description is parallel with that in 2 : 42-47, as though the writer delighted to dwell on the continuance of that ideal of a common life of equality and fraternity for which all true prophets and preachers and philosophers have yearned, that condition in which the rights of property, though not abolished, were, by the spontaneous action of its owners, made entirely subservient to the law of eternal love.

6 : 1 *"The Greek-speaking Jews."*

These are referred to in S. John 7 : 35 as "the dispersion among the Gentiles." They are referred to, also, as "the dispersion," the "sojourners of the dispersion," and those who were "scattered abroad" (S. James 1 : 1 ; 1 S. Peter 1 : 1). Many of the converts of the day of Pentecost must have belonged to the number of these Jews from foreign parts. They were already, perhaps, more numerous than the Jews of Palestine. As a rule they neither read the older Hebrew nor spoke the current Aramaic, but were familiar only with the Greek version of the Old Testament Scriptures.

6 : 2. *"So the twelve called the throng of the disciples to them."*

The Apostles meet the crisis with singular tact and moderation. They do not resent the suspicion. They are not careful to vindicate themselves against it. They at once take steps to delegate that part of their work to others. See Exodus 18 : 25, as another example of a like wisdom.

The collective action of the throng on the other hand is strikingly in harmony with the Greek idea of the *ecclesia* (church), as the assembly in which each citizen might take his share in the discussions and in voting.

6: 3. "*Seven reputable men.*"

This number of men was evidently fixed on because that was the number of persons chosen to manage public business in Jewish towns.

Spiritually minded and wise.

The Apostles do not limit their thoughts of the Spirit's working to prophecy and the gift of tongues. Wherever wisdom and charity and kindness are requisite, there is need of supernatural grace. By such aid alone can men rise above prejudice and passion to the higher heights of judicial fairness and repose.

6: 5. "*Stephen.*"

Judging the men by the names they bear every one of them was a Greek-speaking Jew.

Some think that in Stephen the first martyr of the Church we have one of the earliest representatives of Roman Christianity. And there are many arguments advanced to show that he came to Jerusalem from Rome.

Others think he and Philip were of the number of the seventy whom our Lord sent into every city and village where he himself was going to come.

6: 6. "*When they had prayed, they laid their hands on them.*"

This is the first mention of this act in the New Testament. It had an analogous meaning in the ritual of Israel (Numbers 27: 3), in acts of blessing (Gen. 48: 13, 14), and

the transmission of functions. It was used in the Jewish schools on the admission of a scribe to his office as a teacher. Through well nigh all changes of polity and dogma and ritual it has kept its place in the Christian Church with Baptism and the Lord's Supper among the unchanging witnesses of the Church's universality and permanence.

6: 7. "*A large number of the priests.*"

This fact is every way significant. No priest was ever mentioned as a follower of our Lord. Up to this time we see none of them influenced favorably by the preaching of the Apostles. But now there comes a decided change. A large number of the priests kept accepting the faith. No wonder we at once hear of Stephen being charged with saying the rites which Moses delivered were to be changed.

6: 10. "*Could not withstand his wisdom.*"

S. Stephen is the first Christian teacher of whom "wisdom" is thus specially spoken of. In the Gospels it is ascribed to our Lord (S. Matt. 13: 54; S. Luke 2: 40, 52), and we read of the wisdom of Solomon (S. Matt. 12: 42). In a writer like S. Luke it implies wider thoughts than those before prevalent, a clearer vision of the truth, the development of what before had been latent in hints and illustrations and dark sayings.

The speech which follows in the next chapter is an example of the method and power of his general teaching.

6: 11. "*Talking blasphemy against Moses and God.*"

As with our Lord so with Stephen. There is some truth in the false accusations. He no doubt had taught that the days of the Temple were numbered, that with it its ritual

would fall away, that the law of Moses must give way to the higher revelation in Christ, and that the privileges of the chosen nation are to be merged into the blessings of the universal Church.

7 : 2. “*Brother men and fathers.*”

This speech is clearly an unfinished fragment interrupted by the cries of the bystanders (verse 51). It was evidently reported to S. Luke by S. Paul.

It is the first great survey of the history of Israel as a process of divine education—the first development from the lips of a human teacher of principles which had before been latent. As such it contains the germs which were afterwards developed by S. Paul and the writer of the Hebrews.

7 : 9. “*The Patriarchs were jealous of Joseph.*”

Here is the first link in the long and strong chain of argument to show that the chosen of God are always opposed and rejected by those who for the time being are the representatives of the nation. Jealousy had actuated the patriarchs when they had sold Joseph. Jealousy had led their descendants to deliver up Jesus (S. Matt. 27 : 18). But man's evil will had not frustrated God's gracious purpose. Joseph became ruler over a great earthly kingdom. A greater glory and a far greater kingdom is now his whom they had but recently rejected.

7 : 11. “*A famine.*”

The persecutors of Joseph were afterwards glad to be allowed to become dependent on his bounty. That was a famine of material bread. There is another famine at hand. This is a famine of spiritual sustenance. Many who now persecute Stephen, many who were among the rejectors of

our Lord will be glad to turn to him for that bread of life which he alone can give.

7 : 16. “ *They were carried over to Shechem.*”

This was according to a Samaritan tradition. There is no such record in the Old Testament as we have it.

Immediately after Stephen's death Philip goes to Samaria. Both of them, there are good grounds for believing, had been previously connected with this place.

S. Stephen shows the exclusive set of the Sanhedrin that the hated Sychar (Ecclus. 50 : 26 ; S. John 4 : 5) had a claim on all true Israelites. And it may well have been that his assertion of that claim was one of the provoking causes of the bitterness and rage against him which followed on his address.

7 : 22. “ *Moses was instructed in all the wisdom of the Egyptians.*”

There is no direct statement to this effect in the Hebrew Scriptures, yet it is implied in the reference to Pharaoh's daughter and was in harmony with later paraphrases and expansions of Jewish history as commonly received at the time.

This passage is instructive as an indirect plea for the recognition of heathen wisdom as an element in the divine education of mankind, and as having contributed to fix the attention of the more cultivated and scholarly of the early Christian writers such as Clement of Alexandria, Justin Martyr, Origen, Jerome and Augustin on the teaching of Greek poets and philosophers, and having furnished them with a sanction for such studies.

7 : 27. "*Who made you a ruler and a judge over us ?*"

The stress laid on this thought in verse 35 shows that in it we have the keynote of the whole argument. It goes to show how the whole history of Israel was marked by the rejection of those who, at each successive stage, were God's ministers and messengers for its good. And so it was with the rejection of Jesus.

7 : 31. "*A voice of the Lord.*"

All the divine manifestations of the Old Testament, or nearly all of them, resolve themselves into the appearance of angels. All manifestations addressed exclusively to the sense of hearing, into revelations by the Son, as the Logos, or eternal Word.

7 : 33. "*The place where you are standing is holy ground.*"

Here is reverence for the sanctity of a holy place. But it is not the Temple. Where God is, is the sacred place. It may be the Temple. It may be the wilds of a barren mountain-side.

Here is an implied answer to one of their most serious charges.

7 : 37. "*A Prophet like me will God raise up to you.*"

The parallelism between the experience of Moses with the people and that of Christ is now distinctly proclaimed, and shown to be a fulfilment of Deut. 18 : 18. From this point on there is greater condensation of thought and vehemence of speech.

We may now think of the Sanhedrín catching more distinctly the drift of his speech and beginning to show decided signs of excitement and emphatic disapproval.

7 : 42. “ *The Book of the Prophets.*”

This is the name given by the Rabbins to the twelve minor prophets. The quotation is from the Greek translation of Amos 5 : 25, 26. They offered sacrifices to Jehovah but they kept hankering after the gods of Egypt and Chaldaea. So Jehovah rejected their divided worship.

7 : 44. “ *As he directed who spoke to Moses.*”

Stephen admitted and asserted the divine sanction given to Tabernacle and Temple. He denied that the sanction involved perpetuity.

The thought thus implied is the germ of Hooker's great argument in the Third Book of his *Ecclesiastical Polity* (c. 11).

7 : 48. “ *Yet the Most High does not live in buildings made by hands.*”

After all admissions this must at length be asserted and held without wavering.

The sequel shows the impression these words made on the hearers.

In this assertion by S. Stephen we hear an echo of that noted discourse with the woman at the well in Samaria.

S. Paul afterwards uses the same argument against the heathen temples of Jupiter and Athene at Athens (Acts 17 : 24).

Just as the Prophet says.

The truth which S. Stephen asserts is no new and strange assertion. Solomon himself made it at the very time when he was dedicating the Temple. In other words, the builder himself realized that the Temple was the witness, not of a local, but of a universal presence. So the words of the

quotation from Isaiah show (Isaiah 66 : 1, 2). The prayer of him who is "poor and of a contrite spirit" is equally acceptable wherever it may be offered. In other words, God through his prophet points out that he never was, and never can be, confined to any one earthly place.

7 : 51. "*You stubborn race, heathen in heart and ears !*"

The sudden change of manner and tone here from calm argument to vehement indignation must have had an external exciting cause. The Sanhedrin has become more than uneasy and impatient of such a plain and straightforward historical arraignment. The listening crowd, too, no doubt, by this time became uncontrollable. The accused must have seemed to them to be repeating his original offence with defiant boldness. So we can easily believe loud clamors now arose from them all in place of whispered murmurs.

7 : 52. "*Which of the prophets did your fathers not persecute ?*"

S. Stephen here echoes his Master's thought (S. Matt. 5 : 12 ; S. Luke 13 : 34). Every witness for the truth had, in his day, to suffer.

7 : 58. "*A young man called Saul.*"

This is the first mention made in the Acts of this great character. He was of the tribe of Benjamin. His father had settled at Tarsus and had there the privilege of Roman citizenship. He had a married sister in Jerusalem. He had been instructed at home in the Holy Scriptures and at the great schools of Tarsus in Greek literature and Philosophy. Traces of his Greek learning thus acquired are to be seen in his quotations from the Cilician Poet

Aratus (17 : 28), Menander (1 Cor. 15 : 33), Epimenides (Titus 1 : 12), and the Festival Hymn (14 : 17). He studied at Jerusalem under Gamaliel the greatest of living Jewish teachers.

7 : 59. "*Lord Jesus receive my spirit.*"

These words are memorable as the expression of direct prayer to Christ as God.

The Son commended his spirit to the Father, the disciple commends his to the Son.

8 : 9. "*Simon.*"

This man occupies a prominent place in the history and legends of the Apostolic Church. The name is of Jewish or Samaritan origin. He is the type of a class altogether too common then and now and at all ages in the history of the world. He was trading on the credulity of those about him by claiming supernatural power exercised through charms and incantations. His life was a series of strange adventures.

They all listened attentively to him.

The ready acceptance of the claims of the pretender may in part be traced to the impression made by the presence of "the Christ" there sometime before (S. John 4 : 42). Simon appears as the earliest type of those who were to come with lying signs and wonders "so as to deceive, if it were possible, even the chosen ones." (S. Matt. 24 : 24 ; 2 Thess. 2 : 9).

8 : 13. "*And even Simon, too, believed.*"

This was such a faith as that of which S. James speaks (S. James 2 : 14-19). It was neither preceded by repentance nor perfected by love.

8: 14. “*When the Apostles at Jerusalem heard.*”

The limitation which had at first excluded Samaria from the range of their preaching and work had now passed away (S. Matt. 10: 5). The time has now come for them to be witnesses for Christ in Samaria. Old antipathies of race and worship at once give way. They at once send the two who are in many respects the chief of the Apostles, to give their blessing to the converts and to confirm them in the word.

8: 40. “*Till he came to Cæsarea.*”

Cæsarea was on the great road from Tyre to Egypt. So far as its historical importance is concerned it dates only from the Roman period. It rose to magnificence under Herod the Great. He built theatres, amphitheatres and temples and constructed a harbor as large as the Piræus at Athens. It appears from chapter 21: 8, that Philip took up his permanent residence there and continued his evangelization from it as a centre. In ecclesiastical history it became famous as the scene, for a time, of the labors of the great Origen, and as the home of the historian-Bishop, Eusebius.

9: 1. “*Still uttering murderous threats.*”

The “still” implies a considerable interval. It is probably meant to intimate that this condition coincided with the duration of the mission work of Philip. All this time, in other words, Saul was living in an atmosphere of threats and slaughter. It was the very air he breathed.

The Way.

We have here the first occurrence of a term which soon became a distinctive appellation of the Christian religion (19: 9, 23; 22: 4; 24: 14). It may have originated in the

words in which Christ had claimed to be the Way (S. John 14:6), or in his language as to the straight way (S. Matt. 7:13).

Women.

The mention of these is significant. It shows how prominent a factor they had become in the propagation of the Christian faith.

9:3. "*Damascus.*"

This is one of the oldest cities in the world. It appears in the history of Abraham (Gen. 14:15; 15:2). David placed his garrisons there (2 Sam. 8:6). It was the centre of the Syrian kingdom in its alliances and wars with Israel and Judah. At a later period it became the residence of the Ommiad Caliphs and the centre of the world of Islam.

A light from heaven flashed all round him.

The facts here noted stand parallel to those of the voice from heaven mentioned in S. John 12:29. It is not possible in such a history to draw a hard and fast line between the objective and subjective. In fact, the man himself cannot always say whether he is in the body or out of the body (2 Cor. 12:2, 3). It is enough for him that he sees what others do not see, and hears what others cannot hear, while they, too, hear and see enough to prove both to themselves and him that something has occurred beyond the ordinary.

9:4. "*Saul, Saul, why are you persecuting me?*"

The narrative implies that the persecutor saw the form of the Son of man as well as heard his voice, and to that fact the Apostle afterwards refers in 1 Cor. 9:1; 15:8.

The way in which the Lord appeared to Saul seems to have been the same as when he appeared to Stephen.

9 : 5. *"I am Jesus whom you are persecuting."*

In 22 : 8, the answer is given as "Jesus the Nazarene." This expression reproduces the very name which Saul himself, as the chief accuser of Stephen, had probably given expression to in a tone of scorn and hatred (6 : 14). It was the very form of the name which he had been compelling men and women to blaspheme. The third heaven, and the paradise of God, of which he speaks some years later, are experiences which belong to this period (2 Cor. 12 : 1-4). Compare Ezekiel 8 : 1-4.

9 : 13. *"Lord, I have heard from a great many about this man."*

These words indicate both the duration and character of the persecution in which Saul had been the leader. The report of it had spread far and wide.

9 : 15. *"A chosen instrument of mine."*

The persecutor has been chosen by the Lord as the "tool" with which he will work out his will concerning the heathen. The words may possibly be interpreted as containing the germ of the illustration of the potter's vessel on which S. Paul dwells in Rom. 9 : 21-23, and implied that the convert was not only chosen, but moulded for his future work. This is the first place in which the thought of "election" or "choice" occurs. When we remember how frequently S. Paul dwells upon the thought (Rom. 9 : 11; 11 : 5, 7, 8; 1 Thess. 1 : 4) we see again how forcibly and permanently he was influenced by the instructor at Damascus through whom he learned what is here recorded.

To carry my name before nations and kings.

The mission of the Apostle was revealed in the first in-

stance to Hannaniah. He is one who welcomes the idea of Christian expansion on which the chief of the Apostles could never have entered except with just such teachings and revelations as are here recorded.

9: 17. "*For I will show him what he must suffer.*"

With weak and wavering characters the prospect of suffering deters from embarking on an enterprise. With such a man as Saul of Tarsus, on the other hand, it has just the opposite effect. In his case it is rather welcomed as an opportunity, if not to atone for the past, at least, to manifest fruits worthy of his change.

9: 24. "*They even kept watching the gates day and night to kill him.*"

It is probable, from this bitter antagonism of the Jews, that S. Paul's teaching already points to the breaking down of the "middle wall of partition" (Eph. 2: 14), and the passing away of all on which they had prided themselves as their exclusive privileges.

From the first it almost seems as if Stephen had risen from the dead, and as if Saul of Tarsus is really the incarnation of him whom he had caused to be put to death. At any rate, all through his most glorious and eventful life S. Paul shows continually that he is living in the spirit and power of that first Christian Martyr.

A fuller account of this episode in the Apostle's life is given in 2 Cor. 11: 32.

9: 26. "*When he had come to Jerusalem.*"

He, no doubt, followed the well traveled road through Samaria and came in contact with congregations of the

Church in Samaria. If this was so, it was not as a stranger he came among them later on (15 : 3).

9 : 27. "*Barnabas took him.*"

Barnabas appears to have been acquainted with S. Paul before his conversion and could well vouch for him to the Church in Jerusalem.

10 : 1. "*Now there was a man in Cæsarea.*"

We come now to a most decided stage of expansion in the Church's growth. The admission of Cornelius is the most crucial step yet taken on the road of progress.

Cæsarea was a cosmopolitan city of Greeks, Romans, Jews, Phœnicians and men from all parts of the then known world.

10 : 2. "*With all his household.*"

The soldiers and slaves about him as well as his own immediate family are meant. His influence for good is of the permeating kind. It acts on all who come in contact with him.

Always prayed to God.

It is naturally inferred from what follows that he has been praying for guidance as to the new faith which Philip had brought to Cæsarea. It may be, too, he had heard of the curing of Æneas and the raising of Dorcas. He had been a "proselyte of the gate." He is looking for further light on his spiritual way.

10 : 3. "*About three o'clock.*"

Cornelius was not a regularly circumcised Jew, but had accepted the Jewish rules of devotion and was religiously fol-

lowing them. This was the time of the evening sacrifice in the Temple at Jerusalem. See chapter 3: 1.

About noon.

This also was one of the Jewish hours of prayer.

10: 25. "*Fell down at his feet and worshipped him.*"

So Jairus had bowed down before Jesus (S. Matt. 10: 18). So S. John bowed before the angel (Rev. 22: 8). But note S. Peter's answer. It is the same with that of the angel. S. Paul at Lystra teaches the same truth (14: 15). Such a homage must be paid to God alone.

10: 28. "*It is forbidden to a Jew.*"

The strict Jew would not enter the house of a heathen, nor sit on the same couch, nor drink out of the same vessel. This was Pharisaism, however, not the real teaching of their Law.

10: 35. "*In every nation he who keeps fearing him, etc.*"

The truth which S. Peter thus set forth proclaims clearly the equity and love of the father and sweeps away the narrow thoughts which confine salvation to the circumcised, as did the theology of the Rabbis; or to those who have received the outward ordinance of baptism, as did the theology of Augustin; or to those who have heard and believed the story of the Cross of Christ, as do some of the forms of Protestant dogmatism.

The language of S. Paul in Rom. 10: 9-14, however, should be compared with this as showing that the higher knowledge brings with it an incomparably higher blessedness, and that the man first tastes the full meaning of salvation when he consciously calls on the Lord by whom he has been saved.

10:36. "*He is Lord of all.*"

Jesus is not a Prophet only and a great teacher. *He is Lord of all.*

10:43. "*To him all the Prophets bear witness.*"

As in S. Peter's earlier speeches in the second and third chapters, so here, we trace the result of our Lord's teaching given in the interval between the Resurrection and Ascension as to the method of prophetic interpretation, which sees, below all temporary and historical references, the undercurrent of testimony to the kingdom of which Christ was the head.

That remission of sins is received through his name.

This was the answer to their doubts and perplexities. Heathen as they are, they can receive that remission of sins which conscience, now roused to its full activity, taught them was the indispensable condition of acceptance and of peace.

They asked him to stay with them a few days.

This visit to Cæsarea is one of the great turning points in the Apostle's life and the whole life of the Church. In acting as he does here, S. Peter shows himself in essential agreement with S. Paul and, indeed, is himself, by what he has just now done, the opener of the door of the Church to the heathen.

11:2. "*Those who held to circumcision.*"

From this time on these constitute a distinct section in the Church and did much to trouble the Apostles and to retard the development of the Faith.

11 : 19. “ *So those who had been scattered in different directions.*”

A new and important section begins with these words. But it is to be noted that we are again carried back for a beginning to Stephen's Martyrdom (8 : 1-4). Philip has been followed into Samaria and Cæsarea. Others we have found in Damascus. Others went to Phœnice. In Cyprus they prepared the way for the coming of Barnabas and S. Paul.

Antioch.

We here learn for the first time of the contact between the Church of Christ and this great Syrian capital. The proselyte of Antioch who was one of Stephen's colleagues (6 : 5), may have been the one to plant the first seed of the Church in his native city. Through it the Church came into more direct contact with the higher forms of Roman life than at Jerusalem or Cæsarea. The city was stained with the vices of a reckless and a shameless sensuality. It was one of the greatest of the strongholds of Satan. Yet it was afterwards known as the mother Church of the heathen.

Talking about the word to none but Jews.

This was of course to be expected in the work of those who had left Jerusalem before the case of Cornelius had come up and a different ruling had been given.

The fact here stated seems to be given in contrast both to what precedes and what follows.

11 : 22. “ *They sent out Barnabas.*”

The choice of Barnabas was no doubt determined by his known sympathies for the work and his special adaptation for it. He also was from Cyprus.

11 : 24. “ *He was a generous man.*”

Words of praise are comparatively rare in this history. As here expressed, therefore, they show how thoroughly they were deserved.

Full of the Holy Spirit and of faith.

These words are identical with those in which the writer had previously described Stephen (6 : 5).

11 : 25. “ *Then he went to Tarsus to look for Saul.*”

This indicates the assurance that Saul would approve of the work and the confident belief that he was the right person to direct and organize it.

Saul no doubt heard of the grace of God that had been manifested at Antioch with great joy, and accepted the invitation to join in the work there with a ready mind.

11 : 26. “ *The disciples were called Christians first in Antioch.*”

This name was first given in derision. It is never used in the New Testament by the disciples as a name of themselves. It was given to them by the heathen. The Jews called them the *Nazarenes* in the spirit of hostility and of scorn.

11 : 28. “ *Agabus.*”

This same prophet appears again in chapter 21 : 10.

It occurred in the time of Claudius.

Claudius reigned from A. D., 41–54. His whole reign was noted for its frequent famines. Josephus speaks of one as more particularly affecting Judæa and Syria.

Sailed from there to Cyprus.

The population of the island was largely Greek. Salamis

owned Venus as its tutelary goddess. Paphos was the chief centre of her worship, which there, as elsewhere, was conspicuous for the licentiousness of the harlot priestesses of her temple. The copper mines farmed by Augustus to Herod the Great had attracted a considerable Jewish population among whom the good news had been preached by the Evangelists of 11 : 19.

13 : 6. "*A Magian.*"

This is the same name as that of the wise men from the east (S. Matt. 2 : 1). It is here used as it was by Simon in Samaria as a title describing his claims to wisdom and supernatural powers.

13 : 9. "*Saul, who was also called Paul.*"

The mention of this new name at this time seems to imply that it is now assumed for the first time and is taken as the result of Saul's connection with this Pro-consul.

13 : 15. "*After the reading of the Law and of the Prophets.*"

Lay preaching was an established custom in the synagogues. Any man of sufficient training was at liberty to speak.

The order of the Sabbath lessons was fixed. The Pentateuch was divided into fifty-three or four sections. To these were added special lessons from the Prophets.

The opening words of S. Paul refer to Deut. 1 : 31. This was the lesson for the forty-fourth Sabbath of the year which fell in July or August. The corresponding second lesson from the Prophets was Isaiah 1 : 1. He also quotes from this.

13 : 17. “ *The God of this people Israel.*”

So far as the plan of his speech is concerned, at least, S. Paul follows in the footsteps of S. Stephen, and begins by a recapitulation of the main facts of the history of Israel. This was a theme of which they never tired.

13 : 22. “ *I have found David the son of Jesse.*”

The words which follow form a composite quotation after the manner of the Rabbis. It is made up of Psalm 89 : 20, and 1 Sam. 13 : 14. The purpose of this opening as in the case of S. Stephen's speech, was to gain attention.

13 : 36. “ *Fell asleep.*”

S. Paul uses the same word for death as the writer of Acts used of Stephen (7 : 36). It agreed with the current language so far as the idea of death being a sleep is concerned. It differed from it in thinking of that sleep, not as “eternal,” but as the prelude to an awakening.

13 : 38. “ *Sending away of sins.*”

This is the keynote of S. Paul's preaching as it was of S. Peter's (2 : 38 ; 5 : 31 ; 10 : 43), as it was of the Baptist (S. Mark 1 : 4 ; S. Luke 3 : 3), as it was of our Lord (S. Matt. 9 : 2, 6 ; S. Luke 7 : 47 ; 24 : 47).

13 : 41. “ *Behold, ye despisers.*”

The fact that S. Paul quotes from Habakkuk (1 : 5), whose teaching that “the good man will live because of his faith” becomes henceforth the axiom of his life, is not without special interest. The sharp tone of warning, as in S. Stephen's speech (chapter 7 : 51), suggests the thought that

signs of anger and impatience had begun to show themselves among his hearers.

13 : 47. "*I have set thee for a light to the heathen.*"

This citation is interesting as the first example of the train of thought which led the Apostle to see in the language of the Prophets the divine purpose of love towards the whole heathen world. In fact here is the germ of the argument more fully developed in Rom. 9 : 25 ; 10 : 12.

13 : 47. "*As many as were ready for eternal life.*"

This is a more accurate rendering of the original than that of King James' Version. The Calvinistic idea of foreordination is not in the original here at all.

14 : 9. "*Saw he had faith to be cured.*"

Here, as usual, (S. Mark 10 : 23) faith is presupposed as the necessary condition of a wonderful cure. He used to listen to S. Paul and his faith was seen by that great Apostle in his steady look.

14 : 10. "*Stand up straight on your feet.*"

Compare S. Matt. 9 : 6 ; S. John 5 : 11 ; and Acts 3 : 6.

The command which would have seemed but a mockery to one who did not rise beyond the limits of ordinary experience, is obeyed by the will which had been inspired by the new power which comes through faith in Jesus Christ.

14 : 11. "*In the Lycaonian language.*"

This language is said to have had affinities with the Assyrian. Paul and Barnabas did not understand it and did

not realize what the people were about to do until the oxen and garlands were actually brought before them.

Their own language would come more naturally to their lips in such a condition of excitement. But they also spoke and understood Greek in which the Apostles addressed them.

14 : 16. *"In bygone days he let all the heathen go their own way."*

Here is one of the first principles of S. Paul's philosophy of history. The same thought comes out in his speech on Mars Hill (27 : 30). In Romans, chapters *one, two* and *eleven*, it is again presented in an expanded form as a more complete vindication of the divine government.

The ignorance and the sin of the heathen world had been allowed to run their course, as the Law had been used to do its partial and imperfect work among the Jews. These were all parts of one divine plan leading all men to feel the need of redemption and, in that sense of the term, they were preparing all men for the reception of the truth as it is in Christ. In other words "God has brought all to disobedience, and shut them up in it, so that he may have mercy on all" (Rom. 11 : 32).

14 : 17. *"He did not fail to give you evidence about himself."*

Here again we have an outline of what is later on expanded in Rom. 1 : 19, 20.

In speaking to country people like those at Lystra, the great Apostle to the heathen naturally dwells most on the witness given through the divine goodness as manifested in nature. In addressing philosophers at Athens and at Rome

he points to the yet fuller witness of consciousness and conscience (chapter 17 : 28 ; Rom. 2 : 14, 15).

In his kindly acts.

The "joy of harvest" (Isaiah 9 : 3) was the common inheritance of both.

The latter part of this address from "by sending you rain from heaven" is so distinctly rhythmical in the Greek that it is apparently quoted by S. Paul from some Greek hymn of praise which he had heard in a harvest festival and so he here makes use of it as he afterwards does the altar to the unknown God at Athens and the Greek poetry he there quotes (17 : 23).

14 : 19. "*They stoned Paul.*"

The blinding, stunning blows now fall on him as they had before fallen on Stephen. He had been in danger of this time and again before. Now he is actually made to go through the same experience as he helped to bring on Stephen. As martyr he expiates his guilt as the one time persecutor. Years afterwards his sufferings at Lystra stand out in his memory with a marvelous distinctness (2 Tim. 3 : 11).

14 : 21. "*The Faith.*"

This means "what they had been taught" as in 1 Tim. 5 : 8 ; Jude, verses 3, 20.

Through many troubles.

In the light of what S. Paul had just suffered among them this teaching is decidedly significant. In his latest letter to Timothy who was a native of Lystra and, perhaps, present at this time as already a disciple, there is a touching reproduction of this teaching (2 Tim. 3 : 12).

14 : 27. *“ So when they had arrived.”*

About two years (A. D. 45-48) had passed since they had been sent out on their mission and we may well believe there was decided eagerness to hear what their experience had been.

“ The door of faith to the heathen.”

This comes in here as a fragment from S. Paul's speech. It is the first occurrence of a characteristic phrase (1 Cor. 16 : 1 ; 2 Cor. 2 : 12 ; Col. 4 : 3). Compare Rev. 3 : 8, remembering that S. John and S. Paul represented two different sections of the Church (Gal. 2 : 9).

15 : 1. *“ Now certain ones came down from Jerusalem.”*

Here begins the account of the first great controversy in the Christian Church. The discussion over Cornelius (11 : 18) was only preliminary. The opponents of S. Peter in that case have strengthened themselves for a righteous war. For had not circumcision been given as an “everlasting covenant” (Gen. 17 : 13) ? And it had never been abrogated. Who then are these new teachers that they should dare to change what God himself had established ?

These Judaizers went even further than this. They carried their principles to their logical conclusion. Like the mediæval dogmatists in the case of baptism, they excluded the uncircumcised from all hope of salvation.

15 : 4. *“ They were welcomed by the Church and the Apostles and elders.”*

The position of the Apostles was in many ways unique as compared with anything in the Church to-day. They remained at first at Jerusalem guiding the progress of the Church at large, as a kind of central council. They con-

sulted with the “elders,” and submitted the result of their deliberations to the Church at large.

The three sections, then, stood to each other as the *Boulè* or council, the *Gerusia*, or senate, and the *Ecclesia*, or assembly, in a Greek republic.

15 : 5. “*Some of the party of the Pharisees.*”

This is the first distinct mention of the conversion of any of the Pharisaic party.

It appears, from Galatians 2 : 1, that here, as in so many later controversies, the general issue was debated on an individual case. Was Titus—a Greek, that is, a heathen, whom S. Paul had brought up with him—to be circumcised or not ?

The position which Titus occupied in this controversy gave him a special fitness for the work to which he was afterwards assigned (Titus 1 : 10, 14, 15).

15 : 6. “*So the Apostles and elders held a meeting.*”

This meeting rightly takes its place as the first in the long series of councils which mark the course of the Church’s history. It bore witness to the great fact that the government of the Church was not to rest in the autocracy of a single will, but in the deliberative decision of those who, directly or indirectly, represented the whole community. Presbyters had an equal voice with the Apostles. Those whom we call the laity were present at the deliberations and gave their vote.

15 : 7. “*After there had been a great deal of discussion.*”

Light is thrown on the character of this debate by S. Paul’s account of it in Gal. 2 : 2–10. In his private inter-

views with S. Peter, James, and John, S. Paul went further and more strongly into his side of the argument than he did before the whole assembly. He did not wish to startle them too much with his extreme and radical views. These pillars of the Church accepted his position. Both the history of the council as here given and their own Epistles show this.

Peter got up and said to them.

The position taken by the Apostles here is one of authority, not of primacy. If the latter can be said of any one from what is here seen it must be said of S. James.

15 : 9 “*Purified their hearts by faith.*”

Here is the assertion of a higher ideal of purity by far than that on which the Pharisees were insisting. He has learnt to call no man common or unclean (10 : 28). He now sees clearly real purity is in the heart first of all, and not in the flesh. Compare Titus 1 : 14.

15 : 10 “*Putting on the necks of the disciples a yoke.*”

No words of S. Paul could be stronger or clearer than these. They reproduce the thought of our Lord most faithfully (S. Matt. 23 : 4).

15 : 11. “*We believe.*”

This is his closing argument and the climax of his thought on the subject. Jew and heathen are on the level as regards the need of faith in Christ.

This is the last appearance of S. Peter in the Acts.

15 : 12. “*Signs and wonders.*”

The stress laid on these had special reference to the character of those opposing the position of Paul and Barnabas. Signs had been done among the heathen as freely as among

the Jews, so those who did them must have been sent by God. See John 3 : 2 ; 9 : 31-33.

15 : 13. "*James said.*"

The position which James the brother of the Lord here takes in the council is clearly that of preëminence. No one speaks after him. He sums up the debate. He proposes the decree. He submits it to the council for approval.

15 : 14. "*Visited the heathen to take from among them a people.*"

According to their own ideas the Jews held the exclusive right to be called the "people." The rest of mankind constituted the "nations," the "heathen." S. James here recognizes the fact that a change has now come. He recognizes it as fully as S. Paul does, when in Rom. 9 : 26, he quotes the memorable prophecy of Hosea 1 : 10.

15 : 17. "*The rest of men.*"

The fact that the inference drawn from the passage mainly turns on this clause in which the Greek version, which S. James quotes, differs from the Hebrew, shows that the discussion was conducted in Greek. For this is the clause above all the rest which is a prophecy of the conversion of the heathen.

15 : 18. "*These things known from of old.*"

These words are an implicit answer to the charge of unreasonable innovation, and we do well to remember when we are tempted to offer an obstinate resistance to what seems to us an undesirable novelty, that we ought first to enquire whether the "signs of the times" are not infallibly

pointing out to us that it is an integral part of the divine plan included in that most welcome saying: "Look, I am making everything new."

16 : 9. "*A Macedonian was standing begging him.*"

This explains all the varied promptings and drawings-back of the last few stages of his journey. This is the door to which he has been constantly led on. The faith of Christ must be carried from Asia to Europe.

16 : 10. "*We at once tried to go out to Macedonia.*"

The use of the pronoun in the first person here, instead of the third, as it has been up to this time, makes it probable that S. Luke at this point joins S. Paul at Troas and becomes an actor in the events which he records.

16 : 40. "*Encouraged the brothers.*"

Lydia's house seems to have been the meeting-place of the brotherhood as well as the lodging of the Apostle and his company.

The third person is here again introduced into the narrative. This seems to indicate that S. Luke stayed at Philippi.

17 : 11. "*These were nobler than those in Thessalonica.*"

The Bereans were generous by nature and of a loyal temper. These qualities were admired by the Apostle and by the historian who tells us about them. They could not be made the slaves of prejudice. They listened with impartial judgment to the words of the preacher. They neither allowed themselves to be unduly persuaded by him nor did they fail to catch the great importance of the truths he was bringing to their attention. So with a quick and clear in-

telligence they at once began an exhaustive searching of the Scriptures, to find out for themselves the grounds for the assertions upon which S. Paul based his argument.

He seems to be a proclaimer of some foreign deities.

This was the charge on which Socrates had been condemned (Xenophon, Memor. 1 : 1, § 1).

The resurrection.

In 1 Cor. 15 : 35 we see the character of the objections his hearers naturally raise to this doctrine and the way he meets them.

17 : 19. "*The Areopagus.*"

The charge of bringing in "foreign deities" was one which came under the jurisdiction of the Areopagus court. So it appears that those who seized Paul hurried him there and called for a preliminary hearing. His speech was not an answer to a distinct accusation. Yet when the judges heard it they evidently looked on the matter as calling for no special action and so the Apostle went off free.

17 : 24. "*The God who made the world.*"

This is no Epicurean god. He is not one who dwells apart from man without any thought or care for him. Nor is the world a thing of chance as those philosophers were teaching. It is rather the handiwork of God, and all things in it are of his creation.

Does not live in temples made by hands.

Here again is a reproduction of S. Stephen's thought. See note on chapter 7 : 48.

17 : 25. "*Nor do human hands minister to his wants.*"

The previous thought strikes at a false theory of temples. This is meant to break down a false theory of worship.

God is the giver of every good and perfect gift. He can be pleased with nothing from our hands but justice, mercy and truth.

17 : 26. "*He made every race of men from one stock.*"

We have just had some fundamental thoughts from S. Paul's Philosophy of Religion. We now have some from his Philosophy of History.

"Their appointed seasons and the limits of their settlements.

Few words, even in S. Paul's teaching are fuller of meaning. They justify everything the wise of heart have said as to the "manifold wisdom of God" in the history and education of mankind. In other words, each particular race of men has its special gifts of character. Every one has its special work to do. And so we all have something to learn from Hebrew thoughts of God, from the Greek sense of beauty, from the Roman idea of law, from Teutonic truthfulness.

All local circumstances of soil and climate that influence character come under the head of "the limits of their settlements."

17 : 27. "*Might search for God if, after all, they might feel their way to him and find him.*"

The whole order of the world's history has been planned for the education of mankind, and to wake longings which nothing earthly can satisfy. In this great scheme the different religions of the world are as the movements of one who climbs

"Upon the great world's altar stairs
That slope through darkness up to God."

In Memoriam, 54.

And yet he is not far from any one of us.

Here is an appeal to every man's conscience and consciousness. There in the depths of each man's being, not in temples made by hands, men can find God and hold precious communion with him.

He is here speaking to men of high philosophic culture and introspective analysis, so he appeals to that which is within rather than to that which is without as he did to the less cultivated audience at Lystra (14:17). In other words, he wishes to tell them, the word is very near them, in their mouth and in their heart, that they may do it. Compare Deut. 30:11-14.

17:28. *"In him we live and are moved and exist."*

Each of the verbs here used has a technical meaning in Greek philosophy. "We live" points to our animal life. The next does not refer to our power of bodily motion in space, but to our emotional nature, to our internal movements or passions. The third has reference to that which constitutes our true essential being including our intellect and will. So what these words are meant to express is not merely the omnipresence of Deity, but that the power for our every sensation and thought and act comes from God.

Just as some of your own poets have said.

Aratus from whom Paul here quotes was of Cilicia like himself. He had flourished about B. C. 272, and had written a poem under the title Phænomena. Like words are found in a hymn to Jupiter by Cleanthes (B. C. 300).

For his offspring also are we.

Had S. Paul not been a Greek scholar as well as a devout student of the Hebrew Scriptures he would not have had this timely quotation at his tongue's end. His method is one from which modern students may well learn a lesson.

He does not begin by telling men they are children of the devil. The fault he finds with them on the contrary is that they have taken too low an estimate of their position. Compare this method with that of our Lord in the parable of the prodigal son.

17 : 29. “ *So since we are the offspring of God.*”

If we are God’s offspring our conception of him should mount upward from what is highest and best in our moral and spiritual natures instead of passing downwards to what is below us.

17 : 30. “ *Having overlooked the times of ignorance.*”

This thought is one in which S. Paul evidently found comfort. He sees in ignorance a mitigation of their guilt. And in teaching this he is reproducing what his Master taught in S. Luke 12 : 48.

17 : 31. “ *Because he has fixed a day.*”

In saying this S. Paul would seem to most of his learned hearers to be falling back into popular superstition. Such things as Minos and Rhadamanthus, and Tartarus and the Elysian Fields they had come to think of as belonging to the childhood of the individual and of the race. As Juvenal puts it (Sat. 2 : 149) :

“ E’en boys in disembodied spirits scarce
Believe, and realms beyond the grave.”

By a man whom he has appointed.

Up to this point they had listened attentively, but that the dead should be raised again seemed to them, as to the Sadducee and to Greeks generally, absolutely incredible (Chapter 26 : 8 ; 1 Cor. 15 : 35).

17 : 34. "*Dionysius the Judge of the High Court.*"

As the constitution of the Court of the Areopagus required its members to have filled a high magisterial office, such as that of Archon and to be over sixty, Dionysius must have been a man of some note. According to a tradition handed down by Eusebius he afterwards became Bishop of Athens.

"*Several others.*"

The contrast between this and the many converts mentioned at Thessalonica and Berea is very significant. Nor is it less to be noted that there is an absence of any reference to Athens in any of S. Paul's Epistles. It would seem as if he afterwards made up his mind that little was to be gained by discussing the great questions of natural theology and so when he went to Corinth he determined to know nothing "but Jesus Christ and him crucified" (1 Cor. 2 : 2).

18 : 10. "*I am with you.*"

Men might distress him but Christ was with him. We have in these words to S. Paul a personal application of the great and all inclusive promise to the Church at large (S. Matt. 18 : 20).

18 : 11. "*So he settled down.*"

Corinth now becomes the centre for proclaiming the word in all the surrounding parts of Greece. The unimpeded progress of this period came to him as an abundant fulfilment of the Lord's promise, and prepared him for the next persecution which was yet to come.

19 : 19. "*A number of people who had been practising magic.*"

Magicians and astrologers swarmed in the streets of Ephesus, and there was a brisk trade in the charms, incantations, books of divination, rules for interpreting dreams, and the like, such as have at all times made up the structure of superstition. The so-called "Ephesian spells" were small slips of parchment in silk bags, on which were written strange cabalistic words, of little or of lost meaning.

Fifty thousand dollars.

This is the equivalent of the original in round numbers so far as the modern purchasing power among us is concerned. The actual money value is about eight thousand dollars.

19 : 21. "*I must see Rome also.*"

This is the first recorded expression of a desire which we learn from Rom. 1 : 13; 15 : 23, had been cherished for many years.

19 : 25. "*My men, you know that our prosperity depends on this business.*"

The opening words of Demetrius bring before us, with an almost *naïve* simplicity, the element of vested interests which has always played so prominent a part in the resistance to religious and political reforms.

21 : 10. "*Agabus came down from Judæa.*"

Looking to the previous relations between S. Paul and Agabus at Antioch (11 : 27), we may well believe the latter, foreseeing the danger to which S. Paul would be exposed, came down to Cæsarea, in a spirit of friendly anxiety, to warn him not to come.

21:12. "*We and the people of the place.*"

Even the courage of S. Luke seems to have now failed him. At least this is the first indication that S. Paul's companions joined in the entreaties for him to desist from his purpose of going up to Jerusalem.

21:25. "*As to the heathen who have believed.*"

See note on 15:20.

S. James still adheres to the decision of the Council of Jerusalem. S. Paul readily acts on the suggestion. He is ever ready to become all things to all men. And so all promised well. But danger springs up from an unexpected quarter. The very thing which was meant to do away with it brings it on.

21:28. "*Fellow Israelites help! This is the man.*"

They bring against S. Paul, in almost identical terms, the very accusation which he had brought against S. Stephen (6:11-13).

21:36. "*Away with him!*"

This was the very same cry which was raised against Jesus as he stood before Pilate (S. Luke 23:18).

21:40. "*Paul stood on the steps.*"

Twenty-five years before, Stephen was thus defending himself and this man of Tarsus was one of his most hostile hearers. He is now in Stephen's position.

22:19. "*Lord, they themselves know I used to imprison, etc.*"

This was partly an extenuation of the unbelief of the people and partly an expression of the hope that they too

might listen when they saw him whom they had known as a vehement persecutor proclaiming the faith which he had once destroyed.

22: 21. "*I shall send you far away to the heathen.*"

The crowd had listened impatiently, we may believe, up to this point, as he himself had once listened to Stephen. But this thought was too much for them still as it was then for him.

22: 22. "*Away with such a fellow from the earth.*"

The scene was ominously like that in which S. Stephen's speech ended. See note on 21: 36.

22: 23. "*Tearing off their clothes.*"

This was evidently in preparation to stone him as they did Stephen. See chapter 7: 58.

A clear conscience.

Such a reference is eminently characteristic of S. Paul. Compare 1 Tim. 1: 5; 2 Tim. 1: 3; Rom. 2: 15; 1 Cor. 4: 4; 10: 25.

Conscience is not an infallible guide. It requires illumination. Each of us needs constantly to pray for more light on the pathway of our lives. Yet it is never right to act against the dictates of our consciences.

23: 2. "*The high priest told those standing by him to strike him on the mouth.*"

The name of the high priest at this time was Hannaniah the son of Nebedæus. He was conspicuous for cruelty and injustice and had been sent to Rome a prisoner to be tried before Claudius (A. D. 52). But he was allowed to return to Judæa. This assertion of a life so opposed to his own

was taken as a personal insult. The cap fit him altogether too well and he raged with a brutal cruelty which reminds one of Baxter's treatment by Jeffreys.

23: 11. "*Courage!*"

The Apostle to the heathen did not lack ordinary courage. He was free from personal fear more than the great majority of men. But the day had been a hard one. Was he never to see Rome, the goal of his ambition? Was he never to preach Christ in the great centre of the Roman world?

24: 24. "*Felix came with his wife Drusilla.*"

Drusilla was the daughter of the first Herod Agrippa and brother of the second.

She may have connected her father's tragic end at Cæsarea with the part he had taken in persecuting the Faith in the person of James and Peter.

24: 25. "*Righteousness and self-control and the coming judgment.*"

S. Paul did not belong to the class who compassed sea and land to make a proselyte (S. Matt. 23: 15). He, no doubt, knew well the profligate lives of the two before him. So he presses home the truths their condition so much needed. He seeks to arouse their consciences to something like activity. He strives to make the guilty pair feel that the warnings of conscience are but the presage of a divine judgment which will render to every man according to his deeds.

Felix became terrified.

His conscience was not dead in him, but its voice is stifled by the will.

25 : 10. "*I am standing at Cæsar's judgment seat.*"

Paul prefers the civil to the ecclesiastical tribunal. It was his right as a Roman citizen to be tried by a Roman court.

I appeal to Cæsar.

By this appeal S. Paul delivered himself from the injustice of a weak and temporizing judge and made his long delayed journey to Rome a moral certainty.

25 : 13. "*King Agrippa and Bernice.*"

This is Herod Agrippa the second and his sister, one of the worst women the world has ever had.

25 : 14. "*Festus laid Paul's case before the King.*"

He probably thought Agrippa who was a Jew himself could throw some light on the peculiar position of the prisoner.

25 : 25. "*I found he had done nothing deserving death.*"

This is an emphatic declaration on the part of Festus that the accusers had failed to sustain their indictment. Why then did he hold him? Is it a wonder he needed advice to enable him to send Paul to Rome with some sort of reason for the appeal?

26 : 1. "*Then Paul stretched out his hand.*"

This gesture with the hand reminds one of the same way in which he began his address on the stairs of the tower of Antonia at Jerusalem (21 : 40). Here, however, there is a chain on the other one attached to a soldier who has him in charge.

26: 2. "*I think myself happy, King Agrippa.*"

Here is S. Paul's characteristic frankness and courtesy, but no fawning. He, no doubt, knew well the despicable character of the man. Yet he also knew he was well acquainted with Jewish customs and laws and so could judge him intelligently.

26: 8. "*Why should it be thought incredible with you that God raises the dead?*"

S. Paul here appeals to Agrippa II. as a believer in the sacred books of Israel in which instances of resurrection are recorded (1 Kings 17: 17-23; 2 Kings 4: 18-37).

26: 10. "*When they were put to death.*"

As recorded in chapter 9: 1 he was breathing an atmosphere of slaughter and uttering murderous threats. The Martyrdom of Stephen then seems to be given only as a sample of many others of the time.

26: 14. "*It is hard for you to be kicking against goads.*"

This was one of the oldest and most familiar of Greek proverbs (Æschylus, *Agam.* 1633. Pindar, *Pyth.* 2: 173. Eurip. *Bacch.* 791). It does not occur in any collection of Hebrew proverbs.

"With God we may not strive:

* * * * *

But to bow down the willing neck,

And bear the yoke is wise;

To kick against the goads will prove

A perilous emprise."

Pind. *Pyth.* 2: 173. Trans. by Plumtre.

The goads against which S. Paul had been kicking were the promptings of the Spirit within him, the misgivings and warnings of his conscience.

26: 21. “ *It was for this reason.*”

With this brief touch, avoiding any elaborate vindication of his own character S. Paul indicates the real cause of the hostility of the Jews. The one unpardonable sin he had committed in their eyes was that he had been teaching the heathen that they might claim every gift and grace which had before that been looked on as the special privilege and prerogative of Israel.

26: 24. “ *Your great learning is driving you mad.*”

That one who had been crucified should rise from the dead and give light to the heathen seemed to Festus the very hallucination of insanity.

26: 25. “ *I am not mad, your honor.*”

There is no more forcible proof of genuine sanity than this characteristic union of a calm protest with the courtesy which continues through much provocation to give to rulers their due.

26: 28. “ *With but little persuasion you are making a Christian of me.*”

Agrippa's words are not, as is commonly thought, the expression of a half-belief, but of a cynical sneer. It was evasive as well as derisive. He shrunk from a direct answer to the question which had been put to him.

26 : 29. “ *I would to God that whether with little or with much.*”

Here also the “almost” of King James’ translation must be abandoned.

26 : 32. “ *This man could have been discharged, etc.*”

This decision shows the wisdom of S. Paul’s action. The authorities realize the matter cannot be hushed up nor gotten rid of. So the Apostle at last gains the safe journey to the imperial city which had for so many years been the great desire of his soul.

27 : 20. “ *And when neither sun nor stars were shining.*”

It must be remembered this was long before the invention of the compass. The only guides of the sailor, therefore, were the sun and the stars. So when these failed them they were in peril indeed. In the words of the text : “All hope of being saved was at last taken away.”

The attempts to lighten the ship imply that there was a leak. All these things and the want of food aggravated their despair.

27 : 21. “ *Paul stepped forward and said.*”

Like the sailors in Jonah 1 : 5 we may believe they were all busy calling every man upon his god. But the Apostle had been passing his hours of darkness in silent communion with his God, and now he comes forward with the divine assurance that his prayer has been heard.

27 : 22. “ *I urge you to take courage.*”

Look and tone and his whole manner gave force to his words. It was something in such a scene of misery and

dejection to see at least one man brave and calm and serenely confident.

27 : 29. “ *Four anchors from the stern.*”

In ancient navigation as in modern the anchors were commonly cast from the bow. In the battles of the Nile and of Copenhagen, however, Nelson had his ships anchored at the stern, and the fact derives peculiar interest from the statement that he had been reading Acts 27 on the morning of the engagement. This caused the ship on which S. Paul was, to swing with her head to the shore.

27 : 31. “ *If these do not stay in the ship you cannot be saved.*”

Clear discernment of the situation and prompt action spoke out in the Apostle's words. The assurance which had just been given was to be realized, not by the apathy of a blind fatalism, but by the coöperation of each single will.

The thoughtful vigilance of S. Paul, even in those hours of darkness and despair, was eminently characteristic of his thoroughly trained and disciplined mind.

27 : 33. “ *Paul kept urging them all to take something to eat.*”

Once again the practical sympathy and insight of the Apostle comes prominently forward. The sailors had been detected at a nefarious undertaking. Their attempted escape had been frustrated. They would naturally become sullen and unwilling workers. Here is a means to overcome this undesirable state of affairs. Soldiers and sailors alike need something to eat. This will bring them again together. It will do much to lessen their despair. It will

do away with much of the cause for irritability and moroseness. In eating together the physical food they would come again naturally to the sense of restored companionship.

27 : 35. "*He took bread, gave thanks.*"

This act was a common practice of devout Jews at the beginning and the end of meals.

28 : 16. "*Paul was allowed to remain by himself.*"

Captain Julius no doubt gave a good report of him and did much to bring about his liberal treatment in Rome at this time.

28 : 20. "*It is for the sake of the hope of Israel I am bound with this chain.*"

He was entrusted to the keeping of a single soldier now and bound to him by the chain.

28 : 30. "*So he kept staying in his own hired house.*"

He was not allowed to go out but his friends were allowed free access to him. So what seemed at first a great hindrance to his work, was so ordered by divine governance, as he afterwards acknowledged, that it "actually tended to help on the Good News."

28 : 31. "*Without any one hindering him.*"

The history closes here somewhat abruptly. But S. Luke did not aim at setting before his friend Theophilus who was an Italian convert more than the stages by which S. Paul had been brought to the imperial city.

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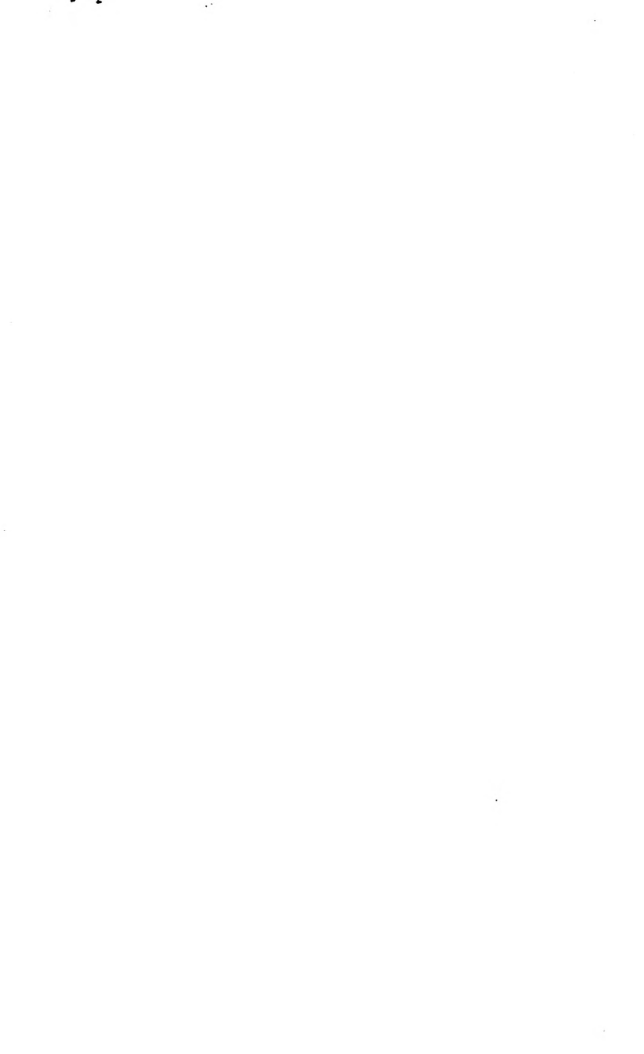
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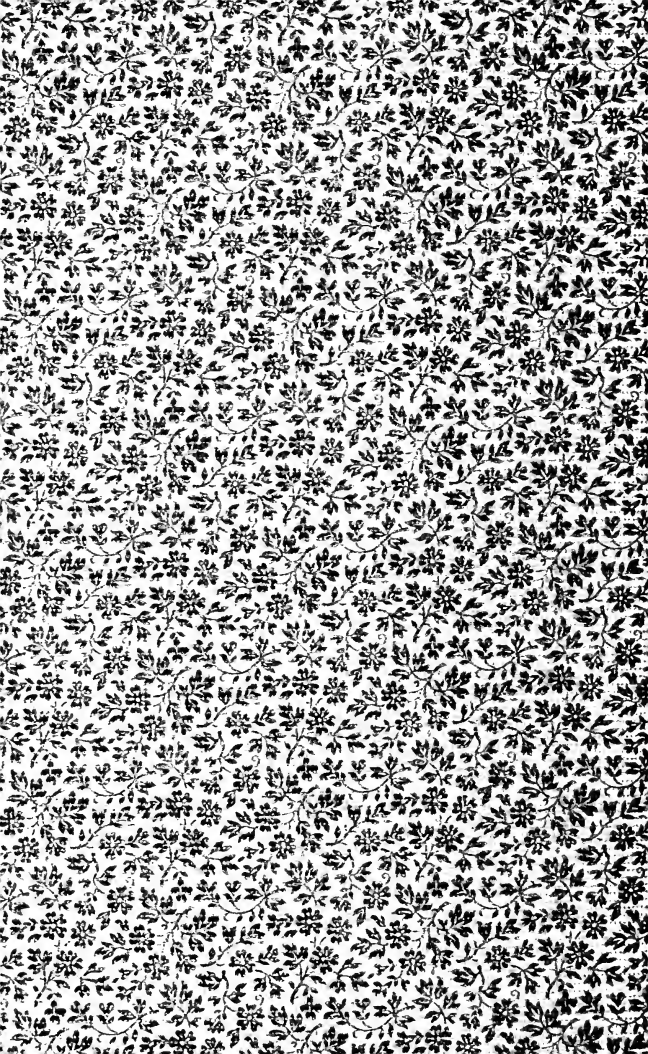
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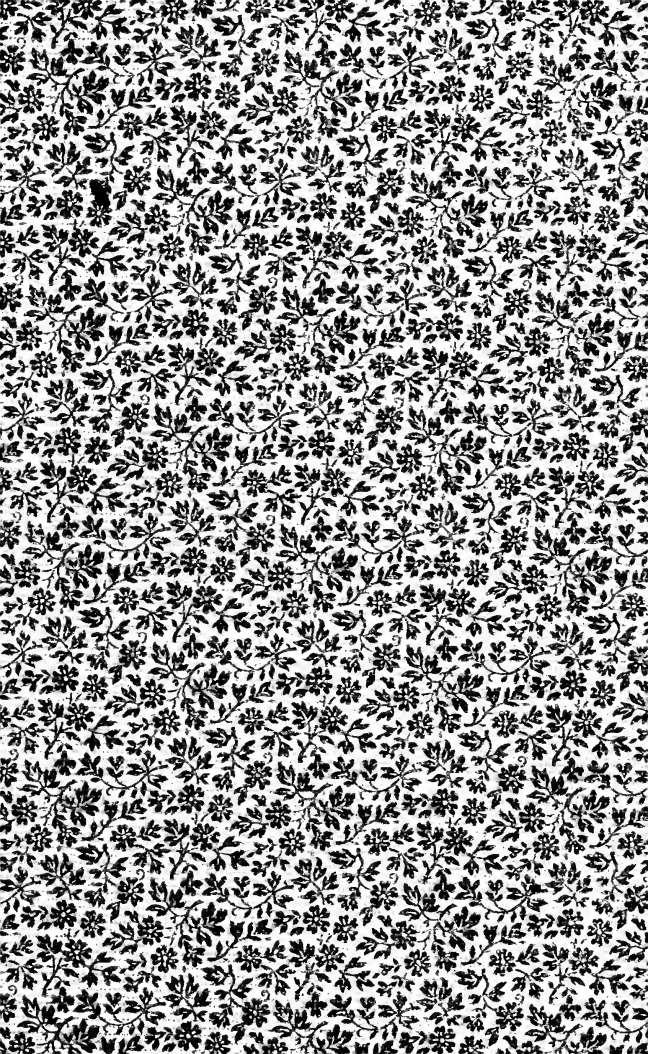
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THE AMERICAN BIBLE

S. JOHN

FRANK SCHELL BALLENTINE

THE
AMERICAN BIBLE

JOHN
(GOSPEL, LETTERS, REVELATION)

THE
Books of the Bible

in

Modern English

for

American Readers

Frank Schell Ballentine

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1902

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S. JOHN.

(Gospel.)

PREFACE.

IN the thirty-first verse of his twentieth chapter, S. John gives the purpose he had in view in writing his version of the Good News of our Salvation.

“These are written,” he there says, *“so that you may believe that Jesus is the Christ, the son of God, and so that believing you may have life in his name.”*

To understand these words rightly we have to think of S. John, the last of the Apostles, living on to the close of the first century. He has learned in the thoughts and experiences of the last fifty years of his life what the manifestation of Christ's life really is. He has become quickened by the presence of the Paraclete who has brought all things to his mind and has guided him into all the truth.

Think of the Apostle John thus, and then think of him living among men who were teaching that the world was not made by the First God, but by

a certain Power far separated from the Royalty which is above all and very distant from him, a Power which does not know the God who is over all and blessed forever.

Think of the great Apostle John in the last days of his mortal life living among men who are thus trying in the wisdom of their own vain imaginings to cross the gulf between God and man.

He feels that he has learnt how that gulf is bridged in the person of Jesus Christ our Lord. He remembers our Lord's acts and his very words. He knows that in him and in him alone does the divine and human meet. He at once writes out this witness. He makes it as clear and forcible as he can for us children of men.

So in the deeper fulness of the truth as we find it in his story of the Good News, John instructs the Church, he refutes the prevalent heresy, he supplies that uniquely spiritual picture of the life of Christ, which we prize so highly as a complement to the other three.

Like the Revelation and the Epistles, the Gospel also is divided into threes and sevens as will be noticed in the body of the text.

FRANK SCHELL BALLENTINE,
Christ's Church Rectory,
Scranton, Pa., Trinitytide, 1901.

S. JOHN.

(First Letter.)

PREFACE.

S. John's first letter has rightly been called *catholic*, or *general* because it was addressed to the Church at large. And yet, the question has been raised, was it so addressed? Was it addressed to any one? Was it not rather a set treatise on a set subject, intended to meet the needs of the particular time in which it was written?

However that may be we do know it met most admirably the needs of that time and of all times since, and it will continue to meet the needs of all time to come. For, as some one has suggested, it seems to have been intended as a supplement to his Gospel, and whether so intended or not it is in actual fact the supplement to all extant New Testament Scripture and the final treatise of inspired revelation. In it the leading teachings of Christianity are stated in their final form. The teaching of S. Paul and that of S. James are restated, no

longer in apparent opposition, but in intimate and inseparable harmony. They are shown distinctly to be but two sides of the same great truth.

The connection between the Gospel and Letter is very marked. The Gospel shows the way to eternal life through belief in the incarnate Son (S. John 20: 31). The Letter assures those who believe in the incarnate Son that they have eternal life (1 John 5: 13). The one is an historical statement of divine truth, the other an ethical statement of it. The one sets forth the acts and words which prove that Jesus is the Christ, the Son of God. The other brings to light the acts and words which are obligatory on those who believe this great truth.

The Gospel has been well called a summary of Christian Theology. This Letter gives us the first great principles of Christian Ethics. Between the two we have a wonderful setting forth of the fundamental teachings of Christianity. In the Gospel they are given as the foundation of the Christian faith. In the Letter they are shown to be the foundation of the Christian life. In the Gospel we see the perfect life of God as it was realized in an historical person. In the Letter we learn how to reproduce that life in ourselves even though in the end we are compelled to acknowledge ourselves but poor products and imperfect Christians.

Finally, the Gospel suggests principles of conduct which the Letter lays down explicitly. The Letter implies facts which the Gospel states as historically true.

Like the Gospel and Revelation this Letter also is divided into threes and sevens. It has Introduction, main body of the Letter and Conclusion.

The main portion treats of two great subjects, God as Light and God as Love, each of which again is divided into seven distinct subdivisions.

FRANK SCHELL BALLENTINE,

Christ's Church Rectory,

Scranton, Pa., Trinitytide, 1901.

S. JOHN.

(Second Letter.)

PREFACE.

Short as this Letter is, it gives us a look at the last of all the Apostles as we would not otherwise see him. Here he appears before us as the shepherd of individual souls. Whether it is held to be addressed to a Church or to a lady this holds true. It is written, on either supposition, for the sake of particular persons in whom he is particularly interested. Here we see the Apostle, as it were, at home. He is speaking as a friend to a friend, and we enjoy the flavor of their social intimacy. We have a precious specimen here of the private correspondence of an Apostle. We are allowed to see how the beloved disciple at the close of a long life could write to a Christian lady respecting her personal conduct.

FRANK SCHELL BALLENTINE,
*Christ's Church Rectory,
Scranton, Pa., Trinitytide, 1901.*

S. JOHN.
(Third Letter.)

PREFACE.

This is another sample of the private correspondence of an Apostle. It is not an official letter like those of S. Paul to Timothy and Titus, but a private one, like that to Philemon. This Letter was no doubt written about the same time as the second Letter and so towards the close of S. John's life.

The second and third Letters lead us to the more average every-day life of Christendom at the end of the first century. The tone of their Christianity is deep, earnest, severe and devout. Yet it has the quiet of the Christian Church and home as at present constituted. The writer is grave and reserved. He condemns the spirit of *heresy* in the second Letter. His condemnation of the spirit of *schism* is written in the third.

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THE REVELATION OF S. JOHN

PREFACE.

THE Revelation of S. John is a Christian Epic. It is more than that. It is The Great Universal Epic of the Ages. The dramatic element runs like a golden thread through the whole, and the lyric bursts out from time to time in outpourings of the soul towards God unsurpassed by the God-intoxicated prophets and Psalmists of old, yet it is the epic which predominates and gives its majestic tone and character to the whole.

A true understanding of this noble poem rests on the recognition of the one great fact that the symbol and not the image is the characteristic feature of its figure of speech.

The imagery of other world poets can be fitted into pictures. But Hebrew symbolism, such as that of Revelation, never.

If this fundamental fact is remembered much misunderstanding of this great Poet will be avoided and his thought and feeling will be appreciated as never before. In interpreting such symbolism we need to school ourselves constantly in self-restraint. We must not take it for granted that every partic-

ular personage is meant to convey to our minds a definite idea. We are not to spoil the effect of the whole by stopping to look for a meaning in every detail of a complex presentation.

The Revelation is a Vision of visions. It is not to be judged by the laws of time. For while on the shadowy background of this dream movement the successive scenes do appeal to the imagination as a sequence of dim but majestic pictures, yet the relation of the several parts to the whole is not that of temporal succession. The visions of the Seals, and of the Trumpets, and of the Bowls, form three distinct groups of scenes from three distinct points of view.

The earlier visions of the Seals bring to our view the ordinary phenomena of the world's great story,—war, famine, death, revolution. The series of the Trumpets shows us another,—a spiritual war carried on in the world—a war of which the changes and chances of this mortal life are but the external signs and tokens, and the constant reminders that “our struggle is not against flesh and blood, but against various orders of fallen angels, against those who hold sway in the darkness around us, against those wicked spirits in the air above us.” The third series of visions in which the Bowls are brought to view shows us that the war carried on here among men, and in men, has also

its heavenly counterpart. In other words, the real conflict in which we are all engaged is not simply between good men and bad men, nor is it only between man as such, and the devil. Our God is the All-ruler, his Son Jesus Christ is the Alpha and Omega of his creation and government, and it is he who is our all-conquering fellow who is constantly planning and fighting for us.

From beginning to end the numbers three and seven are constantly recurring. At first we read of the Seven Stars and the Seven Gold Lampstands. Then we hear of the Seven Angels of the Seven Churches. The Book is sealed with Seven Seals. There are Seven Kings. There are Seven Thunders. The Lamb has Seven Horns and Seven Eyes which are the Seven Spirits of God. There are Seven Benedictions in the course of the Visions. Seven Choruses are sung with ascriptions of from a threefold to a sevenfold character. Seven Angels come forward with Seven Trumpets. The Red Dragon has Seven Heads with Seven Diadems. He sweeps down a third of the stars. A third of the Sun, Moon and Stars is darkened. A third of earth, sea, trees, etc., is destroyed. There are three woes. There are three books. There are Seven Bowls in three acts. The Chorus of Baby-

lon's woe is three times sung by three different sets of men, Kings, Merchants, Seamen.

The Revealer delights in these symbolic numbers.

An intelligent and devout reader of the Book of Revelation was once asked : "What is the form the Book presents to you ?"

"It is Chaos," was his reply.

And he voiced the sentiment of many who have tried their best, and in vain, to unravel the thread of its meaning as it winds in and out among its sublime and shifting scenes.

If one of Shakespeare's plays were presented to-day so that preludes and contents, arguments and comments, visions, choruses, prologues, and epilogues, ran straight on in ordinary prose paragraphs or verses, without any such ordering of the text as the modern reader is used to, and without the traditional modes of recitation which the ancients with their stronger memory enjoyed, *Chaos* would it indeed become.

That is just what has befallen the Book of the Revelation of S. John.

Not that it is in the fullest sense of the term a complete and well rounded Drama like one of Shakespeare's plays. For it is not. Yet, as already intimated, it is dramatic and has the dramatic

element running through it. It is like the relating of a Drama. It is a narrative of scenes and acts which passed before the eye of the Seer.

THE PERSONS OF THE DRAMA.

In this communication of the Eternal Father to his people there are three persons through whom it comes, Jesus Christ, the Angel, S. John. Readers and hearers are of course assumed.

1. Christ appears as the Lamb in the midst of the Throne ; the Rider sitting on the White Horse ; the Boy, the Seed of the Woman, the predestined Shepherd of the Nations ; the Lamb on Sion ; the Reaper of the earth ; as mounted again on his White Horse at the head of the heavenly armies ; as the Judge ; as occupying one Throne with God.

2. The enemies of Christ are :

First, the Destroyer.

This Destroyer evokes other agents from earth and sea ; the Wild Beast, his False Prophet, the Figure made on earth, animated by the False Prophet and worshipped. Each of these breathes out another Tempting Power. Then comes the Woman and the Scarlet Wild Beast. As Christ is presented, not

completely, but as completely as each subordinate vision requires, so in order to present as complete an idea as possible of his enemies they also are brought before us under very diverse and thoroughly characteristic aspects. They, too, can only enter a Divine Drama in the form of Beings. Such representations of foes are the two Riders who ride across the heavens in the wake of the Conqueror and the Destroyer.

3. The organic Priesthood is represented as vested in Angels, just as the oversight of the Churches is so represented in the Angels of the Seven introductory Letters. The Priesthood of the whole is found in those Blessed ones who have part in the First Resurrection.

The organic human Priesthood may become corrupt. It is thus the Dispenser or Steward of God becomes a power adverse to his Master and Author. He is the Third Rider (6 : 5, 6).

4. There is a Fourth Figure,—the last Enemy which will be destroyed,—Death.

The impersonation of Death as a living enemy is universal. Such impersonation is necessary to bring principles up to the possibilities of representation on their own true level. Thus Æschylus has Violence and Might rivetting the limbs of Prometheus, and Euripides has Death in dialogue with Apollo.

5. The process of the conversion of man to God is not described. It is the assumed fact of the whole book. To the last the People of God are living on in the midst of the Great World City. It is not till the immediate approach of its overthrow an Exodus is proclaimed.

The thought of the Four Principles dramatized in the book is consistent through the whole of it.

The White-horsed crowned Christ (6:2) is the final Conqueror (19:11). The Red-horsed Destroyer, and the False Steward of the Black-horse who depraves religion (6:3-6) are analyzed in the developed action into the Red Dragon, the Wild Beast of the Sea, the False Prophet or Wild Beast of the Land (19:19; 20:10; 13:11), and the Scarlet Queen with her Wild Beast who perhaps is the Dragon reappearing (17:3). The Destroyer and all his destroying and corrupting agents are shown first under the image of the Red and Black Riders. They are conquered and perish (19:19, 20; 20:10). The Death and Hades of the Pale Horse (6:7,8) restore their victims (20:13) and perish also (20:14).

THE ANGEL-GUIDE AND S. JOHN.

This Angel takes his part in the several scenes according to the purpose of his Master and when his part is done he twice comes to the side of S. John and takes him with him to show him the Two Cities. Up to this time he has his eye on him and directs him by word. When he comes to him he each time says: "Here, I will show you."

The Angel has his commission to guide and to exhibit, S. John has his to note and write down the Revelation. He is represented as having the book in which he is to write with him throughout the scenes.

THE SCENE.

The external world in which, for us, spiritual facts become known is not altered. But real beings and real regions, to us commonly invisible, become visible, and besides certain things are added, that is, certain material forms are exhibited which stand for physical and spiritual and political abstractions. For, in an Apocalypse, abstractions may wear forms of cities, persons, monsters.

The vast and immeasurable stage here brought out plainly to our view has nothing to do with playwright or artist. The universal soul of man recognizes it and that is enough. All is unmeasured alike in space and time.

The scene is shifted at three different points. The Island of Patmos is first brought to view, then earth and heaven as they are seen and understood by an ordinary looker on, then a fresh Heaven and a fresh earth.

The Scene of the first three chapters is Patmos.

The Seer next passes through the sky by a door to the place of the mystic living Throne and the Throned-One.

At the bidding of the voice he writes, he goes down to a sea-beach, and then is set to measure the earthly Temple.

He is taken to a Wilderness to see the World-Queen. He is again near the Throne. Again he is taken by the angel to a Mountain in a new earth to see the descent of the New City, the Lamb's Bride.

THE CHORIC SONGS.

Seven Choric Songs divide the Scenes at the points of crisis. They emphasize the point attained, commenting on what is past. In two instances (11:15; 12:10) they disclose the outline of the next immediate action. The last has two parts, passing from the pæan of Victory to the Bridal Song. In this they are like some of the mysterious Choruses of Greek Tragedy. Read in series they

give a distinct thread of the scenes viewed from their own standpoint—the heavenly. One Chorus (14:3) is only described, not given in full like the rest.

Boldly and fully these Choruses recognize that the reign of God, so far as its recognition is concerned, is limited now by his own patience, and in its fullness it has to be won.

The Attributes and Beatitudes are Three when they are ascribed to God immediately around his Throne. They are Seven when uttered by the Angels. They are Four when offered by the rest of Creation. In other words, the numbers here must be regarded as more than symbols when used in these relations to the Divine, the Perfect, and the Created.

The typical construction of the Choruses is as follows :

1. A verse sung by separate voices or by a smaller number.
2. A full chorus sung by a second larger body in one case duplicated or reechoed by a third yet larger.

In the first (4:8) the four Cherubs sing the verse, the Twenty-four Elders the chorus.

In the second (5:9) the Elders and Cherubs together sing the verse, many Angels the Chorus, which is taken up again by all Creation.

In the third (7:9) the Saved sing the verse. All Angels the Chorus.

In the fourth (11:15) Heavenly Voices sing the verse, the Elders the Chorus.

The words of the fifth Chorus (14:3) are not given. But it is said its sound begins with the Voice of Christ, then of the Cherub Throne, and the Harps of the Elders, then by the hundred and forty-four thousand virgin companions of the Lamb.

The Sixth Chorus (15:2) is chanted full.

The Seventh Chorus (19:1-7) is the climax. It sums up the whole remaining action of the book. In construction it is doubled. Each part has the usual members of a Chorus, but inverted in the first part.

All these choruses are lyrics which not only equal, but easily surpass, those of the otherwise inimitable Pindar, while the Poem as a whole is a nobler epic, a grander poem and far more sublime, than the otherwise surpassingly great and most perfect of poems, the Iliad of Homer.

The Dirge over Babylon is no part of the Choruses, but it has a remarkable construction and should be noted in connection with them. See notes on 18:1—19:4.

The Revelation is full of Christ. The Lamb is the axis round which the world of its scenery moves. He is the key to the whole situation. He is the only infallible means through whom can be unlocked the great secret truth of earth's real history. So it is in him we see the victory of Christ's devoted ones. It is of him their song of triumph tells. It is he who put the New Song in their mouth. It is in him everything is reconciled and made mete for the Father's use.

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Scranton, Pa., Trinitytide, 1901.

S. JOHN.

(Gospel.)

I.

In the beginning was the Word,
And the Word was with God,
And the Word was God.
He was in the beginning with God.

Everything made its appearance.
Through him,
And without him
Not a thing made its appearance.

What has made its appearance in him was Life,
And the Life was the Light of men.
And the Light keeps shining in the darkness,
And the darkness never became thoroughly
permeated by it.

2.

A man sent from God made his appearance.

His name was John.

He came for witness

To bear witness about the Light,

So that everybody might believe through him.

He was not the Light,

But came to bear witness about the Light.

The Light, the True Light, which keeps lighting
everybody,

Kept coming into the world.

He was in the world,

And the world made its appearance through
him,

And the world never came to know him.

He came to his own possessions,

And his own people did not receive him.

But as many as received him,

To them gave he the right

To become children of God,

To those who keep believing in his name.

Who were begotten, not by blood,

Nor by the will of the flesh,

Nor by the will of man,

But by God.

3.

So the Word became flesh, and dwelt among us,
And we looked at his glory,
Glory as of the only begotten from the Father,
Full of divine favor and truth.

John keeps bearing witness about him, and keeps
crying :

“ This is he of whom I said,

He who is coming after me has come to be
before me,

For he was before I came into existence.”

For out of his fulness we all kept receiving,
And favor upon favor.

For the law was given through Moses.

Favor and truth kept coming through Jesus
Christ.

No one has ever yet seen God.

The Only Begotten Son

Who is in the bosom of the Father,

He has made him known.

I.

And the witness of John is this, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who are you?"

"I am not the Christ," said he, nor did he deny it.

"What then are you? Are you Elijah?"

"I am not."

"Are you the Prophet?"

"No."

"Who are you? so that we may give an answer to those who sent us. What do you say about yourself?"

"I am the voice of one crying in the wilderness,

Make straight the way of the Lord,
as said the Prophet Isaiah."

They had been sent from the Pharisees. And they asked him :

"Why are you purifying then, if you are not the Christ, nor Elijah, nor the Prophet?"

"I am purifying with water. But one whom you do not know is standing among you, he who is coming after me. I am not worthy to untie his shoestrings."

These things were done in Bethany beyond Jordan where John was purifying.

“Look ! the Lamb of God who is taking away the sin of the world !” said John the next day as he saw Jesus coming to him. “This is he of whom I said, A man who has come to be before me is coming after me. For he was before I came into being and I did not know him. But I came purifying with water so that he might be made known to Israel.”

“I saw the Spirit descending from heaven like a dove,” John continued to witness, “and it continued on him. And I did not know him. But he who sent me to purify with water said to me : Upon whomever you shall see the Spirit descending and continuing on him, he is he who is purifying with the Holy Spirit. So I have seen and have borne witness that this is the Son of God.”

Again the next day after, John was standing and two of his disciples.

“Look, the Lamb of God !” he said, looking on Jesus as he was walking.

The two disciples heard him speak and followed Jesus.

“What are you seeking ?” said Jesus as he turned and saw them following.

“Rabbi,” that is, Teacher, they answered, “where do you live ?”

“Come and see.”

They came and saw where he was living and staid with him that day. For it was about four o'clock.

One of the two who heard John speak and followed Jesus, was Andrew, Simon Peter's brother. He was the first to find his own brother Simon.

"We have found the Messiah," he said, which means, the Christ. So he brought him to Jesus.

"You are Simon the son of John," said Jesus when he saw him. "You shall be called Cephas," which means a stone.

The next day Jesus wanted to go into Galilee. He found Philip.

"Follow me," he said.

Philip was of Bethsaida the city of Andrew and Peter. He found Nathaniel.

"We have found him about whom Moses in the law, and the Prophets wrote," he said, "Jesus of Nazareth, the Son of Joseph."

"Can any good thing come out of Nazareth?"

"Come and see."

"Look! an Israelite, indeed, in whom is no guile," said Jesus about Nathaniel when he saw him coming.

"How is it that you are acquainted with me?" said Nathaniel to him.

“Before Philip called you while you were under the fig-tree, I saw you.”

“Rabbi, you are the Son of God. You are the King of Israel.”

“Because I told you, I saw you under the fig-tree, do you believe? You shall see greater things than these.”

“Most truly I tell you,” Jesus continued. “You shall see heaven open, and the angels of God ascending and descending on the Son of man.”

2.

The third day there was a marriage in Cana of Galilee and the mother of Jesus was there, and both Jesus and his disciples were invited to the marriage. And when the wine failed, the mother of Jesus said to him :

“They have no wine.”

“What do you want me to do, mother?” Jesus answered. “My time has not yet come.”

“Do whatever he tells you,” said his mother to the servants.

Now according to the Jews’ way of purifying there were set there six stone water jars containing twenty or thirty gallons apiece.

“Fill the water jars with water,” said Jesus.

They filled them up to the brim.

“Draw out now and carry it to the Master of the feast.”

They carried it. So when the master of the feast tasted the water become wine and did not know where it came from, but the servants who had drawn the water knew, he called the bridegroom.

“Everybody at first sets out good wine,” he said, “and when they have drunk freely, then what is worse. But you have kept the good wine till now.”

Jesus did this beginning of his signs in Cana of Galilee and made known his majesty, and his disciples believed in him.

3.

After this Jesus went down to Capernaum, he, his mother, brothers, and disciples. But they staid there only a few days.

The Jews' Passover was at hand, and Jesus went up to Jerusalem, and he found in the Temple those who were selling oxen, sheep and doves and the changers of money sitting. So when he had made a whip of cords he drove them all out of the Temple, and the sheep and oxen. He poured out the changers' money and overturned the tables.

“Take these things out of here,” he said to

those who were selling doves. "Do not make my Father's House a house of merchandise."

His disciples remembered it was written,

"The zeal for thine house hath eaten me up."

"What sign do you show us," answered the Jews, "seeing you do these things?"

"Destroy this temple and in three days I will raise it up."

"Forty-six years was this Temple in building and will you raise it up in three days?"

He was speaking of the temple of his body. So when he was raised from the dead his disciples remembered he had said this to them. So they believed the Scripture and what Jesus had said.

4.

When he was in Jerusalem at the Passover, during the feast, many believed in his name when they looked at the signs he was doing. But Jesus did not trust himself to them, because he had gotten to know everybody and did not need any one to tell him about anybody. For he himself had gotten to know what was in the man.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night.

"Rabbi," he said, "we know you are a teacher come from God. For no one can do these signs which you are doing except God is with him."

“Most truly I tell you,” answered Jesus, “Except a man is born from above he cannot see the Kingdom of God.”

“How can a man be born when he is old? Can he enter a second time into his mother and be born?”

“Most truly I tell you, Except a man is born of water and the Spirit he cannot enter the Kingdom of God. What is born of the flesh is flesh. What is born of the Spirit is spirit. Do not wonder because I told you, You must be born from above. The Spirit breathes where he desires and you hear his voice. But you cannot tell where he comes from, nor where he is going. So is every one who is born of the Spirit.”

“How can this be?”

“Are you the teacher of Israel and do not know this? Most truly I tell you, We talk about what we know and bear witness to what we have seen, and you do not receive our witness. If I have told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? No one has ascended up to heaven but he who came down from heaven, that is, the Son of man who is in heaven. And just as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up so that whoever believes in him may have eternal life.”

For God so loved the world that he gave his only begotten Son so that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but so that the world through Him might be saved. He who believes in him is not condemned. But he who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. And the condemnation is this, that light has come into the world and men loved darkness rather than light, because their deeds were evil.

For every one who keeps doing wrong

Hates the light, and keeps away from the light,

So that his deeds may not be detected.

But he who keeps doing right

Comes to the light

So that his deeds may be shown to have been
done in reliance on God.

5.

After this Jesus and his disciples came into the land of Judæa, and he was staying there with them and purifying.

John also was purifying in Ænon near Salim, because there were many springs of water there. So people kept coming and were being purified. For John had not yet been thrown into prison.

There sprang up a questioning on the part of John's disciples and a Jew about purifying. They came to John.

"Rabbi," they said, "he who was with you beyond Jordan, to whom you bore witness, is purifying and everybody is coming to him."

"A man can receive nothing," answered John, "except it has been given to him from heaven. You yourselves bear me witness that I said, I am not the Christ, but have been sent before him. He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this my joy is made full. He must increase but I must decrease."

He who comes from above is above all. He who is from the earth, from the earth he is, and from the earth's point of view he speaks. He who comes from heaven is above all. What he has seen and heard he bears witness to, and no one receives his witness. He who has received his witness has set to his seal that God is true. For he whom God has sent speaks the words of God. For he does not give the Spirit by measure. The Father loves the Son and has given everything into his hand.

He who believes in the Son, has eternal life ;
But he who does not obey the Son will not see
life ;
But the wrath of God continues on him.

6.

When the Lord got to know how the Pharisees had heard Jesus was making and purifying more disciples than John, though Jesus himself was not purifying but his disciples, he left Judæa and went into Galilee. He must go through Samaria. Then he came to a city of Samaria called Sychar near a plot of ground which Jacob gave to his son Joseph. Now Jacob's well was there. So wearied with his journey he was sitting just as he was by the well. It was about noon. A woman of Samaria came out to draw water.

"Give me a drink," said Jesus to her.

His disciples had gone to the city to buy food.

"How is it that you, a Jew," she said, "ask a drink of me, a woman of Samaria?"

The Jews had no dealings with the Samaritans.

"If you knew the gift of God," he said, "and who it is who said, Give me a drink, you would have asked him and he would have given you living water."

"You have nothing to draw with, Sir, and the well is deep. How can it be then that you have

that living water? Are you greater than our father Jacob who gave us the well, drank of it himself, and his children and cattle?"

"Whoever drinks this water will thirst again. But whoever drinks the water I shall give him shall never thirst. For the water I shall give him shall be in him a well of water springing up so as to produce eternal life in him."

"Give me this water, Sir, so that I may not thirst, nor come all the way here to draw."

"Go call your husband and come here."

"I have no husband."

"You have well said, I have no husband. For you have had five husbands, and he whom you now have is not your husband. When you said that you spoke the truth."

"I see, Sir, you are a Prophet. Our fathers worshipped in this mountain, and you say in Jerusalem is the place where men ought to worship."

"Believe me, woman, the time is coming when you shall worship the Father neither in this mountain nor yet at Jerusalem. You worship you do not know what. We know what we worship, for salvation is from the Jews. But the time is coming and now is, when the true worshippers shall worship the Father in spirit and truth. For the Father is seeking such to worship him. God is Spirit and

those who worship him must worship him in spirit and truth."

"I know Messiah, called the Christ, is coming. When he has come, he will tell us everything."

"I who am talking to you am he."

His disciples then came and wondered because he was talking to the woman. Yet no one said, What are you seeking? or, Why are you talking to her?

The woman left her water pot and went into the city.

"Come see a man who told me everything I ever did," she said to the men. "Surely this is not the Christ?"

They went out of the city and came to Jesus. In the meantime his disciples kept urging him to eat.

"Rabbi, eat," they said.

"I have food to eat which you do not know about."

"Has any one brought him something to eat?" they said to each other.

"My food is to do the will of him who sent me, and to finish his work. Do you not say There are still four months and then comes harvest? I tell you, Lift up your eyes and look on the fields. They are white already for harvest. And he who

is reaping is receiving wages and gathering fruit for eternal life: so that both he who is sowing and he who is reaping may rejoice together. And in this is that saying true: One sows, another reaps. I sent you to reap what you never put any labor on. Other men labored, and you have come into possession of the fruits of their labors."

Many Samaritans of that city believed in Jesus because of what the woman said: "He told me all I ever did."

So when the Samaritans came to him they kept begging him to stay with them. So he stayed there two days.

Many more believed because of what he himself had said, and so they said to the woman:

"Now we do not believe because of your saying. For we have heard him ourselves and know this is indeed the Christ, the Saviour of the world."

7.

After two days Jesus went away from there into Galilee. For he himself used to say: "A Prophet has no honor in his own country." So when he came into Galilee the Galileans received him because they had seen everything he did in Jerusalem at the feast.

So Jesus came again into Cana of Galilee where he had made the water wine. A nobleman whose

son was sick at Capernaum was there. So when he heard Jesus had come out of Judæa into Galilee, he went to him and kept begging him to come down and cure his son, for he was at the point of death.

“Except you see signs and wonders,” said Jesus, “you will not believe.”

“Come down, Sir, before my child dies.”

“You may go. Your child is living.”

So the man believed what Jesus had said to him, and went. And as he was now going down, his slaves met him.

“Your son is living,” they said.

So he asked them the time he began to get better.

“Yesterday at one o’clock the fever left him.”

So the father knew it was at the same time that Jesus said to him: “Your son is living.” So he himself believed and his whole household.

This is again the second sign Jesus did when he had come out of Judæa into Galilee.

II.

After this there was a feast of the Jews. So Jesus went up to Jerusalem.

Now there was at Jerusalem by the sheepgate, a pool, called in Hebrew, Bethesda. It had five porches. In these lay a crowd of those who were sick, some blind, some lame, some crippled. So there was a man there who had been sick thirty-eight years.

“Do you want to be cured?” Jesus said to him, when he saw him lying and realized that he had now been a long time in that condition.

“I have no one, Sir, when there is a movement of the water to put me into the pool. But while I am coming another steps down before me.”

“Rise. Take up your bed and walk.”

The man was at once cured, took up his bed and began to walk.

Now that day was the Sabbath.

“It is the Sabbath,” the Jews said to him who was cured. “It is not right for you to be carrying your bed.”

“He who cured me said: Take up your bed and walk.”

“Who is the man who said to you: Take up your bed and walk?”

The man who was cured did not know who he was. For there was a crowd in the place and Jesus had gone away. Afterwards, however, Jesus found him in the Temple.

“Listen,” he said, “you are cured. Sin no more so that a worse thing may not come on you.”

The man went and told the Jews it was Jesus who cured him. And for this reason the Jews kept persecuting Jesus because he kept doing these things on the Sabbath.

“My Father is working even till now,” he answered them, “and I am working.”

So the Jews kept trying the more to kill him because he had not only broken the Sabbath, but also said God was his Father, making himself equal to God.

“Most truly I tell you,” Jesus then answered,

“The Son can do nothing by himself,
Except what he sees the Father doing.
For whatever he is doing
These in the same way does the Son also do.

For the Father loves the Son
And shows him everything he himself does.
And he will show him greater things than
these
So that you may wonder.

For just as the Father raises the dead and
gives them life,
So the Son gives life to whom he desires.
For the Father judges no one,
But he gives all judgment to the Son.

So that everybody may honor the Son
Just as they honor the Father.
He who does not honor the Son,
Does not honor the Father who sent him.

Most truly I tell you,
He who hears what I say, and believes in him
who sent me
Has eternal life, and does not come into judgment,
But has passed from death to life.

Most truly I tell you,
The time is coming, and now is,
When the dead shall hear the voice of the
Son of God,
And those who hear shall live.

For as the Father has life in himself,
So has he given the Son to have life in
himself,
And has given him authority to execute
judgment also,
Because he is the Son of man.

Do not wonder at this.
For the time is coming,
When all who are in the graves will hear
his voice,
And will come out.

Those who have acted generously,
To the resurrection of life.—
Those who have acted wickedly,
To the resurrection of judgment.

I cannot do anything by myself.
As I hear I judge. And my judgment is good.
For I am not seeking my own will,
But the will of the Father who sent me.

If I am bearing witness about myself,
My witness is not true.
There is another witnessing about me,
And I know what he is witnessing about me
is true.

You sent to John and he witnessed to the truth. But the witness I am receiving is not from man. But I say this so that you might be saved. He was a burning and a shining light and you were willing for a time to rejoice in his light. But the witness I have is greater than John's. For the works the Father has given me to finish, the very works I am doing, are witnessing about me, that the Father has sent me. And the Father himself who has sent me has borne witness about me. You have neither heard his voice at any time nor seen his shape. And what he told you is not continuing in you. For you do not believe him whom he has sent. You search the scriptures. For in them you think you have eternal life. And they are they which are witnessing about me. And yet you will not come to me so that you may have life. I do not receive honor from men. But I know that you have not the love of God in you. I have come in my Father's name, and you do not receive me. If another shall come in his own name, you will receive him. How can you believe, who keep receiving honor from each other and do not seek the honor which comes from God only? Do not think I will accuse you to the Father. Your accuser is Moses on whom you have set your hope. For had you believed Moses, you would have believed me. For he wrote about me. But if you

do not believe his writings, how shall you believe my words?"

2.

After this Jesus went away to the other side of the sea of Galilee, that is, the sea of Tiberias, and a great crowd followed him because they were looking at the signs he was doing on those who were sick.

Jesus went up into a mountain and sat there with his disciples.

The Passover, a feast of the Jews, was near.

"Where shall we buy bread so that these may eat?" Jesus said to Philip, when he raised his eyes and saw a great crowd come to him.

He said this to put him to the test. For he himself knew what he would do.

"Two hundred dollars' worth of bread is not enough for them," Philip answered, "so that every one of them may take a little."

"There is a lad here," one of his disciples, Andrew, Simon Peter's brother said to him. "He has five barley loaves and two small fish. But what are they among so many?"

"Make the people sit down."

There was a great deal of grass in the place. So the men sat down in number about five thousand.

Then Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to those who were set down. And of the fish, also, as much as they would.

“Gather up the broken pieces which remain over,” Jesus said to the disciples, when they were filled, “so that nothing may be lost.”

So they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over after everybody had eaten.

“This is certainly the Prophet who was to come into the world,” the people kept saying when they had seen the sign Jesus did.

So when Jesus got to know that they were going to come and take him by force to make him a king, he went away again into a mountain alone.

When evening had come his disciples went down to the sea, got into a boat, and started to go over the sea towards Capernaum. It was dark. Jesus had not yet come to them. The sea was rising because of a strong wind which was blowing. So when they had rowed three or four miles they saw Jesus walking on the sea and coming near the boat. They were frightened.

“It is I,” he said. “Do not be afraid.”

So they wanted to take him into the boat, and at once it was at the land to which they were going.

The next day the people who were standing on the other side of the sea saw there was no other boat there except the one Jesus' disciples entered. They saw Jesus did not go with his disciples into the boat but they had gone away alone. Yet other boats came from Tiberias near the place where they ate bread after the Lord had given thanks. So when the people saw Jesus was not there, nor his disciples, they also got into the boats and came to Capernaum seeking Jesus.

"Rabbi," they said when they had found him on the other side of the sea, "when did you come here?"

"Most truly I tell you," answered Jesus. "You keep seeking me, not because you saw the signs, but because you ate the loaves and were filled. Do not work for the food which is perishing but for the food which continues to eternal life, which the Son of man shall give you. For him has God the Father sealed."

"What must we do so that we may do the works of God?"

"This is the work of God, to believe in him whom he has sent."

"What sign do you show, then, so that we may see and believe you? What do you do? Our fathers ate manna in the desert as it is written:

He gave them bread from heaven to eat."

“Most truly I tell you, Moses did not give you that bread from heaven. But my Father is giving you the true bread from heaven. For the bread which God gives is that which comes down from heaven and gives life to the world.”

“Lord, always give us this bread.”

“I am the bread of life. He who keeps coming to me shall never hunger, and he who keeps believing in me shall never thirst. But I told you, You have seen me and do not believe. Everything the Father gives me will come to me. Him who comes to me I will in no way cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of him who sent me, that of everything he has given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one who keeps looking at the Son and believing in him should have eternal life, and I shall raise him up at the last day.”

The Jews complained about Jesus because he said, “I am the bread which came down from heaven.”

“Is not this Jesus the Son of Joseph,” they said, “whose father and mother we know? How is it then he says, I have come down from heaven?”

“Do not complain among yourselves,” answered Jesus. “No one can come to me except the Father who has sent me draws him, and I shall raise him up at the last day. It is written in the Prophets,

And they shall be all taught by God.

Every one who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from God, he has seen the Father. Most truly I tell you, He who believes in me has eternal life. I am the bread of life. Your fathers ate manna in the wilderness and died. The bread which is coming down from heaven is such that any one may eat of it and never die. I am the living bread which came down from heaven. If any one eats of this bread he shall live forever. The bread I will give is my flesh which I will give for the life of the world.”

“How can this man give us his flesh to eat?” said the Jews as they began to dispute with each other.

“Most truly I tell you,” Jesus therefore said, “Except you eat the flesh of the Son of man and drink his blood you have no life in you. He who eats my flesh and drinks my blood has eternal life and I will raise him up at the last day. For my flesh is food indeed and my blood is drink indeed.

He who keeps eating my flesh and drinking my blood dwells in me and I in him. As the living Father has sent me and I live by the Father, so he who keeps eating me shall live by me. This is that bread which came down from heaven. Not as your fathers ate manna and died. He who keeps eating this bread shall live forever."

Jesus said this in the synagogue as he was teaching in Capernaum.

"This is a hard saying," many of his disciples said when they heard this. "Who can hear it?"

"Does this offend you?" said Jesus. For he knew in himself his disciples were complaining at this. "What, then, if you should look at the Son of man ascending where he was before? It is the Spirit who gives life. The flesh is of no avail. The words I have spoken to you are spirit and are life. But there are some of you who do not believe." For Jesus knew from the beginning who did not believe and who should betray him. So he said: "For this reason I said to you, No one can come to me, except it has been given to him from the Father."

From this time many of Jesus' disciples went back and did not go about with him any longer.

"Surely you, too, do not want to go away?" he then said to the twelve.

“Lord,” Simon Peter answered, “to whom shall we go? You have the words of eternal life, and we have believed and know you are the Holy One of God.”

“Have not I chosen you twelve? And one of you is a devil.”

He spoke of Judah Iscariot, the son of Simon. For he was the one of the twelve who was going to betray him.

3.

After this Jesus kept going about Galilee. For he did not want to go about Judæa, because the Jews kept trying to kill him.

The Jews’ feast of Tabernacles was near.

“Go away from here,” his brothers said to him, “and go into Judæa, so that your disciples also may see the works you are doing. For no one does anything in secret when he is seeking to be known openly. If you are doing these things show yourself to the world.” For not even his brothers believed in him.

“My time has not yet come,” Jesus answered, “but your time is always ready. The world cannot hate you, but it hates me because I keep witnessing about it that its deeds are evil. You go up to the feast. I am not going up yet to this feast, for my time has not yet fully come.”

So when he had said this to them he continued still in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. So the Jews kept looking for him at the feast.

“Where is he?” they said.

There was a great deal of discussion among the people about him.

“He is a good man,” some said.

“No,” said others, “he is leading the people astray.”

And yet no one spoke openly about him for fear of the Jews.

About the middle of the feast Jesus went up to the Temple and was teaching.

“How does this man know letters when he has never learned?” said the Jews as they kept wondering at him.

“My teaching is not mine,” Jesus answered, “but his who sent me. If any one wants to do his will he will learn to know about the teaching whether it is from God or whether I am talking on my own authority. He who talks on his own authority is seeking his own honor. But he who is seeking the honor of him who sent him is true and no evil is in him. Did not Moses give you the

Law? And yet not one of you is keeping it. Why are you trying to kill me?"

"You are possessed by a demon. Who is trying to kill you?"

"I have done one work and you are all wondering. For this reason Moses has given you circumcision, not because it is from Moses but from the Fathers, and on the Sabbath you circumcise a man. If on the Sabbath a man receives circumcision so that the law of Moses should not be broken, are you angry at me because I have completely cured a man on the Sabbath? Do not judge according to appearance. Judge truly."

"Is not this he whom they are trying to kill?" said some of those of Jerusalem. "But he is talking boldly and they say nothing to him. Surely the rulers have not got to know that this is the Christ? Yet we know where this man comes from. But when the Christ comes no one knows where he comes from."

"You both know me," cried Jesus in the Temple as he was teaching, "and you know where I am from. I have not come on my own authority. But he who sent me is true and you do not know him. But I know him. For I am from him and he has sent me."

So they kept trying to arrest him. But no one

laid hands on him because his time had not yet come.

“When the Christ comes,” said many of the people who believed in Jesus, “will he do more signs than this man has done?”

The Pharisees heard the people were murmuring such things about Jesus, so they and the Chief Priests sent officers to take him.

“I am still with you a little while,” said Jesus, “and then I am going to him who sent me. You will seek me but will not find me, and where I am you cannot come.”

“Where will he go that we shall not find him?” said the Jews to each other. “Will he go to the dispersed among the Greeks and teach the Greeks? What kind of a saying is this he said, You will seek me but will not find me. And where I am you cannot come.”

“If any one is thirsty,” Jesus was standing and crying in the last day, the great day of the feast, “let him come to me and drink. He who keeps believing in me, as the Scripture has said, rivers of living water shall flow from him.” But he said this about the Spirit whom they who believed in him were to receive. For the Spirit was not yet given because Jesus was not yet glorified.

“Surely this is the Prophet,” some of the people said when they heard this.

“This is the Christ,” said others.

“What?” still others said. “Does the Christ come out of Galilee? Has not the Scripture said the Christ comes from the seed of David, and out of the town of Bethlehem where David was?”

• So there was a division among the people because of him, and some of them wanted to arrest him. But no one laid hands on him.

So the officers came to the Chief Priests and Pharisees.

“Why have you not brought him?” they asked.

“No one has ever yet spoken like this man,” they said.

“What! have you also been led astray? Surely none of the rulers or Pharisees have believed in him? But this throng which does not get to know the law is cursed.”

“Our law does not judge the man before it hears from him and gets to know what he is doing, does it?” said Nicodemus.

For he who once came to Jesus by night was one of them.

“Are you also of Galilee? Search and see that out of Galilee rises no Prophet.”

“I am the light of the world,” said Jesus again to them. “He who keeps following me shall not go about in darkness but shall have the light of life.”

“You are bearing witness about yourself,” said the Pharisees. “Your witness is not true.”

“Though I am bearing witness about myself, my witness is true. For I know where I came from and where I am going. But you cannot tell where I came from and where I am going. You are judging by appearances. I am not judging any one. Yet if I judge my judgment is true. For I am not alone, but I and the Father who sent me. It is also written in your law that the witness of two men is true. I am my own witness and the Father who sent me is bearing witness about me.”

“Where is your father?”

“You neither know me nor my Father. If you knew me you would know my Father also.”

Jesus said this in the Treasury as he was teaching in the Temple. No one laid hands on him, for his time had not yet come.

“Will he kill himself?” said the Jews. “For he says, where I am going you cannot come.”

“You are from beneath,” said Jesus. “I am from above. You are of this world. I am not of this world. So I said: You will die in your sins. For if you do not believe I am he you will die in your sins.”

“Who are you?”

“Why do you ask the very thing I have been talking about to you all along? I have many

things to say about you and to judge. But he who sent me is true and I am telling the world what I have heard from him."

They did not understand that he was speaking to them about the Father.

"When you have lifted up the Son of man," Jesus therefore said to them, "then you will know I am he and that I am doing nothing on my own authority, but as my Father has taught me I am saying this. He who sent me is with me. The Father has not left me alone, for I always do what pleases him."

As he was saying this many believed in him.

"If you continue to do what I tell you," said Jesus to those Jews who believed in him, "then you are my disciples indeed, and you will get to know the truth and the truth will make you free."

"We are Abraham's descendents and were never in bondage to any one. How do you say: You will be made free?"

"Most truly I tell you, Whoever keeps committing sin is the slave of sin. The slave does not remain in the house forever, but the son always remains. So if the Son shall make you free, you will be free indeed. I know you are Abraham's descendants. But you are trying to kill me because what I tell you has no place in you. I am

talking about what I have seen with my Father, and you keep doing what you have seen with your father."

"Abraham is our father."

"If you were Abraham's children you would keep doing what Abraham used to do. But now you are trying to kill me a man who has told you the truth which I have heard from God. Abraham did not use to do this. You keep doing the deeds of your father."

"We are not bastards. We have one father, that is, God."

"If God were your father you would love me. For I came out of God and am here. Nor have I come on my own authority. He sent me. Why do you not understand what I say? Because you cannot bear to listen to me. You are of your father the devil, and you are determined to do what your father desires. He was a murderer from the beginning. He did not continue in the truth because there is no truth in him. When he tells a lie he is talking about his own. For he is a liar and the liar's father. But because I tell you the truth you do not believe me. Which of you convicts me of sin? And if I say the truth why do you not believe me? He who is from God hears God's words. You do not hear them because you are not from God."

“Are we not right in saying you are a Samaritan and possessed by a demon?”

“I am not possessed by a demon. I am honoring my Father and you are dishonoring me. I am not seeking my own honor. There is one who is seeking and judging. Most truly I tell you, Whoever keeps my saying shall never see death forever.”

“Now we know you are possessed by a demon. Abraham is dead and the Prophets. And you say, If any one keeps my saying he shall never see death forever. Surely you are not greater than our father Abraham who died? And the Prophets died. Whom are you making yourself?”

“If I am honoring myself my honor is nothing. It is my Father who is honoring me, he of whom you are saying, he is your God. Yet you never became acquainted with him. But I know him. And if I should say I do not know him I shall be a liar like you. But I know him and keep his word. Your father Abraham rejoiced to see my day, and he saw it and was glad.”

“You are not yet fifty years old, and have you seen Abraham?”

“Most truly I tell you, Before Abraham was I am.”

They took up stones to throw at him. But Jesus hid himself, and went out of the Temple.

4.

As Jesus was passing by he saw a man blind from his birth.

“Rabbi,” his disciples asked, “who was the sinner, this man or his parents so that he was born blind?”

“Neither did this man sin, nor his parents. On the contrary, this has happened so that what God is doing might be made known in him. We must do while it is day what he who sent me is doing. The night is coming when no one can work. As long as I am in the world I am the light of the world.”

When he had spoken in this way he spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and said:

“Go wash in the pool of Siloam,” which means, Sent.

So he went away, washed, and came seeing.

“Is not this he who used to sit and beg?” said the neighbors and those who before had seen he was blind.

“This is he,” said some.

“No, but he is like him,” said others.

“I am he,” the man himself said.

“How were your eyes opened?” they therefore asked him.

“A man called Jesus made clay, anointed my eyes, and said to me: Go to the pool of Siloam and wash. So I went, washed, and received sight.”

“Where is he?”

“I do not know.”

They brought the man who had been blind to the Pharisees. It was the Sabbath when Jesus made the clay and opened his eyes. So they also again asked him how he had received his sight.

“He put clay on my eyes and I washed and now see.”

“This man is not from God,” said some of the Pharisees, “because he does not keep the Sabbath.”

“How can a man who is a sinner do such signs?” said others.

There was a division among them.

“What do you say about him in view of the fact that he opened your eyes?” they again said to the blind man.

“He is a Prophet.”

But the Jews did not believe he had been blind and received his sight till they called his parents.

“Is this your son who you say was born blind?” they asked. “How then does he now see?”

“We know this is our son and that he was born blind. But by what means he now sees we do not know, or who has opened his eyes we do not know. He is of age. Ask him. He shall speak for himself.”

His parents said this because they were afraid of the Jews. For they had already agreed that if any

one should acknowledge him as the Christ he should be excommunicated. So his parents said : " He is of age. Ask him."

Then they again called the man who had been blind.

" Give God the praise," they said. " We know this man is a sinner."

" Whether he is a sinner or not, I do not know. One thing I do know, that I was blind and now I see."

" What did he do to you? How did he open your eyes? "

" I have told you already and you did not listen. Why do you want to hear it again? Surely you also do not want to be his disciples? "

" You are his disciple," they revilingly retorted. " But we are Moses' disciples. We know God spoke to Moses. But as for this fellow, we do not know where he comes from."

" Why, it is a strange thing that you do not know where he comes from, and yet he has opened my eyes. Now we know God does not listen to sinners. But if any one is a worshipper of God and does his will, he listens to him. Since the world began it has not been heard that any one opened the eyes of one born blind. If this man had not been from God he could do nothing."

“ You were altogether born in sins, and do you teach us ? ”

They excommunicated him.

Jesus heard they had excommunicated him. So when he had found him, he said :

“ Do you believe in the Son of God ? ”

“ Who is he, Lord, so that I may believe in him ? ”

“ You have both seen him and he it is who is talking with you.”

“ Lord, I believe.”

“ For judgment did I come into this world,” Jesus said, “ so that they who do not see might see, and so that they who see, might be made blind.”

Some of the Pharisees who were with Jesus heard this.

“ Are we blind also ? ” they said.

“ If you were blind you would have no sin. But now you say : We see. So your sin continues.”

5.

“ Most truly I tell you, He who does not go in by the door into the sheepfold, but climbs up some other way, is a thief and a robber. But he who goes in by the door is the shepherd of the sheep. For him the porter opens, and the sheep listen to his voice. And he calls his own sheep by name and leads them out. And when he has let out all his own, he goes before them, and the sheep follow

him. For they know his voice. But they will not follow a stranger but will flee from him. For they do not know the stranger's voice."

Jesus gave them this illustration, but they did not understand what he said. So he said to them again :

"Most truly I tell you, I am the door of the sheep. All who ever came before me are thieves and robbers. But the sheep did not listen to them. I am the door. If any one goes in by me he shall be saved, and shall go in and out and find pasture. The thief only comes to steal and to kill and to destroy. I came so that they may have life and may have an abundance of it. I am the Good Shepherd. The Good Shepherd gives his life for the sheep. But he who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming, leaves the sheep, and flees. So the wolf catches them and scatters the sheep. The hireling flees because he is a hireling and does not care for the sheep. I am the Good Shepherd. I become acquainted with my sheep and my sheep become acquainted with me just as the Father becomes acquainted with me and I become acquainted with the Father, and I am laying down my life for the sheep. I have other sheep which are not of this fold. Them also must I bring and they shall hear my voice. So they shall become one flock under one shepherd. It is for this reason my

Father loves me, because I am laying down my life so that I may take it again. No one is taking it from me. I am laying it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment from my Father."

There was a division again among the Jews because of these words.

"He is possessed by a demon and is mad," said many of them. "Why do you listen to him?"

"These are not the words of one possessed," said others. "Can a demon open the eyes of the blind?"

It was the feast of the Dedication at Jerusalem. It was winter. Jesus was walking in Solomon's Porch in the Temple. The Jews came round him :

"How long do you make us doubt?" they said. "If you are the Christ tell us plainly."

"I told you and you do not believe. What I am doing in my Father's name bears witness about me. But you do not believe me because you are not of my sheep as I told you. My sheep are listening to my voice, and I am getting to know them and they are following me. I am giving them eternal life and they shall never perish. Nor shall any one snatch them out of my hand. My Father who gave them to me is greater than all. And no

one is able to snatch them out of my Father's hand. I and my Father are one."

The Jews took up stones again to stone him.

"Many noble deeds have I shown you from the Father. For which of those deeds are you beginning to stone me?"

"We are not stoning you for a noble deed, but for blasphemy. And because you, a man, are making yourself God."

"Is it not written in your law I said :

You are Gods?

If he called them Gods to whom God's message came, and the Scripture cannot be broken, do you say about him whom the Father has made pure and sent into the world : You are blaspheming because I said, I am the Son of God? If I do not do the deeds of my Father, do not believe me. But if I do, though you do not believe me, believe the deeds so that you may learn and keep learning that the Father is in me and I in him."

They tried again to take him, but he escaped out of their hands and went away again beyond Jordan to the place where John at first was purifying. He staid there.

"John did not do any sign," those who went to him used to say. "But everything John said about this man was true."

Many believed in him there.

6.

There was a man of Bethany the town of Mary and Martha. His name was Lazarus. He was sick. It was that Mary who anointed the Lord with ointment and wiped his feet with her hair whose brother Lazarus was sick.

“Lord,” his sisters sent and said to Jesus, “he whom you love is sick.”

“This sickness is not one which ends in death,” said Jesus when he heard this. “On the contrary it is for the honor of God, so that the Son of God may be honored by it.”

Now Jesus loved Martha and her sister and Lazarus. So when he heard he was sick he staid two days still in the place where he was.

“Let us go into Judæa again,” he afterwards said to his disciples.

“Rabbi,” said his disciples, “the Jews were but now trying to stone you, and are you going there again?”

“Are there not twelve hours in the day?”

If any one walks about in the day he does
not stumble,

Because he sees the light of this world.

But if any one walks about in the night he
stumbles

Because he has no light.”

“Our friend Lazarus has fallen asleep,” Jesus added after he said this. “But I am going to wake him out of sleep.”

“Lord,” said his disciples, “if he has fallen asleep he will recover.”

Jesus had spoken of his death. But they thought he had spoken of taking rest in sleep.

“Lazarus is dead,” he then told them plainly, “and I am glad for your sakes I was not there so you may believe. And yet let us go to him.”

“Let us also go so that we may die with him,” said Thomas called Didymus to the rest of the disciples.

When Jesus came he found Lazarus had been in the tomb four days already.

Bethany is only about two miles from Jerusalem. So many of the Jews had come to Martha and Mary to comfort them about their brother. So as soon as she heard Jesus was coming Martha went and met him, but Mary kept sitting in the house.

“Lord,” said Martha, “if you had been here my brother would not have died. But I know that even now whatever you shall ask of God he will give you.”

“Your brother shall rise again.”

“I know he will rise again in the resurrection at the last day.”

“I am the resurrection and the life,” said Jesus. “He who keeps believing in me, though he were dead, yet shall he live. And whoever keeps living, that is, keeps believing in me shall never die. Do you believe this?”

“Yes, Lord, I have learnt to believe that you are the Christ, the Son of God, who was to come into the world.”

When she had said this she went away and called Mary her sister secretly.

“Teacher is here and is calling you,” she said.

As soon as she heard that, Mary rose up quickly and came to Jesus. Jesus had not yet come into the town but was in the place where Martha met him. Then the Jews in the house with her comforting her followed her. For they saw Mary rise up quickly and go out.

“She is going to the tomb to cry there,” they said.

When Mary came where Jesus was and saw him she fell at his feet.

“Lord,” she said, “if you had been here my brother would not have died.”

So when Jesus saw her crying and the Jews also who came with her crying, he groaned in the spirit and was troubled.

“Where have you laid him?” he asked.

“Lord, come and see.”

Jesus wept.

“See how he loved him,” said the Jews at this.

“Could not this man who opened the eyes of the blind, have caused that even this man should not have died?” said some of them.

So Jesus again groaning in himself came to the tomb. It was a cave, and a stone was lying on it.

“Take the stone away,” he said.

“Lord,” said Martha the sister of him who was dead, “by this time he is stinking. For he has been dead four days.”

“Did I not tell you if you would believe you should see the majesty of God?”

So they took the stone away from the place where the dead was laid, and Jesus lifted up his eyes.

“Father,” he said, “I thank thee that thou hast heard me, but I know thou hearest me always. But because of the people standing by I said it so that they may believe that thou hast sent me.”

“Lazarus, come out!” he cried with a loud voice, when he had said this.

So he who was dead came out bound hand and foot with grave cloths. His face was bound about with a napkin.

“Undo him and let him go,” Jesus added.

So many of the Jews who came to Mary and saw what Jesus did, believed in him. But some of them went away to the Pharisees and told them what he had done. So the Chief Priests and the Pharisees gathered a council.

“What are we doing?” they said. “For this man is doing many signs. If we let him alone in this way everybody will believe in him, and the Romans will come and take away both our place and nation.”

“You do not know anything at all,” said one of them named Caiaphas, the High Priest that year, “nor do you consider that it is expedient for us that one man should die for the people instead of the whole nation being destroyed.”

He did not say this of his own accord, but being High Priest that year he prophesied that Jesus should die for the nation, and not for that nation only, but so that he might also gather together in one the children of God scattered abroad.

From that day they plotted to put Jesus to death. So Jesus no longer kept going about openly among the Jews, but went from that place to the country near the wilderness into a city called Ephraim and staid there with his disciples.

7.

The Jews' Passover was near. So many went out of the country up to Jerusalem before the Passover to purify themselves. So they kept looking for Jesus and saying to each other as they were standing in the Temple :

“What do you think? that he will not come to the feast?”

The Chief Priests and the Pharisees had given orders that if any one learned where he was he should show it so that they might arrest him.

So six days before the Passover Jesus came to Bethany where Lazarus was who had been dead whom he raised from the dead. They made him a supper there. Martha was serving. But Lazarus was one of those sitting at table with him. So Mary took a pound of ointment of spikenard, very costly, anointed the feet of Jesus, and wiped them with her hair. The house was filled with the odor of the ointment.

“Why was not this ointment sold for three hundred dollars and given to the poor?” said Judah Iscariot one of his disciples who was going to betray him.

“Let her alone,” said Jesus. For Judah did not say this because he cared for the poor, but because he was a thief and had the bag and carried what

was put in it. "Let her alone so that she may keep it for the day of my burial. You always have the poor with you, but you will not always have me."

So the great body of the Jews got to know Jesus was there and they did not come for Jesus' sake only, but so that they might see Lazarus also whom he had raised from the dead. But the Chief Priests plotted to put Lazarus also to death. For because of him many of the Jews went away and believed in Jesus.

The next day a great crowd which had come to the feast heard that Jesus was coming to Jerusalem and took branches of palm trees and went out to meet him.

They cried :

Hozanna !

Blessed is the King of Israel who is coming in the name of the Lord.

When Jesus had found an ass he sat on it, as it is written :

"Fear not daughter of Zion !
Behold thy King coming,
Sitting on an ass's colt."

His disciples did not understand these things at first, but when Jesus was glorified then they remembered they were written about him and they had done them to him. So the people with him when he called Lazarus out of the tomb and raised

him from the dead, bore witness. For this reason also the people went and met him because they heard he had done this sign.

“You see how you have gained nothing,” said the Pharisees to each other. “Why, the whole world has gone after him.”

There were some Greeks among those who habitually went up to worship at the feast. So they came to Philip who was of Bethsaida of Galilee.

“We want to see Jesus, Sir,” they said.

Philip came and told Andrew. Andrew and Philip came and told Jesus.

“The time for the Son of man to be honored has come,” Jesus answered. “Most truly I tell you :

Unless a grain of wheat falls into the ground
and dies

It continues by itself alone.

But if it dies,

It bears a great deal of fruit.

He who loves his life

Loses it.

He who hates his life in this world

Shall keep it to life eternal.

If any one is serving me let him follow me,

And where I am there will also my servant
be.

If any one is serving me,
Him will my Father honor.
Now is my soul troubled.
And what shall I say?
Father, save me from this hour.

But for this purpose did I come to this hour.
Father, honor thy name."

"I have both honored it," a voice then came from heaven, "and I will honor it again."

"It thundered," said the people who were standing by and heard it.

"An angel has spoken to him," said others.

"This voice has not come for my sake," Jesus said, "but for your sakes. Now is the judgment of this world. Now shall the Ruler of this world be cast out. And I, if I am lifted up out of the earth, will draw all mankind to myself."

But Jesus said this intimating by what kind of a death he was going to die.

"We have heard out of the Law," the people answered, "that the Christ continues forever. So how do you say: The Son of man must be lifted up? Who is this Son of man?"

"The Light is still with you a little while," said Jesus. "Walk while you have the light, so that darkness may not come on you. For he who keeps walking in darkness does not know where he is going. Believe in the light while you have

the light so that you may become children of light."

Jesus said this and went away and hid himself from them. But though he had done so many signs before them yet they did not believe in him, so that the word of Isaiah the Prophet might be fulfilled when he said:

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

So they could not believe because Isaiah again said:

He hath blinded their eyes,

And hardened their heart;

Lest they should see with their eyes,

And perceive with their heart,

And should turn

And I should cure them.

Isaiah said this when he saw his glory and spoke about him.

And yet even many of the rulers believed in Jesus. But because of the Pharisees they did not say so, for fear of being excommunicated. For they loved the praise which comes from men rather than that which comes from God.

"He who believes in me," Jesus cried, "does not believe in me, but in him who sent me. And he who sees me sees him who sent me. I have

come as a light into the world so that whoever believes in me should not continue in darkness. And if any one hears my words and does not believe, I do not judge him. For I did not come to judge the world but to save it. He who rejects me and does not accept what I say has one who is judging him. What I have said will judge him in the last day. For I have not spoken on my own authority. For the Father who sent me has commanded me what to say and how to talk about it. I know his commandment is life eternal. So what I talk about I talk about it just as the Father has said to me."

III.

Before the Passover, when Jesus knew his time had come to go out of this world to the Father, he had loved his own who were in the world and he loved them to the end.

They were at supper. The devil had already put it into the heart of Judah Iscariot, Simon's son, to betray him.

Jesus knew that the Father had given everything into his hands, that he came out from God and was going to God. So rising from supper and laying aside his clothes he took a towel and tied it round himself. He poured water into the bason and began to wash the disciples' feet and to wipe them with the towel which was tied round him.

"Lord, do you intend to wash my feet?" said Simon Peter when he came to him.

"What I am now doing you do not now know. But you will learn later on."

"You shall never wash my feet."

"If I do not wash you, you have no part with me."

"Lord, not only my feet, but also my hands and my head."

"He who has taken a bath needs only to wash his

feet and he is entirely clean. And you are clean. But not all."

For he knew his betrayer. So he said: "You are not all clean." So after he had washed their feet and again taken his clothes he sat down.

"Do you understand what I have done to you?" he said. "You call me Teacher and Lord. And you say well. For so I am. If I, then, your Lord and Teacher, have washed your feet, you also ought to wash each other's feet. For I have given you an example to do as I have done to you. Most truly I tell you, The slave is not greater than his master, nor is he who has been sent greater than he who sent him. If you know this happy are you if you do it. I am not speaking about you all. I know whom I have chosen. But I have done this so that the scripture may be fulfilled:

He, who is eating bread with me,
Lifted up his heel against me.

From this moment I am telling you before it happens so that when it has happened you may believe I am he. Most truly I tell you:

He who receives whomever I send, receives me.

He who receives me, receives him who sent me."

2.

When Jesus had said this he was troubled in spirit.

“Most truly I tell you,” he said, “One of you will betray me.”

The disciples kept looking at each other in doubt of whom he was speaking.

Now there was at table reclining on Jesus’ bosom one of his disciples whom he loved. So Simon Peter beckoned to him :

“Tell us who it is about whom he is speaking,” he said.

“Lord, who is it ? ” he therefore said to Jesus leaning back as he was on his breast.

“It is he to whom I shall give a piece of bread after dipping it.”

So when he had dipped the piece of bread he gave it to Judah Iscariot, the son of Simon. And after the piece of bread had been thus given to him, Satan went into him.

“What you are intending to do, do quickly,” said Jesus.

Now no one at the table knew why he said this to him. For some thought because Judah had the bag Jesus said : “Buy what we need for the feast,” or “to give something to the poor.”

So when he had received the piece of bread Judah at once went out.

It was night.

3.

“Now is the Son of man honored,” Jesus said after Judah had gone out, “and God is honored in him. And God will honor him in himself, and will at once honor him. Little children, I am still with you a little while. You will seek me, and as I told the Jews, Where I am going you cannot come, so now I tell you. I give you a new commandment: Love each other. Love each other just as I have loved you. By this will everybody come to know that you are my disciples,—by the love you have for each other.”

“Lord,” said Simon Peter, “where are you going?”

“Where I am going you cannot follow me now. But you shall follow me later on.”

“Lord, why cannot I follow you now? I will lay down my life for your sake.”

“Will you lay down your life for my sake? Most truly I tell you, The cock will not crow before you have denied me three times.”

IV.

“Do not let your heart be troubled,” Jesus continued. “Believe in God, that is, believe in me. In my Father’s house are many abiding-places. If it were not so I would have told you. I am going to prepare a place for you. And if I am going and shall prepare a place for you, I am coming again and shall receive you to myself, so that where I am you also may be. And where I am going you know the way.”

“Lord,” said Thomas, “we do not know where you are going, and how can we know the way?”

“I am the way, that is, the truth, that is, the life,” said the Lord. “No one comes to the Father but through me. If you had gotten to know me, you would have known my Father also. And from now on you have gotten to know him and have seen him.”

“Lord, show us the Father and it is enough for us.”

“Have I been so long with you and you have not gotten to know me, Philip? He who has seen me has seen the Father. So how do you say then, Show us the Father? Do you not believe I

am in the Father and the Father in me? The words I am speaking to you I am not speaking on my own authority, but the Father dwelling in me is doing the works. Believe me that I am in the Father and the Father in me, or else believe me for the very deed's sake. Most truly I tell you, He who keeps believing in me shall do what I am doing. And greater deeds than these shall he do, because I am going to the Father. Whatever you shall ask in my name I will do it, so that the Father may be honored in the Son. If you shall ask anything in my name I will do it. If you love me you will keep my commandments. And I will pray the Father and he will give you another Helper to be with you forever, the Spirit of Truth, whom the world cannot receive. For it neither looks at him nor gets to know him. But you get to know him. For he continues with you and is in you. I will not leave you orphans. I am coming to you. Yet a little while and the world looks at me no longer. But you look at me. For I am living and you will live. In that day you will learn that I am in my Father and you in me and I in you. He who has my commandments and is keeping them is the one who is loving me. And the one who loves me will be loved by my Father. And I will love him and will make myself known to him."

“ Lord,” said Judah. Not Iscariot. “ Lord, how is it you will make yourself known to us and not to the world ? ”

“ If any one loves me he will do what I tell him, and my Father will love him, and we will come to him and make our abode with him. He who does not love me, does not do what I tell him. And what I tell you is not mine, but the Father’s who sent me. I have said these things to you while still present with you. But the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and bring to your remembrance everything I said to you. Peace I am leaving you. My peace I am giving you. Not as the world gives am I giving to you. Do not let your heart be troubled, nor let it be afraid. You heard how I said, I am going away and am coming to you. If you loved me you would have rejoiced because I am going to the Father. For the Father is greater than I. And now I have told you before it happens, so that when it has happened you may believe. I will no longer talk much with you. For the ruler of the world is coming. He has nothing in me. But this is done so that the world may come to a knowledge of the fact that I love the Father and as the Father gave me commandment so I am doing. Rise, let us go from here.

2.

I am the real vine and my Father is the vine-dresser. Every branch in me which does not keep bearing fruit he takes away. And every branch which bears fruit he keeps trimming so that it may keep bearing more fruit. Already you are trimmed because of what I have told you. Continue in me and I in you. As the branch cannot bear fruit by itself except it continues in the vine, no more can you except you continue in me. I am the vine. You are the branches. He who continues in me and I in him keeps bearing a great deal of fruit. For without me you can do nothing. If any one does not continue in me he is thrown away as a branch and is withered. So it is gathered, thrown into the fire, and burned. If you continue in me and my words continue in you, you shall ask what you wish and it shall be done for you. My Father is honored in your bearing a great deal of fruit and becoming my disciples. Just as the Father has loved me have I also loved you. Continue in my love.

If you keep my commandments,
You will continue in my love,
Just as I have kept my Father's commandments,
And continue in his love.

I have told you these things so that my joy may be in you, and your joy may be made complete. My commandment is this, that you love each other just as I have loved you. No one has greater love than to lay down his life for his friends. You are my friends, if you do whatever I command you. No longer do I call you slaves. For the slave does not know what his master is doing. I have rather called you friends. For I have made known to you everything which I heard from my Father. You did not choose me. I chose you and appointed you to go and keep bearing fruit and your fruit to continue, so that whatever you shall ask of the Father in my name he may give you.

I am giving you these commandments so that you may love each other. If the world hates you become acquainted with the fact that it has hated me before it hated you. If you were of the world the world would have a personal affection for its own. But because you are not of the world, but I have chosen you out of the world, the world hates you. Remember what I told you, A slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my word they will keep yours also. But they will do everything to you for my name's sake, because they do not know him who sent me. If I had not

come and talked to them they would not have had sin. But now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the deeds no one else did, they would not have had sin. But now they have both seen and hated both me and my Father. But this happens so that what is written in their law may be fulfilled :

They hated me without a cause.

But when the Helper has come whom I will send you from the Father, that is, the Spirit of Truth who proceeds from the Father, he will bear witness about me. And you also are bearing witness because you have been with me from the beginning.

I have told you this so that you may not be offended. They will excommunicate you. Yes, the time is coming when whoever kills you will think he is doing God service. And they will do these things because they never became acquainted with the Father nor me. But I have told you this, so that when the time has come you may remember I told you about it. I did not tell you this from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, Where are you going? But because I have told you this, sorrow has filled your heart. And

yet I tell you the truth, It is expedient for you that I go away. For if I do not go away the Helper will not come to you. But if I go I will send him to you. So when he has come he will convict the world of sin, and of goodness, and of judgment. Of sin, because they do not believe in me. Of goodness, because I am going to the Father and you do not see me any more. Of judgment, because the ruler of this world has been judged. I have still many things to tell you, but you cannot bear them now. But when the Spirit of Truth has come he will guide you into all the truth. For he will not speak on his own authority. But whatever he hears he will talk about and will announce to you the things to come. He will honor me. For he will take of mine and will announce it to you. Everything the Father has is mine. So I said he is taking of mine and will announce it to you.

A little while and you are looking at me no longer,
And again a little while and you will see me."

"What is this he is saying to us?" said some of his disciples to each other. "A little while and you are not looking at me, and again a little while and you will see me, and, Because I am going to the Father." So they said: "What is this he is

saying, A little while? We do not know what he is saying."

Jesus got to know they wanted to ask him, so he said to them:

"Do you inquire of each other about what I said:

A little while and you are not looking at me,
And again a little while and you will see me?

Most truly I tell you, you will weep and lament but the world will rejoice. And you will be sorrowful. But your sorrow will be turned into joy. A woman when she is in labor has pain because her time has come. But when the little one has been born she no longer remembers the anguish for the joy that a man has been born into the world. So you now have pain. But I will see you again, and your heart shall rejoice and no one shall rob you of your joy.

In that day you will ask me no question at all. Most truly I tell you, If you shall ask anything of the Father he will give it to you in my name. Before this you have asked nothing in my name. Ask, and you shall receive so that your happiness may be complete.

My talking to you has been in dark sayings. The time is coming when I shall no longer talk to

you in dark sayings, but shall tell you plainly about the Father. In that day you will ask in my name. And I do not tell you I will pray the Father for you. For the Father himself loves you because you have loved me and have believed I came out from beside the Father. I came out of the Father and have come into the world. Again I am leaving the world and am going to the Father."

"Why, now you are talking plainly and not saying any dark saying. Now we know you know everything and do not need any one to ask you. By this we believe you came out from God."

"Do you now believe? Why, the time is coming, yes, it has already come, when you will be scattered, every one to his own, and will leave me alone. And yet I am not alone, because the Father is with me. I have talked about these things with you so that in me you may have peace. In the world you have tribulation. But take courage. I have overcome the world."

3.

Jesus talked about these things and lifted up his eyes to heaven.

"Father," he said, "the time has come. Honor thy Son so that the Son may honor thee. Thou gavest him authority over all flesh, so that he should

give eternal life to all those whom thou hast given him. And the eternal life is this, to become acquainted with thee, the only true God, and Jesus Christ whom thou didst send. I honored thee on earth. I have finished the work thou gavest me to do. And now, O Father, honor me with thine own self with the honor I had with thee before the world was. I made known thy name to the men thou gavest me out of the world. They were thine and thou gavest them to me out of the world. Now they understand that everything thou hast given me is from thee. For I have told them what thou didst tell me, and they accepted it and became truly acquainted with the fact that I came out from thee and they believed thou didst send me. I pray for them. I do not pray for the world, but for those thou hast given me. For they are thine. And all mine are thine and thine are mine, and I am honored in them. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, so that they may be one just as we are. While I was with them I kept in thy name those whom thou hast given me, and I guarded them and not one of them perished but the son of perdition so that the Scripture might be fulfilled. But now I am coming to thee and I am talking about these things in the

world so that they may have my happiness made complete in themselves. I have told them what thou didst say, and the world hated them, because they are not of the world just as I am not of the world. I am not asking thee to take them out of the world but to keep them from the evil one. They are not of the world just as I am not of the world. Set them apart in the truth. What thou dost say is truth. Just as thou didst send me into the world so did I send them into the world. And for their sakes I set myself apart, so that they themselves also may be set apart in truth.

Nor do I pray for these alone, but for those also who believe in me through what they say, so that they all may be one just as thou, Father, art in me, and I in thee, so that they also may be in us, so that the world may believe that thou didst send me. And the honor thou hast given me I have given them, so that they may be one just as we are one, I in them and thou in me, so that they may be perfected into one, so that the world may get to know that thou didst send me and didst love them just as thou didst love me. Father, it is my desire that they also whom thou hast given me may be with me where I am, so that they may look at my honor which thou hast given me. For thou didst love me before the foundation of the world.

O Good Father, the world did not get to know thee but I got to know thee, and these got to know that thou didst send me, and I made known to them thy name and will make it known, so that the love with which thou didst love me may be in them and I in them."

V.

When Jesus had said this he went out with his disciples over the brook Kidron where there was a garden which he and his disciples entered.

Judah also who was betraying him knew the place. For Jesus often went there with his disciples. So when he had received the company of soldiers and some of the temple guard from the Chief Priests and Pharisees, Judah came with lanterns and torches and weapons.

"Whom are you seeking?" said Jesus as he went out, aware of everything which was coming on him.

"Jesus the Nazarene."

"I am he."

Judah also who was betraying him was standing with them. So when Jesus said to them, I am he, they went backward and fell to the ground.

"Whom are you seeking?" he again asked.

"Jesus the Nazarene."

"I told you I am he. So if you are seeking me allow these to go away." He said this so that the word might be fulfilled which he said:

Of those thou hast given me, I lost not one.

Simon Peter had a sword, so he drew it, struck the High Priest's slave, and cut off his right ear. The slave's name was Malchus.

"Put up the sword into the sheath," said Jesus to Peter. "Shall I not drink the cup my Father has given me?"

2.

So the soldiers of the garrison, and the Colonel, and the Jewish members of the temple guard, seized Jesus, and bound him and led him to Annas first, for he was father-in-law to Caiaphas the High Priest that year. Caiaphas was he who advised the Jews that it was expedient for one man to die for the people.

Simon Peter followed Jesus and so did another disciple. That disciple was known to the High Priest. So he went in with Jesus into the court of the High Priest. Peter kept standing outside at the door. So the other disciple who was known to the High Priest went out and spoke to her who was tending the door and brought Peter in.

"You also are not one of this man's disciples?" said the girl who was tending the door to Peter.

"I am not," he said.

Now the slaves and the constables were standing round a charcoal fire which they had made because it was cold, and they were warming themselves,

and Peter was standing with them warming himself. The High Priest asked Jesus about his disciples and about his teaching.

“I have talked openly to the world,” Jesus answered. “I always taught in synagogue and in the Temple where all the Jews come together, and in secret I talked about nothing. Why do you ask me? Ask those who heard me what I talked about with them. These know what I said.”

“Do you answer the High Priest in such a way?” said one of the constables standing by as he struck Jesus with his hand.

“If I have spoken evil, bear witness about the evil. But if well, why do you strike me?”

So Annas sent him bound to Caiaphas the High Priest.

Now Simon Peter was standing warming himself.

“You also are not one of his disciples?” they said to him.

“I am not,” he said.

“Did I not see you in the garden with him?” said one of the slaves of the High Priest, a relative of the one whose ear Peter cut off.

Peter denied again. And at once a cock crew.

3.

So they led Jesus from Caiaphas into the governor's quarters. It was early. They themselves

did not go in, so that they might not be defiled, but might eat the Passover. So Pilate went out to them.

“What charge are you bringing against this man?” he said.

“If he had not been a criminal, we should not have handed him over to you.”

“Take him yourselves and try him according to your law.”

“It is not lawful for us to put any one to death,” the Jews answered to this, so that the word of Jesus might be fulfilled when he spoke intimating by what death he was going to die.

So Pilate went into the governor’s quarters again and called Jesus.

“You are the King of the Jews?” he asked.

“On your own authority, are you saying this or did others tell you about me?”

“Surely I am not a Jew? Your own people and the Chief Priests handed you over to me. What have you done?”

“My Kingdom is not of this world. If my Kingdom had been of this world then my followers would have gone on fighting so that I should not be handed over to the Jews. But, as it is, my Kingdom is not from here.”

“Then you are a King, are you?”

“ You say it, because I am a King. For this purpose have I been born and for this purpose have I come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.”

“ What is truth ? ”

When Pilate had said this he went out again to the Jews.

“ I do not find even a single cause for bringing a charge against him,” he said. “ But you have a custom that I should release you one at the Pass-over. So do you want me to release you the King of the Jews ? ”

“ Not this man, but Barabbas ! ” they again cried out.

Now Barabbas was a robber.

So Pilate then took Jesus and beat him, and the soldiers platted a crown of thorns and put it on his head, and a purple robe on him. And they kept coming up to him and saying :

“ Long live the King of the Jews ! ” and they struck him with their hands.

Pilate went out again.

“ Look,” he said, “ I am bringing him out to you so that you may know I find no cause for a charge against him.”

Jesus came out wearing the purple robe.

“ Look, here is the man,” said Pilate.

“Crucify him !” the Chief Priests and their followers cried out when they saw him. “Crucify him !”

“Take him yourselves and crucify him. For I find no cause for a charge against him.”

“We have a law, and by that law he ought to die, because he made himself the Son of God.”

So when Pilate heard this he was the more afraid, and went into the governor’s quarters again.

“Where do you come from ?” he asked Jesus.

He gave him no answer.

“Do you refuse to speak even to me ? Do you not know I have authority to release you, and I have authority to crucify you ?”

“You would have no authority at all against me, if it had not been given to you from above. So he who handed me over to you has greater sin.”

From that time Pilate kept trying to release him.

“If you let this man go you are not Cæsar’s friend,” the Jews cried out. “Whoever makes himself a King opposes Cæsar.”

So when Pilate heard this he brought Jesus out and sat down on the judgment seat at a place called the Pavement, but in Hebrew, Gabbatha.

Now it was the Preparation of the Passover and about noon.

“ Look, your King ! ” said Pilate to the Jews.

“ Away with him ! Away with him ! Crucify him ! ”

“ Shall I crucify your King ? ”

“ We have no King but Cæsar ! ”

It was the Chief Priests who answered. So Pilate then handed him over to them to be crucified.

VI.

So they took Jesus and led him away. And carrying the cross for himself he went out to the place called, The Place of a Skull, but in Hebrew, Golgotha, where they crucified him and two others with him, on each side one, and Jesus between them. Pilate wrote a title also and put it on the cross. It was this :

JESUS, THE NAZARENE, THE KING OF THE JEWS.

So many of the Jews read it. For the place where Jesus was crucified was near the city. It was written in Hebrew and Latin and Greek.

“Do not write, The King of the Jews,” said the Chief Priests of the Jews to Pilate, “but that he said, I am King of the Jews.”

“What I have written, I have written,” answered Pilate.

So when they had crucified Jesus, the soldiers took his clothes, made four parts, to every soldier a part, and also the coat. Now the coat was seamless, woven from the top throughout.

“Do not let us tear it,” they for this reason said to each other, “but cast lots for it to see whose it will be.”

This happened so that the Scripture might be fulfilled which says :

They parted my clothes among them
And for my vesture they cast lots.

So the soldiers did these things.

2.

Now there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas and Mary Magdalene.

“Mother,” said Jesus to her when he saw her and the disciple he loved standing by, “Mother, look, your son.”

“Look, your mother,” he then said to the disciple.

From that time the disciple took her to his own home.

“I am thirsty,” said Jesus after this, knowing that everything was now finished so that the scripture might be fulfilled.

There was sitting there a bowl full of sour wine. So they put a sponge full of the wine on a hyssop stalk and put it to his mouth.

“It is finished,” he said when he had received the wine.

He bowed his head and gave up his spirit. So the Jews asked Pilate to have their legs broken and have them taken away so that the bodies might not remain on the cross on the Sabbath. For it was Preparation and the day of that Sabbath was a high day. So the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw he was already dead, they did not break his legs but one of the soldiers pierced his side with a spear and at once blood and water came out. And he who has seen has borne witness and his witness is true and he knows he says what is true, so that you also may believe. For these things happened so that the scripture might be fulfilled :

“A bone of him shall not be broken.”

And again another scripture says :

“They shall look on him whom they pierced.”

3.

After this Joseph of Arimathæa, a disciple of Jesus, but secretly for fear of the Jews, asked Pilate's permission to take away the body of Jesus. Pilate gave him leave. So he came and took away his body. Nicodemus also came, he who once came to Jesus by night. He came with a roll of myrrh and aloes, about a hundred pound weight.

So they took the body of Jesus and bound it in linen cloths with the spices, in the way the Jews bury.

In the place where he was crucified was a garden, in the garden a new tomb, and in it no one had ever yet been laid. So because of the Jews' Preparation, for the tomb was near, they laid Jesus there.

VII.

The first day of the week Mary Magdalene came early while it was still dark to the tomb and saw the stone taken from it and she ran and came to Simon Peter and the other disciple whom Jesus loved.

“They have taken away the Lord out of the tomb,” she said; “and we do not know where they have laid him.”

Peter and the other disciple went out and started for the tomb. They both ran together, but the other disciple kept outrunning Peter and came first to the tomb. He stooped and looked in. He saw the linen cloths lying but he did not go in. Simon Peter also came following him and went into the tomb. He saw the linen cloths, and the napkin which was on his head not lying with the linen cloths, but rolled up in a place by itself. So the other disciple also who came first to the tomb went in, and he saw and believed. For as yet they did not know the scripture that he must rise from the dead.

They went back home.

2.

But Mary kept standing outside the tomb crying. So as she was crying she stooped down and looked into the tomb, and she saw two angels in white sitting where the body of Jesus had laid, one at the head and one at the feet.

“Woman, why are you weeping?” they asked.

“Because they have taken away my Lord and I do not know where they have laid him.”

On saying this she turned round and saw Jesus standing but did not know it was he.

“Woman, why are you weeping?” he said. “Whom are you seeking?”

“If you have taken him away from here, Sir,” said Mary, supposing him to be the gardener, “tell me where you have laid him, and I will take him away.”

“Mary!”

“Rabboni!” she turned and answered him in Hebrew. This means Teacher.

“Do not keep clinging to me. For I have not yet ascended to the Father. But go to my brothers and tell them: I am ascending to my Father and your Father and my God and your God.”

Mary Magdalene came and told the disciples: “I have seen the Lord,” and how he had said these things to her.

3.

So the same day, at evening, the first day of the week, when for fear of the Jews the doors were shut where the disciples were assembled Jesus came and stood among them, and said :

“Peace be unto you.”

When he had said this he showed them his hands and his side. So the disciples were glad when they saw the Lord.

“Peace be unto you,” he said to them again. “Just as the Father has sent me out, I also send you.”

When he had said this he breathed on them.

“Receive the Holy Spirit,” he said. “If you are putting away any one’s sins, they are being put away; if you continue to hold them, they have been and are being held.”

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

“We have seen the Lord,” the other disciples said to him.

“Unless I shall see in his hands the print of the nails,” he answered, “and put my finger into the print of the nails, and my hand into his side, I will by no means believe.”

So eight days later his disciples were again within and Thomas with them and the doors were shut, and Jesus came and stood among them.

“Peace be unto you ! ” he said.

“Reach your finger here and see my hands,” he then said to Thomas, “and reach your hand here and put it into my side, and do not become faithless but believing.”

“My Lord and my God ! ” exclaimed Thomas.

“Because you have seen me have you believed, Thomas? Blessed are those who have not seen and yet have believed.”

So many other signs did Jesus do in the presence of the disciples, which are not written in this book. But these are written so that you may believe that Jesus is the Christ, the Son of God, and so that believing you may have life in his name.

CONCLUSION.

After this Jesus showed himself again to the disciples at the sea of Tiberias. He showed himself in this way. Simon Peter and Thomas called Didymus and Nathaniel of Cana in Galilee and the sons of Zebedee and two others of his disciples were together.

“ I am going fishing,” said Simon Peter.

“ We also are going with you,” they answered.

They went out, got into the boat, and that night caught nothing. But when day was now breaking Jesus stood on the beach, but the disciples did not know it was Jesus.

“ Children,” he said, “ you have nothing to eat, have you ? ”

“ No.”

“ Cast the net on the right side of the boat and you shall find.”

They cast it, and now they could not draw it for the great number of fish.

“ It is the Lord,” said the disciple Jesus loved to Peter.

So when Simon Peter heard it was the Lord he wrapped his coat about him, for he was naked, and threw himself into the sea. But the other disciples came in the little boat, dragging the net

full of fish. For they were not far from the land, but about three hundred feet. So when they got out on the beach they saw a charcoal fire there, a fish laid on it, and a loaf of bread.

“Bring some of the fish you have just caught,” said Jesus.

So Simon Peter went aboard and drew the net to land full of big fish, a hundred and fifty-three. And for all there were so many the net was not torn.

“Come to breakfast,” said Jesus.

None of the disciples dared ask him: Who are you? For they knew it was the Lord. So Jesus came, took the loaf, and gave to them, and the fish also.

This is now the third time Jesus was made known to the disciples after he had risen from the dead.

2.

So when they had breakfasted, Jesus said to Simon Peter :

“Simon, son of John, do you love me more than these?”

“Yes, Lord, you know I have a personal affection for you.”

“Feed my lambs.”

“Simon, son of John,” he said to him again the second time, “do you love me?”

“Yes, Lord, you know I have a personal affection for you.”

“Take care of my sheep.”

“Simon, son of John,” he said to him the third time, “have you a personal affection for me?”

“Lord,” Peter answered, for he was grieved because he said to him the third time: Have you a personal affection for me? “Lord, you know everything, your own experience tells you I have a personal affection for you.”

“Feed my little sheep. Most truly I tell you: When you were young, you girded yourself and went wherever you desired. But when you are old, you will stretch out your hands and another will gird you and carry you where you do not wish to go.”

“Follow me,” he added, having said what he did to intimate the nature of the death by which Peter was going to honor God.

Peter turned round and saw the disciple Jesus loved following, who also leaned back on his breast at supper and said: “Lord, who is he who is betraying you?”

“Lord,” said Peter when he saw him, “and what shall this man do?”

“If I wish him to stay till I come what is that to you? You follow me.”

So the saying went out among the brothers that that disciple was not going to die. Yet Jesus did not say to him he was not going to die, but, "If I wish him to stay till I come, what is that to you?"

3.

This is the disciple who is witnessing to these things and wrote them, and we know his witness is true.

There are many other things which Jesus did; but if every one of them should be written, I suppose even the world itself would not contain the books which should be written. Amen.

(Note.)

Most of the ancient authorities omit S. John 7:53-8:11, while those which contain it vary much from each other. For this reason, and for the further reason that it interferes with the continuity of the passage where it is found in King James' Version, it is given as a separate fragment here :

The woman taken in adultery.

Every man went to his own home : but Jesus went to the Mount of Olives. And early in the morning he came into the Temple and all the people came to him. So he sat down and was teaching them.

“Teacher,” said the Scribes and Pharisees when they had brought a woman taken in adultery and set her among them, “this woman was taken in adultery, in the very act. Now Moses in the Law commanded us to stone such. But what do you say ? ”

They said this to put him to the test so that they might have a charge to bring against him.

But Jesus stooped down and kept writing with his finger on the ground as though he had not heard them. So when they kept asking him he raised himself up :

“Let him who is without sin among you first throw a stone at her.”

He stooped down again and went on writing on the ground.

Those who heard this, convicted by their own consciences, went out one by one from the oldest to the last.

Jesus was left alone and the woman standing among them.

“Woman,” he said, when he had lifted himself up, and saw none but her, “where are those accusers of yours? Has no one condemned you?”

“No one, Lord.”

“Nor do I condemn you. Go, and from now on keep sinning no longer.”

I S. JOHN.



INTRODUCTION.

I.

What was from the beginning,
What we have heard,
What we have seen with our eyes,
What we looked at and our hands handled,
About the Word, the Life —
And the Life was made known,
And we have seen and are witnesses,
And tell to you the Life, the eternal,
Who was with the Father,
And was made known to us —
What we have seen and heard we tell you also,
So that you also may have a share with us
Yes, and our share is with the Father,
And with his Son Jesus Christ.
And we are writing these things,
So that our happiness may be made complete.

2.

And the message we have heard from him is this,
And we announce it to you,
That God is light,
And there is no darkness at all in him.

If we say we are sharers with him,
And keep living in darkness,
We are liars, and do not do what the truth demands.
But if we keep living in the light,
As he is in the light,
We are sharers with each other,
And the blood of Jesus his Son frees us
From the guilt of every kind of sin.

If we say we have no sin,
We are leading ourselves astray,
And the truth is not in us.
If we confess our sins,
He is faithful and good,
To put our sins away for us,
And to free us from everything that is not right.
If we say we have not sinned,
We make him a liar, and what he has told us is not
in us.

(God is Light.)

3.

My little children I am writing these things to you so that you may not sin. And if any one sins we have a helper with the Father, that is, Jesus Christ the good, and he is a means of appeasing God so as to do away with our sins, and not so as to do away with ours only, but also with the sins of the whole world. And this is the way we become acquainted with the fact that we are acquainted with him by continuing to keep his commandments. He who says: I am acquainted with him, and does not continue to keep his commandments, is a liar, and the truth is not in him. But whoever keeps doing what he tells him, truly in him has the love of God been perfected. This is the way we become acquainted with the fact that we are in him: He who says he is continuing in him ought himself also to keep living just as he kept living.

4.

Dear brothers, it is not a new commandment I am writing to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard. Again a new commandment am I writing to you, and it is true in him and in you, because the darkness is passing away and the true light is already shining.

He who says he is in the light and keeps hating his brother is in the darkness to this moment. He who keeps loving his brother continues in the light and no occasion of stumbling is in him. He who keeps hating his brother is in the darkness and keeps living in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

5.

I am writing to you, little children,

Because your sins are put away from you for his
name's sake.

I am writing to you, fathers,

Because you have become acquainted with
him who is from the beginning.

I am writing to you, young men,

Because you have overcome the wicked
one.

I wrote to you, little children,
Because you have become acquainted with the
Father.

I wrote to you, fathers,
Because you have become acquainted with
him who is from the beginning.

I wrote to you, young men,
Because you are strong,
And what God told you continues in
you,
And you have overcome the wicked
one.

6.

Do not love the world
Nor the things which are in the world.
If any one keeps loving the world,
The love of the Father is not in him.

For everything which is in the world,—
The desire of the flesh,
And the desire of the eyes,
And this life's love of display,—
Is not from the Father, but from the world.

And the world is passing away
And its desire.
But he who keeps doing the will of God
Continues forever.

7.

Little children, it is the last hour, and just as you heard that antichrist is coming, even now many antichrists have arisen. And from this we come to know it is the last hour. They went out from us, but they were not of us. For if they had been of us they would have continued with us. But they went out so that it might be made clear that they are not all of us. And you have an anointing from the Holy One, and you know everything. I have not written to you because you did not know the truth, but because you know it and because no lie is of the truth.

Who is the liar, if not he who keeps denying that Jesus is the Christ? This is the antichrist, that is, he who keeps denying the Father and the Son. Whoever keeps denying the Son has not even the Father. He who keeps confessing the Son has the Father also. As for you, let what you heard from the beginning continue in you. If what you heard from the beginning continues in you, you also will continue in the Son and in the Father. And this is the promise which he promised us, the life which is eternal.

These things have I written to you about those who are trying to lead you astray. And as for you, the anointing which you received from him continues in you and you do not need any one to teach you. But as his anointing keeps teaching you about everything, so is it true and is no lie. And just as it taught you, continue in him. And now, little children, continue in him, so that, if he shall be made known, we may have boldness, and not be ashamed before him at his coming.

(God is Love.)

If you know he is good you are acquainted with the fact that every one who keeps doing good has been begotten by him.

See what amazing love the Father has bestowed on us so that we may be called the children of God, and we are children. For this reason the world is not acquainted with us because it never became acquainted with him. Dear friends, now are we - children of God, and it is not yet made clear what we shall be. We know that if it shall be made clear, we shall be like him. For we shall see him just as he is. And whoever has this hope set on him keeps purifying himself just as he is pure.

Whoever keeps sinning keeps acting lawlessly, and sin is lawlessness. And we know that he was made known so that he might take away our sins, and in him is no sin. Whoever continues in him does not keep sinning. Whoever keeps sinning has never seen him nor become acquainted with him. Little children, let no one lead you astray. He who keeps doing what is good is good, just as he is good. He who keeps sinning is of the devil. For from the beginning the devil has been sinning and keeps on sinning. It was for this purpose the Son of God was made known, that is, to undo the works of the devil.

Whoever has been begotten by God does not keep sinning, because his seed continues in him, and he cannot keep sinning, because he has been begotten by God. It is in this way the children of God are made known and the children of the devil. Whoever does not keep doing good is not of God, nor is he who does not keep loving his brother. For the message which you heard from the beginning is this, that we should love each other. Not like Cain was of the evil one and killed his brother. And why did he kill him? Because his deeds were evil and his brother's good.

2.

Do not wonder, brothers, if the world keeps hating you. We know we have passed out of death into life, because we love the brothers. He who does not love continues in death. Whoever is a hater of his brother is a murderer, and you know that no murderer has eternal life continuing in him.

It was in this way we came to know love, because he laid down his life for us. And we ought to lay down our lives for the brothers. But whoever has the world's goods, and sees his brother in need, and has no pity for him, how does the love of God continue in him? Little children, let us not keep loving in word, nor with the tongue, but in deed and truth.

In this way we shall come to know that we are of the truth, and shall persuade our hearts before him. For if our heart condemns us, it is plain that God is greater than our heart and knows everything. Dear friends, if our heart does not condemn us, we have boldness towards God. And whatever we ask, we receive from him, because we keep his commandments and do what is pleasing in his sight. And his commandment is this, that we should believe in the name of his Son Jesus Christ and love each other, just as he gave us commandment. And he who keeps his commandments con-

tinues in him, and he in him. And in this way we get to know that he is continuing in us, that is, from the Spirit which he gave us.

3.

Dear brothers, do not believe every spirit, but put the spirits to the test to see whether they are from God, because many false prophets have gone out into the world.

In this way we get to know the Spirit of God. Every spirit who confesses that Jesus Christ has come in the flesh is from God. And every spirit who does not confess Jesus is not from God. And this is the spirit of the antichrist you heard is coming, and it is now already in the world.

You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world. They are from the world. For this reason they keep talking from the worldly point of view and the world keeps listening to them.

He who is learning to know God keeps listening
to us,

He who is not from God does not keep listen-
ing to us.

From this we keep getting to know the spirit of
truth

And the spirit of error.

4.

Dear brothers, let us keep loving each other, because love is from God, and whoever keeps loving has been begotten by God and is becoming acquainted with God. He who does not keep loving never became acquainted with God. For God is love. In this was the love of God made clear in us, because God has sent his only begotten Son into the world so that we might live through him. In this is love, not that we loved God, but that he loved us and sent his Son to be the means of appeasing him so as to do away with our sins.

Dear brothers, if God loved us in such a way as this, we also ought to keep loving each other. As for God, no one has ever yet looked at him. But if we keep loving each other, God continues in us and his love is perfected in us. In this way we get to know that we are continuing in him and he in us, because he has given us some of his spirit. And we have looked at the Son and bear witness to the fact that the Father has⁹ sent the Son to be the Saviour of the world. Whoever shall confess that Jesus Christ is the Son of God, God continues in him and he in God. And we have come to know, and have believed, the love which God has in us.

God is love, and he who continues in love continues in God and God continues in him. In this

way is love made perfect with us, so that we may have boldness in the day of judgment, because just as he is so also are we in this world. There is no fear in love, but rather does perfect love keep casting out fear, because fear has punishment. But he who keeps fearing is not made perfect in love. We keep loving because he first loved us. If any one says: "I keep loving God," and hates his brother, he is a liar. For if he does not keep loving his brother whom he has seen he cannot keep loving God whom he has not seen. And this commandment we have from him, so that he who keeps loving God might love his brother also.

5.

Whoever keeps believing that Jesus is the Christ has been begotten by God, and whoever keeps loving him who begot keeps loving him who has been begotten by him. In this way we keep getting to know that we are in love with the children of God, that is, when we keep loving God and are constantly keeping his commandments. For the love of God is this, that we constantly keep his commandments, and his commandments are not grievous. For whatever has been begotten by God keeps overcoming the world. And this is the victory which has overcome the world, that is, our

faith. Yes, who is he who keeps overcoming the world, if not he who keeps believing that Jesus is the Son of God ?

6.

This is he who came through water and blood, that is, Jesus Christ ; not with the water only, but with the water and with the blood. And it is the Spirit who is bearing witness, because the Spirit is the Truth. For those who are bearing witness are three, the Spirit and the water and the blood, and the three are one. If we keep receiving the witness of men the witness of God is greater. For the witness of God is this, that he has borne witness about his Son. He who keeps believing in the Son of God keeps having the witness in himself. He who does not keep believing God, has made him a liar, because he has not believed in the witness which God has borne about his Son. And the witness is this, that God gave to us eternal life, and this life is in his Son. He who has the Son has the life. He who does not have the Son does not have the life. I have written these things to you so that you might know you have eternal life, that is, to you who keep believing in the name of the Son of God.

7.

And the boldness which we have towards him is this, that if we keep asking anything according to his will, he keeps listening to us. And if we know he is listening to us, whatever we are asking, we know we have the petitions which we have asked from him. If any one sees his brother committing a sin which does not lead to death, he will ask and God will give him life for those who are committing sin which does not lead to death. There is sin which leads to death. Not about that am I saying he should pray. All want of goodness is sin, and there is sin which does not lead to death.

CONCLUSION.

We know that no one who has been begotten by God keeps committing sin, but he who was begotten by God keeps him ; and the wicked one does not get a permanent hold of him.

We know we are of God and the whole world is lying in the evil one.

And we know the Son of God has come and has given us understanding so that we may become acquainted with him who is true. And we are in him who is true, that is, in his Son Jesus Christ.

This is the true God and eternal life. Little children keep yourselves on your guard against idols.

II S. JOHN.

The Elder
To the chosen lady and her children
Whom I truly love,
And not I only,
But also all those
Who have come to know the truth ;
For the sake of the truth continuing in us,
And with us it will be forever.
Favor, mercy, and peace, shall be with us
From God the Father,
And from Jesus Christ the Son of the Father,
In truth and love.

I rejoice greatly because I have found some of your children going about in truth just as we received commandment from the Father. And now I beg you, lady, not as though I wrote a new commandment to you, but what we had from the beginning, that we keep loving each other. And the love is this, that we keep living in harmony with his commandments. The commandment is this,

just as you heard from the beginning, that you should live in it. For many deceivers have gone out into the world, and they are not confessing that Jesus Christ is coming in the flesh. This is the deceiver and the antichrist. See to yourselves, that you do not lose what we have done, but that you receive a full reward. Whoever goes on and does not continue in the teaching of Christ, does not have God. He who continues in the teaching, this man has the Father and the Son. If any one is coming to you and is not bringing this teaching, do not receive him into your house and do not bid him, Godspeed. For he who bids him, Godspeed, is sharing in his evil deeds.

Having many things to write to you I do not wish to write with paper and ink, but I hope to come to you, and to talk with you face to face so that your happiness may be made complete.

The children of your chosen sister send you their best wishes.

III S. JOHN.

The Elder
To dear Gaius,
Whom I love in truth.

Dear brother, I pray that you may be prosperous in everything and be in good health, just as your soul is prospering. For I rejoiced greatly when brothers were coming and bearing witness to your truth, just as you keep living in truth. I have no greater joy than this, to hear of my children living in the truth.

Dear brother, you are doing a faithful thing in whatever you are doing towards the brothers and the strangers. And they bore witness to your love before the Church. And you will do well to forward them on their journey worthily of God. For, for the sake of the name, they went out taking nothing from the heathen. So we ought to support such so that we may become their fellow-workers for the truth.

I wrote something to the Church. But Diotrophes, who is striving to be the first among them, does not receive us. For this reason, if I come, I will bring to remembrance his deeds which he is doing, prating against us with evil words. And not content with this, he is neither receiving the brothers himself, and those who have a desire to do it he is hindering, and is casting them out of the Church.

Dear brother, do not imitate the base but the good. He who keeps doing good is from God. He who keeps doing base things has not seen God. Demetrius has the witness of all men, and of the truth itself. Yes, we also bear witness, and you know our witness is true.

I have many things to write to you, but I do not care to write them to you with pen and ink. But I hope to see you at once and we shall talk face to face.

Peace be with you.

The friends send you their best wishes.

Give our best wishes to the friends by name.

REVELATION.

(Title.)

The Revelation of Jesus Christ,
Which God gave him to show to his slaves,
What must shortly happen.

And he made it known,
By sending his angel,
To his slave John,
Who was a witness to what God said,
And of the testimony which Jesus Christ
gave,
And of everything he saw.

Blessed is he who keeps reading,
And those who keep hearing the sayings of
the prophecy,
And constantly keep what is written in it.
For the time is near.

John,
To the Seven Churches which are in Asia,
May favor be yours and peace,
From The Present and The Past and The Coming
One,
And from the Seven Spirits who are before his
throne,
And from Jesus Christ,
The Faithful Witness,
The First-born of the dead,
And The Ruler of the kings of the earth,
To him who loves us, and loosed us from our sins
by his blood,
And he made us to be a kingdom,
Priests to his God and Father,—
To him be the majesty and the dominion forever.
Amen.

Lo, he is coming with the clouds ;
And every eye will see him,
And those who pierced him ;
And all the tribes of the earth will mourn at sight
of him.
Yes, Amen.

I am Alpha and Omega,
Says the Lord, the God,
The Present and The Past and The Coming One,
The All-Ruler.

I, John, your brother and fellow-sharer
In the tribulation and kingdom and endurance
in Jesus,
Was in the island called Patmos,
On account of God's message and the witness
of Jesus.
I was under the influence of the Spirit on the
Lord's day,
And heard behind me a loud voice like a
trumpet, saying :
"Write what you see in a book,
And send to the Seven Churches.
To Ephesus, and to Smyrna, and to Pergamum,
And to Thyatira, and to Sardis, and to Phila-
delphia,
And to Laodicea."

And I turned to see who was talking with me,
And when I had turned,
I saw Seven Gold Lampstands
And among the Lampstands,
One like the Son of Man,
Clothed with a garment down to his feet,
And girt about at the breasts with a gold girdle.
His head and his hair were white,
Like white wool, like snow,

And his eyes like a flame of fire,
And his feet like burnished brass,
 As if it had been refined in a furnace,
And his voice like the voice of many waters.
And he had in his right hand Seven Stars,
And out of his mouth was a sharp two-edged
 sword going,
And his face was like the sun shining in its strength.

And when I saw him I fell at his feet
 Like a dead man.
And he laid his right hand on me,
 And said :
“ Do not be afraid.
I am The First and The Last and The Living
 One,—
I became a dead man,
 And, lo, I am living forever and ever,—
And have the keys of Death and of Hades.
So write what you saw, what is,
 And what is going to happen after this.
The secret truth of the Seven Stars which you saw
 in my right hand,
 And the Seven Gold Lampstands.
The Seven Stars are the Angels of the Seven
 Churches,
 And the Seven Lampstands are the Seven
 Churches.

To the Angel of the Church in Ephesus write :

This is what he is saying,
Who is holding the Seven Stars in his right
hand,
Who is walking among the Seven Gold Lamp-
stands :

I know your works and your toil and endurance,
And that you cannot bear evil men,
And put to the test those who say they them-
selves are Apostles,
And they are not, and you found them false ;
And you have endurance,
And did bear for my name's sake,
And did not become weary.

But I have this against you,
That you forsook your first love.
So remember from what you have fallen,
And change your mind and the purpose of your
heart,
And do the first deeds.
For if you do not, I am going to come to you,
And will move your Lampstand out of its
place.

But this you have, that you hate the deeds of the
Nicolaitans,
Which I also hate.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

To him who keeps overcoming,
To him will I give to eat of the Tree of Life,
Which is in the Paradise of God.

And to the Angel of the Church in Smyrna write :

This is what he is saying,
Who is The First and The Last,
Who became a dead man and came to life again.

I know your tribulation and your poverty,
But you are rich,
And the blasphemy of those who say they themselves are Jews,
And they are not,
But are a synagogue of Satan.
Do not be afraid of what you are going to suffer.
Listen ! the Devil is going to throw some of you
into prison,
So that you may be put to the test.
And you will have tribulation ten days.
Be faithful to death
And I will give you the Crown of Life.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

He who keeps overcoming
Will never be hurt at all by the second death.

To the Angel of the Church in Pergamum write :

This is what he is saying,
Who has the sharp two-edged sword :

I know where you are living,
Where Satan's throne is,
And you are holding fast to my name,
And you did not deny my faith,
Even in the days of Antipas,
My witness, my faithful one,
Who was killed among you,
Where Satan is living.

But I have a few things against you,
Because you have some there
Who are holding the teaching of Balaam,
Who kept teaching Balak to throw a stumbling-
stone
Before the children of Israel,
To eat things sacrificed to idols,
And to commit fornication.
So you also have some
Who are holding the teaching of the Nicolaitans
likewise,

So change your mind and the purpose of your
heart.

For if you do not,
I am going to come to you quickly,
And I will make war against them
With the sword of my mouth.

He who hath an ear, let him hear
What the Spirit is saying to the Churches.

To him who keeps overcoming,
To him will I give to eat of the hidden manna,
And I will give him a white stone,
And on the stone a new name written,
Which none but he who takes it knows.

To the Angel of the Church in Thyatira write :

This is what the Son of God is saying,
Who has his eyes like a flame of fire,
And his feet are like burnished brass :

I know your deeds and your love,
And faith and ministry and endurance,
And that your last deeds are more than the first.
But I have this against you,
That you suffer the woman Jezebel,
Who calls herself a prophetess ;
And she teaches and seduces my slaves
To commit fornication,
And to eat things sacrificed to idols.
And I gave her time to reform,
And she does not wish to reform.
Look ! I am throwing her into a bed,
And those who are committing adultery with her
Into great tribulation,
If they do not reform.
And her children will I kill with death ;
And all the Churches will become acquainted
with the fact
That I am he who searches reins and hearts,
And I will give to each one of you
According to your deeds.

But to you I say,
To the rest who are in Thyatira,
As many as have not this teaching,
Who did not become acquainted with the depths
of Satan, as they say,
I throw on you no other burden.
But what you have hold fast till I come.

And he who keeps overcoming,
And he who keeps my words to the end,
To him will I give authority over the nations,
And he shall rule them with a rod of iron,
Like earthenware is broken to pieces :
Like I also have taken from my Father.
And I will give him the Morning Star.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Sardis write :

This is what he is saying,
Who has the Seven Spirits of God,
And the Seven Stars.

I know your deeds,
That you have a name that you are living,
And you are a dead corpse.
Become watchful and strengthen the remaining
things,
Which are about to die.
For I have not found any of your deeds accomplished
Before my God.
So remember how you have received,
And did hear,
And keep it and reform.
So if you shall not watch,
I will come as a thief,
And you shall not get to know at all
What hour I will come on you.
But you have a few in Sardis
Who did not defile their clothes.
And they shall walk with me in white,
For they are worthy.

He who keeps overcoming
Shall thus be clothed in white clothes,
And I will never blot his name out of the
Book of Life,
And I will confess his name before my Father,
And before his angels.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Philadelphia
write :

This is what he is saying,
Who is holy, who is true,
Who has the Key of David,
Who opens, and no one shall shut,
Who shuts, and no one opens.

I know your deeds,—
Look, I have set before you an open door,
Which no one can shut,—
That you have little strength,
And yet you kept my word,
And did not deny my name.
Look ! I am giving some of the synagogue of
Satan,
Of those who are saying they themselves are
Jews,
And they are not, but are lying ;
Look ! I will make them come and worship
before your feet,
And get to know that I have loved you.

Because you kept the word of my endurance,
I also will keep you from the hour of trial
Which is going to come on the whole world
To put to the test those who are living on the
earth.

I am coming quickly.
Hold fast what you have
So that no one may take your Crown.

He who keeps overcoming,
I will make him a pillar in the Temple of my
God,
And he shall never go out any more,
And I will write on him the Name of my God,
And the Name of the City of my God, the
New Jerusalem,—
She who is coming down out of heaven from
my God,—
And my own New Name.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Laodicea
write :

This is what the Amen is saying,
The Faithful and True Witness,
The Beginning of the creation of God.

I know your works,
That you are neither cold nor hot.
And so because you are lukewarm,
And neither hot nor cold,
I am going to spue you out of my mouth,
Because you are saying, I am rich,
And have gotten riches, and have need of
nothing.
And you do not know you are the wretched one,
And miserable, and poor, and blind, and naked.
I advise you to buy of me gold refined by fire,
So that you may become rich ;
And white garments,
So that you may clothe yourself,
And so that the shame of your nakedness may
not appear ;
And eye-salve to anoint your eyes,
So that you may see.

As many as I love, I reprove and chasten.

So be zealous, and reform.

Look ! I am standing at the door knocking.

If any one hears my voice and opens the door,

I shall come in to him and sup with him,

And he with me.

He who keeps overcoming,

I will give to him to sit down with me in my
throne,

As I also overcame,

And sat down with my Father in his throne.

He who has an ear, let him hear

What the Spirit is saying to the Churches.

VISION IN HEAVEN.

(The Throne of God.)

After this I saw,

And lo, a door opened in heaven,
And the first voice which I heard
Was like that of a trumpet talking with me,
And saying :

“Come up here and I will show you
What must happen after this.”

After this I was at once under the influence of the
Spirit,

And, lo, there was a Throne set in heaven,
And One sitting on it,
And he who was sitting on it was, to look at,
Like a jasper stone and a sardius.
And there was a rainbow round the Throne,
Whose appearance was like an emerald.

And round the Throne were twenty-four thrones,
And on the thrones I saw twenty-four Elders
sitting,
Dressed in white clothes,
And on their heads crowns of gold.
And out of the throne were going lightnings,
And voices and thunders.
And seven lamps of fire were burning before the
throne,
And these are the Seven Spirits of God :
And before the Throne,
As it were a glassy sea like crystal ;
And in the middle of the Throne and around
the Throne,
Four Living Creatures full of eyes before and
behind.
And the first Creature was like a lion,
And the second Creature like a calf,
And the third Creature had a face like a
man,
And the fourth Creature was like a flying
eagle.
And the four Living Creatures,
Each of which had six wings,
Were full of eyes all around, and within,
And they had no rest day and night,
Saying :

“Holy, holy, holy,
Lord, the God, the All-Ruler,
The Past, and The Present, and The Coming One.”

And when the Living Creatures gave praise and
honor and thanks,

To him who was sitting on the throne,

To him who lives forever and ever.

The twenty-four Elders kept falling down before
him

Who was sitting on the Throne,

And kept worshipping him

Who lives forever and ever,

And kept throwing their crowns before the Throne,
Saying :

“Worthy art thou, our Lord and our God,

To take praise and honor and the power.

For thou didst create everything,

And because of thy will they were, and
were created.”

(The Book of Seals.)

And I saw on the right hand of him
Who was sitting on the Throne
A Book written within and on the back,
Close sealed with Seven Seals.
And I saw a strong Angel
Proclaiming in a loud voice :
“ Who is worthy to open the book,
And to undo its Seals ? ”
And no one in heaven, or on the earth,
Or under the earth,
Was able to open the book,
Or to look at it.
And one of the Elders said to me :
“ Do not weep.
Look ! the Lion of the tribe of Judah,
The Root of David,
Has overcome to open the Book,
And its seven Seals.”

(The Lamb in the Middle of the Throne.)

And I saw in the middle of the Throne
And of the four Living Creatures,
And among the Elders,
A Lamb standing as if it had been slain,
With seven horns and seven eyes,
Which are the Seven Spirits of God,
Sent out into all the world.
And he came and took the Book
Out of the right hand of him
Who was sitting on the Throne.
And when he took the Book
The four Living Creatures
And the twenty-four Elders
Fell down before the Lamb,
Each with a harp,
And a gold bowl full of incense,
Which are the prayers of the saints.
And they sang a new song,
Saying:

“Worthy art thou to take the Book,
And to open its Seals.
For thou wast slain,
And didst purchase to God
With thy blood,
Men out of every tribe, and tongue,
And people, and nation.
And madest them to our God
A kingdom and priests,
And they are reigning on the earth.”

And I saw and I heard a sound of many Angels
Round the Throne, and the Living Creatures
and the Elders.

And the number of them
Was ten thousand times ten thousand,
And thousands of thousands.

And they kept saying in a loud voice :

“Worthy is the Lamb that hath been slain
To take the power,
And riches, and wisdom, and might,
And honor, and majesty, and blessing.”

And every created thing
Which is in heaven, and on the earth,
And under the earth, and on the sea,
And everything which is in them,
I heard saying :

“To him who is sitting on the Throne,
And to the Lamb,
Be the blessing, and the honor,
And the majesty, and the dominion,
Forever and ever.”

And the four Living Creatures said :
“Amen.”

And the Elders fell down and worshipped.

THE POWERS OF JUDGMENT.

(Captivity.)

And I saw when the Lamb opened one of the
Seven Seals.

And I heard one of the four Living Creatures,
saying,

As if in a voice of thunder :

“ Come.”

And I saw, and, lo, a White Horse,
And he who was sitting on him had a bow,
And a crown was given to him,
And he came out conquering and to conquer.

(War.)

And when he opened the Second Seal,
I heard the second Living Creature, saying :

“ Come.”

And another, a Red Horse, came out,
And to him who was sitting on him
Was given power to take peace from the earth,
And so that they should kill each other,
And a big sword was given to him.

(Famine.)

And when he opened the Third Seal,
I heard the third Living Creature, saying :

“Come.”

And I saw, and lo, a Black Horse,
And he who was sitting on him had scales in his
hand.

And I heard as it were a voice

Among the four Living Creatures, saying :

“A quart of wheat for a dollar,

And three quarts of barley for a dollar,

And see that you do not hurt the oil and the
wine.”

(Death.)

And when he opened the Fourth Seal,
I heard the voice of the fourth Living Creature,
saying,

“Come.”

And I saw, and lo, a Pale Horse,
And the name of him who was sitting on him
Was Death.

And Hades was following with him,

And they were given authority

Over the fourth of the earth,

To kill with sword, and with famine,

And with death,

And by the wild beasts of the earth.

(The Waiting Martyrs.)

And when he opened the Fifth Seal,
I saw under the Altar
The souls of those who had been slain
On account of God's message,
And the witness which they held.
And they cried in a loud voice, saying :
“ How long, O Master, the Holy, and True,
Dost thou not judge, and avenge our blood
On those who are living on the earth ? ”
And there was given to each of them a white robe,
And they were told to rest yet a little while,
Till their fellow-slaves, also, and their brothers,
Who are going to be killed as they were,
Shall have finished their course.

(Opening of Day of Wrath.)

And I saw when he opened the Sixth Seal,
And a great shaking took place ;
And the sun became black as pitch,
And the whole moon became like blood,
And the stars of heaven fell to the earth,
Like a fig tree casting its unripe figs,
When it is shaken by a high wind.
And the heaven was removed like a scroll
When it is rolled up.

And every mountain and island
Was moved out of its place.
And the kings of the earth,
And the princes and the colonels,
And the rich and the strong,
And every slave and freeman,
Hid themselves in the caves
And the rocks of the mountains.
And they kept saying to the mountains
And to the rocks :
“ Fall on us,
And hide us
From the face of him who is sitting on the Throne,
And from the wrath of the Lamb.
For their wrath has come.
And who is able to stand it? ”

PROEM TO THE SEVEN TRUMPETS. PART I.

(Judgment Restrained.)

After this I saw Four Angels

Standing at the four corners of the earth,
Holding the four winds of the earth,
So that no wind might blow on the earth,
Or on the sea, or on any tree.

And I saw another Angel

Ascend from the east,
With the Seal of the Living God.

And he cried in a loud voice to the Four Angels,
To whom it was given to hurt the earth,
And the sea, saying :

“ Do not hurt the earth, nor the sea, nor the trees,
Till we have sealed the slaves of our God in their
foreheads.”

And I heard the number of those who were sealed,
A hundred and forty-four thousand,
Sealed out of every tribe of the children of Israel.

Of the tribe of Judah were sealed twelve thousand :
Of the tribe of Reuben twelve thousand :
Of the tribe of Gad twelve thousand :
Of the tribe of Asher twelve thousand :
Of the tribe of Naphtali twelve thousand :
Of the tribe of Manassah twelve thousand :
Of the tribe of Simeon twelve thousand :
Of the tribe of Levi twelve thousand :
Of the tribe of Issachar twelve thousand :
Of the tribe of Zebulun twelve thousand :
Of the tribe of Joseph twelve thousand :
Of the tribe of Benjamin were sealed twelve thousand.

After this I saw, and lo, a great throng,
Which no one could count
Out of every nation,
And out of all tribes and peoples and tongues,
Standing before the Throne and before the
Lamb,
Dressed in white robes, and palms in their hands.
And they kept crying in a loud voice,
Saying :

“ Salvation to our God
Who is sitting on the Throne,
And to the Lamb.”

And all the Angels were standing round the Throne,
And the Elders and the four Living Creatures,
And they fell on their faces before the Throne,
And worshipped God, saying :

“ Amen.

The blessing and the majesty and the wisdom,
And the thanksgiving,
And the honor, and the power, and the might,
Be unto our God
Forever and ever,
Amen.”

And one of the elders answered

And said to me :

“ These who are clothed in the white robes,
Who are they and where did they come from ? ”
And I said to him :

“ My dear sir, you know.”

And he said to me :

“ These are those who are coming out of the
great tribulation,
And they washed their robes
And made them white in the blood of the
Lamb.

So they are before the throne of God,
And they are serving him day and night in his
Temple.

And he who is sitting on the Throne
Will spread his tent over them.
They will hunger no more, nor thirst any
more,
Nor will the sun strike on them, nor any heat.
For the Lamb who is in the middle of the
Throne
Will be their shepherd,
And will guide them to springs of living
waters.
And God will wipe away every tear from their
eyes.

PROEM TO THE SEVEN TRUMPETS. PART 2.

(Silence of Expectation.)

And when he opened the Seventh Seal,
There came a silence for half an hour.

And I saw the Seven Angels who stand before God,
And they were given Seven Trumpets.

And another Angel came,
And stood at the Altar holding a gold Censer ;
And he was given a great deal of incense
To add it to the prayers of all the devoted ones
On the gold Altar
Which was before the Throne.

And the smoke of the incense,
With the prayers of the saints,
Went up before God
Out the Angel's hands.
And the Angel took the Censer
And mixed it with the fire
From the Altar,
And threw it to the earth,
And there followed thunders and voices,
And lightnings
And an earthquake.

THE SEVEN TRUMPETS.

And the Seven Angels
Who had the Seven Trumpets
Got ready to blow.

(Fire and Blood.)

And the First blew,
And there followed hail and fire mixed with
blood,
And they were thrown to the earth.
And the third part of the earth was burnt up,
And the third part of the trees was burnt up,
And all green grass was burnt up.

(The Burning Mountain.)

And the Second Angel blew,

And as it were a great mountain burning with
fire,

Was thrown into the sea.

And the third part of the sea became blood,

And the third part of the creatures

Which were in the sea and had life died.

And the third part of the ships were destroyed.

(The Burning Star.)

And the Third Angel blew,

And there fell from heaven a great star

Burning like a torch,

And it fell on the third part of the rivers,

And on the fountains of the Waters,

And the name of the star is called Wormwood :

And the third part of the Waters became worm-
wood

And many men died of the waters,

Because they were made bitter.

(Sun, Moon and Stars Smitten.)

And the Fourth Angel blew,

And the third part of the sun was smitten,

And the third part of the moon,

And the third part of the stars,

So that the third part of them should be darkened,

And the day should not shine for the third part
of it,

And the night in the same way.

INTERLUDE.

And I saw,
And I heard an Eagle flying in mid-heaven,
Saying in a loud voice :

“ Woe, woe, woe,
For those who are living on the earth,
Because of the blasts of the Trumpet
Of the three Angels who are yet to blow.”

(The Pit of the Abyss.)

And the Fifth Angel blew his trumpet :
And I saw a star from heaven fallen on the earth :
And he was given the key of the pit of the abyss.
And he opened the pit of the abyss,
And there went up a smoke out of the pit,
Like the smoke of a great furnace.
And the sun and the air were darkened
Because of the smoke of the pit.
And out of the smoke came locusts to the earth.
And they were given authority,
Like the scorpions of the earth have authority.

And they were told not to hurt the grass of the
earth,
Nor any green thing, nor any tree,
But only such men,
As have not the seal of God on their foreheads.

And they were not given authority to kill them,
But to torture them five months.

And the torture inflicted by them

Was like the torture of a scorpion,

When it strikes a man :

And in those days men will seek death,

And will in no way find it.

And they will desire to die,

And death will keep fleeing from them.

And the shapes of the locusts,

Were like horses prepared for war.

And on their heads they had

As it were crowns like gold,

And their faces were like men's faces.

And they had hair like the hair of women,

And their teeth were like the teeth of lions.

And they had breastplates like breastplates of
iron,

And the sound of their wings

Was like the sound of chariots of many horses
rushing to war.

And they have tails like scorpions, and stings ;

And in their tails is their power to hurt men five
months.

They have over them a King,—

The Angel of the Abyss,—

His name in Hebrew is Abaddon,

And in the Greek he has the name Apollyon.

The one Woe has passed.

Look ! two more woes are coming after it.

(The Four Angels Loosed.)

And the Sixth Angel blew,
And I heard a voice from the horns of the gold
Altar

Which is before God,
Saying to the Sixth Angel
Who had the Trumpet :

“ Loose the four angels

Which are bound at the Great River Euphrates.”
And the four angels were loosed

Who had been prepared for the hour and day
And month and year,
So that they should kill the third part of men.

And the number of the armies of the cavalry
Was twice ten thousand times ten thousand.

I heard the number of them.

And thus I saw the horses in the vision,

And those who were sitting on them,
With fiery-red breastplates,

And smoky blue and sulphurous yellow ;
And the heads of the horses

Were like the heads of lions ;

And out of their mouths

Was going fire and smoke and sulphur.

By these three plagues
Was the third part of men killed,
By the fire and the smoke and the sulphur,
Which was going out of their mouths.
For the power of the horses is in their mouth,
And in their tails,
For their tails were like serpents,
And had heads ;
And with them they kept doing harm.

And the rest of mankind,
Who were not killed with these plagues,
Did not change their mind nor the purpose of their
heart
Concerning the works of their hands,
So that they should not worship demons,
And the idols of gold and of silver and of brass
And of stone and of wood,
Which can neither see nor hear nor walk :
And they did not change their mind nor the pur-
pose of their heart
Concerning their murders, nor their sorceries,
Nor their fornication, nor their thefts.

PROEM BEFORE SEVENTH TRUMPET. PART I.

(John's New Inspiration.)

And I saw another Angel, a strong one,
Coming down out of heaven,
Clothed with a cloud,
And the rainbow was on his head,
And his face was like the sun,
And his feet like pillars of fire,
And he had in his hand a Little Book opened.

And he set his right foot on the sea,
And his left on the earth,
And he cried in a loud voice,
Like a lion roars.
And when he cried,
The Seven Thunders spoke with their own Voices.
And when the Seven Thunders spoke,
I was on the point of writing,
And I heard a Voice from heaven,
Saying :
“ Seal up what the Seven Thunders said,
And do not write it.”

And the Angel whom I saw standing on the sea,
And on the earth,
Lifted up his right hand to heaven,
And swore by him who lives forever and ever,
Who created heaven and what is in it,
And the earth and what is in it,
And the sea and what is in it,
That there should be delay no longer :
But in the days of the Voice of the Seventh Angel,
When he is on the point of blowing,
The secret truth of God should be accomplished,
As he told the Good News to his slaves the
Prophets.

And the Voice which I heard from heaven,
I heard again talking with me and saying :
“ Go, take the book which is open in the hand of
the Angel,
Who is standing on the sea,
And on the land.”
And I went to the Angel,
And told him to give me the Little Book.
And he said to me :
“ Take it,
And eat it up ;
And it will make your belly bitter,
But in your mouth it will be sweet as honey.”

And I took the Little Book out of the Angel's hand,
And ate it up;
And it was in my mouth sweet as honey;
And when I had eaten it my belly was made bitter.
And they said to me :
“ You must prophesy again over many peoples,
And nations, and tongues, and kings.”

PROEM BEFORE SEVENTH TRUMPET. PART 2.

(The Holy City During Heathen Prophecy of the
War Against God.)

And I was given a Reed like a rod.
And some one said :
“ Rise and measure the Sanctuary of God,
And the Altar,
And those worshipping in it,
And the court which is outside the Sanctuary
Throw it outside, and do not measure it.
For it has been given to the nations ;
And the Holy City will they tread under foot
Forty-two months.
And I shall give authority to my Two Witnesses,
And they will prophesy twelve hundred and sixty
days,
Clothed in sackcloth.”

These are the two olive trees and the two lamp-stands,

Standing before the Lord of the earth. '

And if any one wishes to hurt them,

Fire goes out of their mouth,

And devours their enemies.

And if any one shall desire to hurt them,

He must be killed in this way.

These have authority to shut heaven

So that no rain may fall

During the days of their prophecy :

And they have authority over the waters

To turn them into blood,

And to smite the earth with every plague

As often as they shall desire.

And when they shall have finished their witness,

The beast who is coming up out of the Abyss

Will make war with them,

And overcome them and kill them.

And their dead bodies lie in the street of the great
City,

Which spiritually is called Sodom and Egypt,

Where also their Lord was crucified.

And from among the peoples and tribes and tongues
and nations,

Will men keep looking on their dead bodies,

Three days and a half,

And will not allow their dead bodies

To be laid in a tomb.

And those who are living on the earth
Will keep rejoicing over them,
And making merry ;
And they will send gifts to each other ;
Because these two prophets tormented
Those who were living on the earth.
And after three days and a half,
The breath of life from God entered into them
And they stood on their feet ;
And those who were looking at them
Became very much frightened.
And they heard a great voice from heaven,
Saying to them :
“ Come up here.”
And they went up to heaven in a cloud ;
And their enemies looked at them.
And in that hour there was a great earthquake ;
And the tenth part of the city fell ;
And seven thousand people were killed in the earthquake ;
And the rest were frightened,
And honored the God of heaven.

The second Woe has passed :
Look ! the third Woe is coming quickly.

THE SEVENTH TRUMPET.

(Prelude.)

And the Seventh Angel blew,

And there followed loud voices in heaven,
And they said :

“ The Kingdom of the world
Has become our Lord’s and his Christ’s,
And he will reign forever and ever.”

And the twenty-four Elders

Who were sitting before God on their thrones,
Fell on their faces and worshipped God,
Saying :

“ We thank thee, O Lord,
The God, the All-Ruler,
The Present and the Past,
Because thou hast taken thy great power
And didst reign.

And the nations were angry,
And thy wrath came,
And the time of the dead to be judged,
And to give their reward to thy slaves the
Prophets,
And to thy devoted ones,
And to those who fear thy name,
The small and the great,
And to destroy those who are destroying
the earth.”

THE KINGDOM OF THE WORLD BECOMING THE
KINGDOM OF CHRIST.

And the Sanctuary of God was opened in heaven
And the ark of his agreement was seen in his
sanctuary :

And there were lightnings and voices,
And thunders, and an earthquake, and great
hail.

(The Woman and the Red Dragon.)

And a great sign was seen in heaven ;
A woman clothed with the sun,
And the moon under her feet,
And on her head a crown of twelve stars ;
And she was with child :
And she kept crying out,
Laboring in birth, and in pain to be delivered.

And another sign was seen in heaven ;
And look ! a great Red Dragon,
With seven heads and ten horns,
And seven diadems on his heads.
And his tail kept sweeping the third part of the
stars of the heaven
And throwing them to the earth.
And the Dragon kept standing before the
Woman
Who was about to be delivered,
So that when she was delivered,
He might devour her Child.

And she was delivered of a Son,
A Boy,
Who is to rule all the nations
With a rod of iron :
And her Child was caught up to God,
And to his Throne.

And the Woman fled into the wilderness,
Where she had a place prepared by God.
So that they might nourish her there
Twelve hundred and sixty days.

(War in Heaven.)

And a war began in heaven.
Michael and his angels began a war with the
Dragon.
And the Dragon warred and his angels ;
And their strength failed them,
And there was not even a place found for them any
more
In heaven.
And the great Dragon was thrown down,—
The Serpent, the old fellow,
He who is called “ Devil ” and “ Satan,”
The deceiver of the whole world,—
He was thrown down to the earth,
And his angels were thrown down with him.

And I heard a loud voice in heaven,
Saying :

“Now has come the salvation, and the power,
And the kingdom of our God, and the authority
of his Christ.

For the accuser of our brethren is thrown down,
He who keeps accusing them before our God day
and night.

And they overcame him
Because of the blood of the Lamb,
And because of the message of their witness ;
And they carried the temper of not loving their
life even to death.

So rejoice, O heavens,
And you who are living in them.

Woe for the earth and the sea :
Because the devil has gone down to you,
With great wrath,
Because he knows that he has but a short time.”

(Temptation on Earth.)

And when the Dragon saw
He was thrown to the earth,
He kept persecuting the Woman
Who bore the Boy.

And the Woman was given the two wings
Of the Great Eagle,
So that she might fly into the wilderness
To her place,
Where she was being nourished for a time
And times and half a time,
From the face of the Serpent.

And the Serpent threw out of his mouth,
After the Woman, water,
To cause her to be carried away
By the stream.

And the earth helped the Woman,
And the earth opened its mouth
And swallowed up the river
Which the Dragon threw out of its mouth.
And the Dragon became angry with the Woman,
And went away to make war with the rest of her
descendants,
Who keep the commandments of God,
And hold the witness of Jesus :
And he stood on the sand of the sea.

(The Wildbeast out of the Sea.)

And I saw a Wildbeast coming up out of the sea,
With ten horns and seven heads.
And on his horns ten diadems,
And on his heads names of blasphemy.

And the Wildbeast which I saw
Was like a leopard,
And his feet were like the feet of a bear,
And his mouth like the mouth of a lion.
And the Dragon gave him his power,
And his throne, and great authority,
And I saw one of his heads
As if it had been slain to death ;
And his death-stroke was cured.
And the whole earth wondered after the Wild-
beast ;
And they worshipped the Dragon,
Because he gave his authority to the Wildbeast.
And they worshipped the Wildbeast,
And said :
“ Who is like the Wildbeast ?
And who can war with him ? ”
And he was given a mouth speaking great things,
And blasphemies ;
And he was given authority
To continue forty-two months.
And he opened his mouth
For blasphemies against God,
To blaspheme his name and his tent,—
Those who tent in heaven.
And he was given authority
To make war with Christ's devoted ones,
And to overcome them.

And he was given authority over every tribe,
And people and tongue and nation.
And all who are living on the earth
Will worship him,
Every one whose name has not been written
In the Book of Life of the Lamb
Who has been slain from the foundation of the
world.

If any one has an ear, let him hear.
If any one leads into captivity,
Into captivity he is going.
If any one shall kill with the sword,
With the sword must he be killed.
Here is the endurance and faith of Christ's devoted
ones.

(The Wildbeast out of the Earth.)

And I saw another Wildbeast coming up out of the
earth.
And he had two horns like a lamb,
And he kept talking like a dragon.
And he was exercising all the authority
Of the first Wildbeast in his sight.
And he was making the earth, and those living in it,
Worship the first Wildbeast,
Whose death-stroke was cured,

And he kept doing great signs,
So that he even made fire come down out of
heaven,

On the earth in the sight of men.

And he kept deceiving those living on the earth
Because of the signs it was given him to do
In the sight of the Wildbeast ;

And he told those living on the earth
To make an image to the Wildbeast
Who had the stroke of the sword and lived.

And he was given authority to give breath
To the Image of the Wildbeast
So that the Image of the Wildbeast should both talk,
And cause as many as should not worship the
Image of the Wildbeast to be killed.

And he caused all, the small and the great,
And the rich and the poor,
And the free and the slaves,
To be given a mark on their right hand,
Or on their forehead ;
And so that no one should be able to buy or to sell,
But he who had the mark,
The name of the Wildbeast,
Or the Number of his name.

Here is wisdom.

He who has understanding,
Let him count the number of the Wildbeast ;
For its computation is by an ordinary human
method,
And its number is six hundred and sixty-six.

(The Lamb and his Body-Guard.)

And I saw and lo, the Lamb standing on Mount
Zion,

And with him a hundred and forty-four thou-
sand,

With his Name and the Name of his Father,
Written on their foreheads.

And I heard a voice from heaven,

Like the voice of many waters,

And like the voice of loud thunder :

And the voice which I heard

Was like the voice of harpers playing on their
harps :

And they sang as it were a new song before the
Throne,

And before the four Living Creatures and the
Elders :

And no one could learn the song

But the hundred and forty-four thousand,

Who had been purchased out of the earth.

These are they who are not defiled with women,

For they are virgins.

These are they who keep following the Lamb,

Wherever he goes.

These were bought from among men

To be the first-fruits to God and the Lamb,

And in their mouth was found no lie.

They are without blemish.

And I saw another Angel flying in mid-heaven,
With eternal Good News to proclaim
To those who are living on the earth,
And to every nation and tribe,
And language and people,
And he said in a loud voice :
“ Fear God and do him honor,
For the hour of his judgment has come.
And worship him who made heaven and the earth,
And the sea and the spring of waters.”

And another, a second, followed,
Saying :
“ She fell ! She fell ! Babylon the great !
She who made all the nations drink
The inflaming wine of her fornication.”

(Salvation.)

And another Angel, a third, followed them,
Saying in a loud voice :
“ If any one worships the Wildbeast and its Image,
And receives a mark on his forehead,
Or on his hand,
He also will drink of the wine of the wrath of God,
Which has been prepared unmixed
In the cup of his anger.

And he will be tormented with fire and sulphur,
In the presence of the holy Angels,
And in the presence of the Lamb.
And the smoke of their torture keeps going up
Forever and ever.
And they have no rest day and night,
They who worship the Wildbeast and its Image,
And whoever receives the mark of its name."

Here is the endurance of the devoted ones,—
Those who continually keep the commandments
of God,
And the faith of Jesus.

And I heard a voice from heaven,
Saying: "Write:

Blessed are the dead who die in the Lord,
From this moment.
Yes, says the Spirit,
In the fact that they shall rest from their labors.
For their deeds are following with them."

And I saw and lo, a white cloud.
And on the cloud I saw some one
Like the Son of Man sitting.
And he had on his head a gold crown,
And in his hand a sharp sickle.

And another Angel came out of the Sanctuary,
Crying in a loud voice

To him who was sitting on the cloud :

“Send out your sickle and reap.

For the hour to reap has come.

For the harvest of the earth is over-ripe.”

And he who was sitting on the cloud

Threw his sickle to the earth,

And the earth was reaped.

And another Angel came out of the Sanctuary
Which is in heaven.

He also had a sharp sickle.

And another Angel came out of the Altar,

He who has authority over the fire.

And he called in a loud voice

To him who had the sharp sickle,

And said :

“Send out your sharp sickle,

And gather the clusters of the vine of the earth,

For her grapes are fully ripe.”

And the Angel threw his sickle to the earth,

And gathered the vintage of the earth,

- And threw it into the winepress,

The great winepress of the wrath of God.

And the winepress was trodden outside the city,

And blood came out of the winepress,

To the bridles of the horses,

For sixteen hundred furlongs.

THE SEVEN ANGELS OF THE BOWLS.

Three Acts.

(Prelude to the Whole.)

And I saw another sign in heaven,
Great and wonderful,
Seven Angels with Seven Plagues,
Which are the last.
For in them is finished the wrath of God.

(Choral Song of Victors.)

And I saw as it were a glassy sea
Mingled with fire.
And those who came conquering
From the Wildbeast,
And from its Image,
And from the number of its name,
Standing by the glassy sea,
With harps of God.
And they kept singing the song of Moses the slave
of God,
And the song of the Lamb,
Saying :

“Great and wonderful are thy works,
Lord God, the All-Ruler,
Good and true are thy ways,
Thou King of the ages.
Who shall not fear, O Lord,
And magnify thy name?
For thou only art holy.
For all the nations will come and worship
before thee.
For thy good deeds are made known.”

After this I saw
And the Sanctuary of the Tent of the Witness
in heaven
Was opened.
And there came out of the Sanctuary
The Seven Angels who had the Seven Plagues,
Clothed with linen pure and bright
And girded about their breasts with gold girdles.
And one of the four Living Creatures
Gave to the Seven Angels Seven Gold Bowls
Full of the wrath of God
Who is living forever and ever.
And the Sanctuary was filled with smoke,
From the splendor of God,
And from his power.

And no one could go into the Sanctuary
Till the Seven Plagues of the Seven Angels
Should be finished.

And I heard a loud voice out of the Sanctuary
Saying to the Seven Angels :

“Go and pour out the Seven Bowls
Of the wrath of God on the earth.”

(First Bowl—Judgment Above.)

And the first went and poured out his Bowl
On the earth.

And it became a bad and painful sore
On the men who had the mark of the Wildbeast,
And who worshipped its Image.

(Second Bowl.)

And the second poured out his Bowl
Into the sea.

And it became blood like a dead man's ;
And every living thing in the sea died.

(Third Bowl.)

And the third poured out his Bowl
Into the rivers and the springs of the waters,
And it became blood.

And I heard the Angel of the waters,
Saying :

“ Good art thou,
The Present and the Past,—
The Holy one,
Because thou didst thus judge.
For they poured out the blood of devoted ones,
And Prophets,
And blood hast thou given them to drink.
They are worthy.”

And I heard the Altar saying :
“ Yes, Lord God,
The All-Ruler,
True and good are thy judgments.”

(Fourth Bowl.)

And the fourth poured out his Bowl
On the sun
And it was given authority to scorch men with fire.
And men were scorched with great heat.
And they blasphemed the name of the God
Who has the authority over these plagues.
And they did not reform
And do him honor.

(Fifth Bowl—Judgment Beneath.)

And the fifth poured out his Bowl
On the throne of the Wildbeast,
And its kingdom was darkened;
And they gnawed their tongues for pain,
And they blasphemed the God of heaven,
Because of their pains and their sores.
And they did not reform from their deeds.

(Sixth Bowl—Judgment at Euphrates.)

And the sixth poured out of his Bowl
On the great river, the Euphrates;
And its water was dried up
So that the way might be made ready
For the kings who are coming from the east.
And I saw coming out of the mouth of the Dragon,
And out of the mouth of the Wildbeast,
And out of the mouth of the False Prophet,
Three unclean spirits like frogs.
For they are spirits of demons, doing signs.
And they keep going out to the kings of the
whole world,
To gather them together to the war
Of the great Day of God, the All-Ruler.

(Voice of Christ.)

“Lo, I am coming like a thief.

Blessed is he who continues to watch,

And keeps his clothes,

Lest he goes about naked,

And they see his shame.”

And they gathered them together into the place
Called in Hebrew, Har-magedon.

(The Seventh Bowl—Prelude to First Act.)

And the seventh poured out his Bowl

On the air,

And a loud voice came out of the Sanctuary

From the Throne, saying :

“ It is done.”

And there were lightnings and voices

And thunders.

And there was a great earthquake

Such as was not

Since there were men on the earth,

So great an earthquake, so mighty.

And the Great City was divided into three parts,

And the cities of the nations fell.

And Babylon the Great was remembered

In the sight of God,

To give her the cup
Of the wine of the fierceness of his wrath.
And every island fled away,
And the mountains were not found,
And great hail,
Every stone about a hundred pounds weight,
Kept coming down out of heaven on men.
And men blasphemed God,
Because of the plague of hail.
For its plague was very great.

FIRST ACT. OVERTHROW OF BABYLON.

(Secret Truth About Babylon.)

And one of the Seven Angels
Who had the Seven Bowls,
Came and talked with me,
And said :
“ Here !
I will show you the judgment of the great prostitute,
Who is sitting on many waters,
With whom the kings of the earth
Committed fornication.
And they who were living on the earth
Were made drunk with the wine of her fornication.”

And he carried me away in the spirit
Into a wilderness.
And I saw a woman sitting on a scarlet Wildbeast,
Full of names of blasphemy,
With seven heads and ten horns.
And the woman was clothed in purple and scarlet,
And decked with gold and precious stone
And pearls.
And she had in her hand a gold cup
Full of abominations,
That is, the unclean things of her fornication,
And on her head a name written,—

SECRET TRUTH,
BABYLON THE GREAT,
THE MOTHER OF THE PROSTITUTES,
AND OF THE ABOMINATIONS OF THE EARTH.

And I saw the woman
Drunk with the blood of Christ's devoted ones,
And with the blood of the martyrs of Jesus.
And when I saw her,
I wondered greatly.
And the Angel said to me :
“ Why did you wonder ?
I will tell you the secret truth about the woman,

And about the Wildbeast which was carrying her,
Which has the seven heads and the ten horns.
And those who are living on the earth will wonder,—
Those whose name has not been written in the
book of life,
From the foundation of the world,—
When they look at the beast,
How he was, and is not, and shall come.

Here is the mind which has wisdom.

The seven heads are seven mountains,
On which the woman is sitting.

And they are seven kings.

The five have fallen, the one is,

The other has not yet come.

And when he comes,

He must continue a little while.

And the Wildbeast which was, and is not,

Is itself also an eighth, and is of the seven ;

And he is going into destruction.

And the ten horns which you saw are ten kings,

Which have received no kingdom as yet ;

But they are receiving authority as kings,

With the Wildbeast, for one hour.

These have one mind,

And they are giving their power and authority
To the Wildbeast.

These will war against the Lamb,
And the Lamb will overcome them.
For he is Lord of lords,
And King of kings;
And they also will overcome,
Those who are with him,
And are called and chosen and faithful.”

And he said to me :
“ The waters which you saw,
Where the prostitute is sitting,
Are peoples and crowds,
And nations and languages,
And the ten horns which you saw,
And the Wildbeast,
These will hate the prostitute,
And will make her desolate and naked,
And will eat her flesh,
And will burn her up with fire.
For God put into their hearts to do his mind,
And to come to one mind,
And to give their kingdom to the Wildbeast,
Till the words of God should be accomplished.
And the woman whom you saw is the great city,
Which has kingly power over the kings of the
earth.”

THE DIRGE OF BABYLON.

(A very bright Angel. The Leader of the Chorus
on Earth.)

After this I saw another Angel
Coming down out of Heaven,
With great authority.
And the earth was lit up with his brightness.
And he cried in a loud voice, and said :

“ She fell ! She fell ! Babylon the great !
And became the habitation of demons,
And a hold of every unclean spirit,
And a hold of every unclean and hateful bird.
For by the inflaming wine of her fornication
All the nations have fallen ;
And the kings of the earth
Committed fornication with her,
And the merchants of the earth
Grew rich by the power of her wantonness.”

(A Voice out of Heaven.)
(The Leader of the Chorus above.)

And I heard another voice from heaven,
Saying :
“ Come out of her, my people,
So that you may not share in her sins,
And so that you may not receive of her plagues.
For her sins have reached even to heaven,
And God has remembered her iniquities.

Pay her back as she herself also paid back,
And double to her the double according to her
deeds.
In the cup which she mixed,
Mix for her double.
In as many things as she praised herself,
And grew wanton,
So much give her of torment and mourning.
For she keeps saying in her heart :
‘ I am sitting a queen,
And am no widow,
And shall in no way come to grief.’
So in one day shall her plagues come,
Death and mourning and famine ;
And she shall be burnt up with fire ;
For strong is the Lord God who judged her.

(The Chorus of Kings.)

And the kings of the earth,
Who committed fornication
And lived wantonly with her,
Shall weep and wail over her,
When they look at the smoke of her burning,
Standing away off for the fear of her torment,
Saying :
‘ Woe ! Woe ! the Great City,
Babylon, the strong city !
For in one hour has your judgment come.’

(The Merchants of Earth.)

And the merchants of the earth
Weep and mourn over her.

For no one buys their freight any more,
Freight of gold and silver,
And precious stone, and pearls,
And fine linen, and purple,
And silk, and scarlet ;
And all Tyine wood, and everything made of
ivory,
And everything made of most precious wood,
And of brass, and iron, and marble ;
And cinnamon, and spice,

And incense, and ointment, and frankincense,
And wine, and oil,
And fine flour, and wheat,
And cattle, and sheep ;
And freight of horses, and chariots, and slaves ;
And souls of men.

And the fruits which your soul desired
Have gone from you,
And everything which was dainty and sumptuous
Has perished from you.
And they shall never any longer be found.

(The Chorus of Merchants.)

The merchants of these things,
Who were enriched by her,
Shall stand away off for fear of her torment,
Weeping and mourning,
Saying :
‘ Woe ! Woe ! the Great City,
She who was clothed in fine linen, and purple,
and scarlet,
And decked in gold, and precious stone and
pearl !
For in one hour all this wealth has come to ruin.’

(The Chorus of Seamen.)

And every shipmaster,
And every one who sails anywhere.
And sailors,
And all who work at sea,
Stood away off and cried out,
As they looked on the smoke of her burning,
Saying :
‘ What city is like the Great City ? ’
And they threw dust on their heads,
And cried, weeping and mourning,
Saying :
‘ Woe ! Woe ! the Great City,
In which were enriched all who had their ships
in the sea,
Because of her costliness !
For in one hour she has come to ruin.’

(Joy in Heaven.)

Rejoice over her, O heaven !
And you devoted ones, and you Apostles,
And you prophets ;
For God has condemned her
For her condemnation of you.”

(The Strong Angel's Symbol and Monody.)

And a strong Angel took up a stone,

Like a great millstone,

And threw it into the sea,

Saying :

“Thus with a mighty fall will Babylon, the Great
City,

Be thrown down,

And shall never be found again.

And the sound of harpers and minstrels,

And flute players and trumpeters,

Shall never be heard in you again.

And no craftsman, of whatever craft,

Shall ever be found in you again.

And the sound of a millstone,

Shall never be heard in you again.

And the light of a lamp,

Shall never shine in you again.

And the voice of the bridegroom and of the bride,

Shall never be heard in you again.

For your merchants were the princes of the earth.

For with your sorcery were all the nations
deceived.”

And in her was found the blood of prophets and of
devoted ones,

And of all who have been slain on the earth.

PRELUDE TO SECOND AND THIRD ACTS.

After this I heard as it were a mighty voice
Of a great throng in heaven,
Saying :

“ Hallelujah !

The salvation, and the majesty and the
power,

Are our God's.

For true and good are his judgments.

For he has judged the great prostitute,

Who corrupted the earth with her fornication.

And he has avenged the blood of his slaves
At her hand.”

And once more they have said :

“ Hallelujah ! ”

And her smoke keeps going up
Forever and ever.

And the twenty-four Elders

And the four Living Creatures,

Fell down and worshipped God,

Who sits on the Throne,

Saying :

“ Amen. Hallelujah ! ”

And a voice came out of the Throne,
Saying :

“ Give praise to our God,
All you his slaves,
You who fear him,
The small and the great.”

And I heard as it were the voice of a great throng,
And as a sound of many waters,
And as the sound of loud thunders,
Saying :

“ Hallelujah !
For the Lord our God,
The All-Ruler is reigning.
Let us rejoice and be very glad,
And let us give the praise to him.
For the marriage of the Lamb has come,
And his wife has made herself ready.”

And she was given authority to clothe herself
In fine linen, bright and pure :
For the fine linen is the good deeds of the
devoted ones.

And he said to me : “ Write :
Blessed are those who are invited
To the marriage supper of the Lamb.”

And he said to me :

“ These are true words of God.”

And I fell before his feet to worship him.

And he said to me :

“ Do not do that.

I am fellow-slave of you and your brothers

Who have the witness of Jesus.

Worship God.”

For the witness of Jesus is the spirit of prophecy.

SECOND ACT. THE LAST WAR.

(Extermination of Powers of Evil.)

And I saw heaven opened ;

And lo, a White Horse,

And he was sitting on it,

He who is called Faithful and True ;

And in goodness he judges and makes war.

And his eyes are like a flame of fire,

And on his head are many diadems,

And he has a Name written,

Which no one knows but he himself.

And he is clothed with a garment

Sprinkled with blood ;

And his name is called :

THE WORD OF GOD.

And the armies which are in heaven
Kept following him on white horses,
Clothed in fine linen, white and pure.
And out of his mouth was going a sharp sword,
With which he was to smite the nations.
And he will rule them
With a rod of iron.
And he kept treading the winepress
Of the fierce wrath of God, the All-Ruler.
And he had on his garment and on his thigh
A Name written :
KING OF KINGS, AND LORD OF LORDS.

(Birds to the Supper of God.)

And I saw an Angel standing in the sun.
And he cried in a loud voice,
And said to all the birds
Which fly in midair :
“ Come and be gathered together
To the great supper of God ;
So that you may eat the flesh of kings,
And the flesh of captains and the flesh of mighty
men,
And the flesh of horses
And of those who are sitting on them,
And the flesh of all men,
Both free and slave, and small and great.”

(Wildbeast and False Prophet in Lake of Fire.)

And I saw the Wildbeast

And the kings of the earth and their armies,
Gathered together to wage the war
Against him who was sitting on the horse,
And against his army.

And the Wildbeast was taken,

And with him the false prophet,
Who did the signs in its sight,
With which he deceived those
Who had received the mark of the Wildbeast,
And those who kept worshipping its Image.

The two were thrown alive into the lake of fire,
Which keeps burning with sulphur.

And the rest were slain with the sword of him
Who was sitting on the horse.

The sword came out of his mouth.

And all the birds were filled with their flesh.

(The Dragon Bound.)

And I saw an Angel coming down out of heaven

With the key of the Abyss,
And a great chain in his hand.

And he seized the Dragon, the Old Serpent,
Which is the Devil and Satan,

And bound him for a thousand years,
And threw him into the Abyss,
And shut it and sealed it over him,

So that he should deceive the nations no longer,
Till the thousand years should be finished.
After this he must be loosed
For a little while.

(The First Resurrection.)

And I saw thrones, and those sitting on them,
And judgment was given to them.
And I saw the souls of those who had been be-
headed
On account of the witness they bore to Jesus,
And to the message of God.
And such as did not worship the Wildbeast,
Nor its Image,
And did not receive the mark on their forehead,
And on their hand.
And they lived and reigned with Christ
A thousand years.
The rest of the dead did not live
Till the thousand years should be finished.

This is the First Resurrection.

Blessed and holy is he
Who has part in the First Resurrection.
Over these the Second Death has no authority,
But they will be priests of God and of Christ,
And will reign with him a thousand years.

(War of Gog and Magog.)

And when the thousand years have been finished
Satan will be loosed out of his prison,
And will come out to deceive the nations
Which are in the four corners of the earth,
Gog and Magog,
To gather them together to the war.
And the number of them
Is like the sand of the sea.
And they went up over the breadth of the earth,
And surrounded the camp of Christ's devoted
ones,
And the beloved city.
And fire came down out of heaven
And devoured them.
And the Devil who used to deceive them
Was thrown into the Lake of Fire and Sulphur,
Where are also the Wildbeast and False Prophet.
And they shall be tormented day and night,
Forever and ever.

(Last Judgment and Second Death.)

And I saw a great white Throne,
And him who was sitting on it,
And from his face the earth
And the heaven fled away.

And there was found no place for them.

And I saw the dead,

The great and the small,

Standing before the Throne,

And books were opened.

And another Book was opened,

Which is the Book of Life.

And the dead were judged

Out of what was written in the books,

According to their deeds.

And the sea gave up the dead

Which were in it ;

And Death and Hades gave up the dead

Which were in them,

And they were judged,

Every man according to his deeds.

And Death and Hades were thrown

Into the Lake of Fire.

This is the Second Death,—

The Lake of Fire.

And if any one was not found written in the Book
of Life,

He was thrown into the Lake of Fire.

PRELUDE TO THIRD ACT.

(All Things New.)

And I saw a new heaven and a new earth.
For the first heaven and the first earth
Had passed away.

And the sea was no more.

And I saw the Holy City, New Jerusalem,
Coming down out of heaven from God,
Made ready as a bride
Adorned for her husband.

And I heard a loud voice out of the Throne,
Saying :

“Look ! the Tent of God is with men,
And he will tent with them,
And they shall be his peoples,
And God himself shall be with them,
And be their God.

And he shall wipe away every tear from their eyes,
And there shall no longer be any death ;
Nor shall there be any mourning, nor crying,
Nor pain any longer :

The first things have passed away.”

And he who was sitting on the Throne

Said :

“Look ! I am making everything new.”

And he said :

“Write :

These words are to be relied on and are true.”

And he said to me :

“They have taken place.

I am the Alpha and the Omega,

The beginning and the end.

I will give to him who is thirsty

Of the spring of the living water freely.

He who keeps overcoming shall inherit these things,

And I will be his God, and he shall be my son.

But for the fearful and unbelieving,

And abominable, and murderers,

And fornicators, and sorcerers,

And idolaters, and all liars,

Their part will be in the Lake

Which is burning with fire and sulphur ;

Which is the Second Death.

THIRD ACT. DESCENT OF THE HOLY CITY.

And there came one of the Seven Angels,

Who had the Seven Bowls,

Who were loaded with the Seven last Plagues :

And he talked with me,

Saying :

“ Here ! I will show you the Bride

The Wife of the Lamb.”

And he carried me away under the influence of the
Spirit,

To a mountain great and high.

And showed me the Holy City Jerusalem,

Coming down out of heaven from God,

With the splendor of God.

Her light was like a very precious stone,

Like a jasper stone, clear as crystal,

With a wall great and high ;

With twelve gates,

And at the gates twelve angels ;

And names written on them.

Which are the names of the twelve tribes

Of the children of Israel.

On the east were three gates ;

On the north three gates ;

On the south three gates ;

On the west three gates.

And the wall of the city had twelve foundations.

And on them twelve names

Of the twelve Apostles of the Lamb.

And he who was talking with me

Had for a measure a gold reed,

To measure the city and its gates and its wall.

And the City lay four square,
And its length was as great as its breadth.
And he measured the City with the reed,
Twelve thousand furlongs.
Its length and breadth and height were equal.
And he measured its wall,
A hundred and forty-four cubits,
Man's measure, that is, angel's measure.
And the building of its wall was jasper.
And the City was pure gold,
Like pure glass.
The foundations of the wall of the City were
adorned
With all kinds of precious stones.
The first foundation was jasper ;
The second, sapphire ;
The third, chalcedony ;
The fourth, emerald ;
The fifth, sardonyx ;
The sixth, sardius ;
The seventh, chrysolite ;
The eighth, beryl ;
The ninth, topaz ;
The tenth, chrysoprase ;
The eleventh, jacinth ;
The twelfth, amethyst.
And the twelve gates were twelve pearls ;
Each one of the different gates was of one pearl.

And the street of the city was pure gold,
Like transparent glass.
And I saw no Temple in it
For the Lord God, the All-Ruler, and the Lamb,
Were its Temple.
And the City had no need of the sun,
Nor of the moon to shine on it
For the splendor of God gave it light,
And its lamp was the Lamb.
And the nations will walk in its light,
And the kings of the earth kept bringing their
splendor into it.
And its gates will never be shut by day,
For there will be no night there.
And they will bring the splendor
And honor of the Nations into it:
And nothing unclean will ever enter into it,
Or he who creates an abomination and a lie:
But only those who are written
In the Lamb's Book of Life.

(The River and Wood of Life.)

And he showed me a river of living water,
Bright as crystal,
Proceeding out of the Throne of God and the
Lamb,
In the middle of its street.

And on this side of the river and on that
Was the Wood of Life
Bearing twelve kinds of fruits,
Yielding its fruit every month :
And the leaves of the Wood
Were for the healing of the Nations.

And there will no longer be any curse.
And the Throne of God and of the Lamb
Will be in it :
And his slaves will serve him ;
And they will see his face ;
And his name will be on their foreheads.
And there will no longer be any night.
And they do not need any light of lamp,
Or light of sun ;
For the Lord God will give them light,
And they will reign forever and ever.

THE PARTING OF THE SECOND GUIDE ANGEL.
(His Attestation.)

And he said to me :
“ These words are to be relied on and are true,
And the Lord, the God of the spirits of the
prophets,
Sent his Angel to show to his slaves
What must shortly happen.”

(The Watchword of Jesus.)

“And lo, I am coming quickly.
Blessed is he who keeps the words
Of the prophecy of this Book.”

(John's Affirmation and The Guide's Reproof.)

And I John am he
Who was hearing and seeing these things.
And when I heard and saw
I fell down to worship
Before the feet of the Angel
Who was showing me these things.
And he said to me :
“Do not do that.
I am fellow-slave of you,
And of your brothers the prophets,
And of those who are keeping the words of this
Book.
Worship God.”
And he said to me :
“Do not seal up the words of the prophecy of this
Book.
For the time is near.

He who is doing wrong,
 Let him do wrong still.
And he who is filthy,
 Let him be filthy still.
And he who is doing right,
 Let him do right still.
And he who is devoted
 Let him still be made devoted."

(The Watchword of Jesus.)

"Lo, I am coming quickly,
 And my wages are with me,
 To pay each one in full as his work is.
I am the Alpha and the Omega,
 The first and the last,
 The beginning and the end.
Blessed are those who are washing their robes
 So that they may have the right to come to the
 Wood of Life,
 And may enter in by the gates into the City."

(City Wall between Clean and Unclean.)

Outside are the dogs,
 And the sorcerers,
 And the fornicators,
 And the murderers,
 And the idolaters,
And every one who keeps loving and acting a lie.

(Jesus attests the Angel's Mission.)

“I, Jesus, sent my Angel
To witness to you these things for the Church.
I am the Root and the Offspring of David,
The bright, the morning Star.”

(Response.)

And the Spirit and the Bride
Say, Come.
And he who hears,
Let him say, Come.
And he who is thirsty,
Let him come.
He who desires,
Let him take the living water freely.

(Jesus attests the Book.)

“I am witness to every one
Who is listening to the words of the prophecy of
this Book.
If any one shall add to them
God will add to him the plagues
Which are described in this Book.
If any one shall take away from the words
Of the book of this prophecy,
God will take away his part
From the Word of Life,
And out of the Holy City,
Which are described in this Book.

He who is witnessing to these things says :
Yes, I am coming quickly."

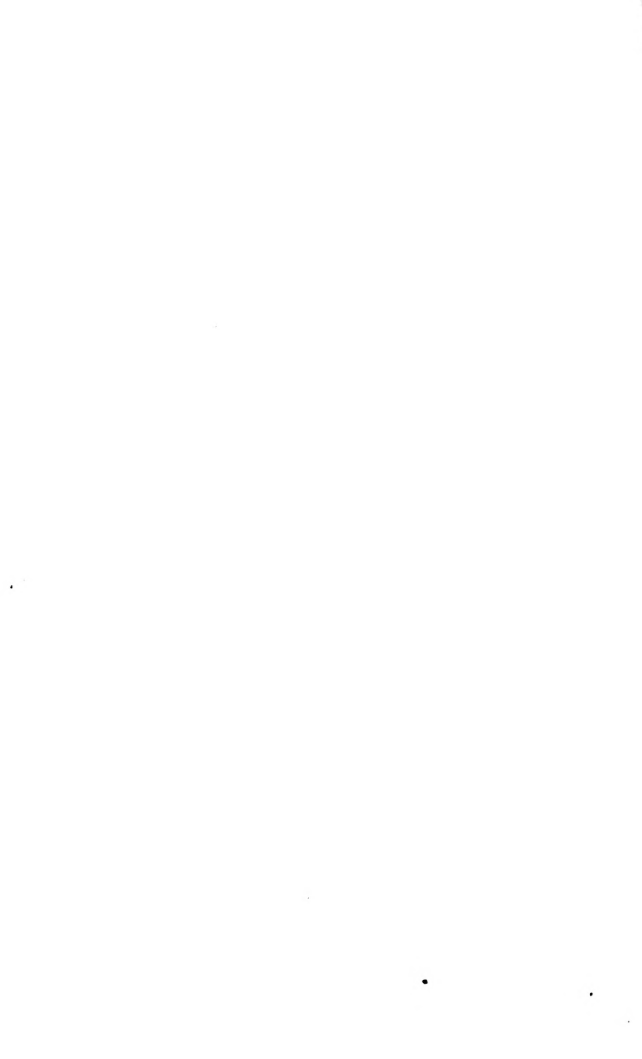
(Response.)

Amen. Come, Lord Jesus.

(Salutation.)

May the favor of the Lord Jesus Christ be with the
Devoted Ones.

Amen.



S. JOHN.—NOTES.

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I : I. “*In the beginning was the Word.*”

The allusion here to the beginning of Genesis is obvious at a glance. But John does not stop at that beginning which Moses makes the point of departure. He ascends still higher. His aim is more remote than that of his predecessor. Moses has immediately in view only the development of the Jewish theocracy. John's aim is the second creation, the recreation in Christ our Lord. For him, therefore, Moses' beginning cannot suffice. He must plunge into eternity.

The term *Word* of necessity contains an allusion to the story of creation in Genesis. Eight times in the course of that narrative, like the refrain of a hymn, occur the words: “*And God said.*”

John gathers up all these *sayings* into a single *saying*. It is a living saying. It is endowed with activity and intelligence. From it all divine orders emanate. It is the basis of all spoken words. It is the speaking Word himself.

I : 4. “*The Life was the Light of men.*”

This profound word “*light*” appears in the language of S. John to denote the knowledge of moral good, or moral good fully conscious of itself in the living beings who realize it.

The word "*truth*" expresses the same thing without a figure.

Light, thus understood, is accessible to no being on the earth except man. He alone is the one being endowed with the necessary inward organ for the perception of it.

This inward organ was originally one. It is now divided into conscience and reason.

Moral good does not emanate directly from the Word. It proceeds from life. This life proceeds from the Word directly and immediately to man. For as bodily sight is one of the functions of physical life, so spiritual light is an emanation from moral life.

The Word is light. But it is only through the mediation of life he always must become so. This, then, is the very relation the Good News of Christ's Kingdom restores to man. We recover through the new creation in Christ Jesus an inner light. Learning how to live as he lived, this inner light springs up from our walking in newness of life. The light gains in clearness in proportion as our moral life grows in intensity.

1:18. "*The Only Begotten Son . . . he has made him known.*"

Truth is God perfectly revealed and known. In Jesus *comes* truth because he possesses and brings the adequate revelation of the Divine Being.

The full and true knowledge of God cannot be the result of philosophical investigation. Our understanding as such can receive only certain isolated rays of the revelation of God. It cannot succeed in uniting these isolated rays into a complete whole. Still less can it succeed in ascending to the divine focus from which they emanate.

1:32. "*I saw the Spirit descending from heaven like a dove.*"

Some passages are found in the Jewish teachers where the Spirit who *moved on the face of the waters* at the creation is associated with the Spirit of the Messiah, and compared to a dove brooding over her young without touching them.

As this comparison was familiar to the Jewish mind, it probably explains to us the form of the divine revelation. The emblem admirably suits the decisive moment of Jesus' purification.

2:4. "*What do you wish of me, Mother?*"

All scholars agree that in the use of the word "woman" in addressing his mother, Jesus showed all due respect for her, because in the East that was the ordinary way of addressing even one's mother. To us, however, this mode of address seems harsh and disrespectful. For this reason we have attempted a more natural translation by rendering it as we ourselves would say, "mother."

"*What do you wish of me?*"

This rendering of *Ti emoi kai soi?* is so radically different from the ordinary rendering it is here accounted for.

Wherever the expression is used in Scripture the rendering above given is in harmony with the sequence of the text, the logic of ideas, and the reality of the thought expressed.

To translate *Ti emoi kai soi?* "What have I to do with thee?" it is necessary to arbitrarily suppose that in the original, "common" is understood. Nor is this enough. We must suppose the word "interest" also to be understood. As if the original really said: What common interest to you and me?

This literal word for word translation is not only at first sight quite obscure, but no key to its meaning can be found in the idioms of any language. The only ground for it appears to be in the fact that it was once adopted by some one and so in lieu of his ignorance every following translator adopted it out of sheer necessity. When, however, we once stop to think carefully upon the circumstances in which these words were originally spoken it gradually dawns upon the mind that they were used as an idiom expressive of condescension and submission.

The mind is drawn to this presumption by a careful study of the text in the original. It becomes a fixed conviction with us when we also consider the contexts wherever else in Scripture it is found.

Ti emoi kai soi? is found in S. Mark 5:7, and S. Luke 8:28. There it is spoken to Jesus by one possessed. The possessed one sees Jesus at a distance, runs to him, throws himself at his feet, and cries in a loud voice: *Ti emoi kai soi, Iesou huie tou theou tou hupistou?* and then adds: "I adjure thee by God not to torment me."

We find in S. Matthew 8:29-31, a like circumstance. The possessed show their terror and implied submission. For they cry out: "*Ti hemin kai soi huie tou theou?*" and then continue: "Hast thou come to torment us before the time?" Then the demons become suppliants. "If thou cast us out," they say, "send us into the herd of swine."

Again. In S. Luke 4:34, asking the question: "*Ea, ti hemin kai soi, Iesou Nazarene?*" the demon continues, "Hast thou come to destroy us? I know who thou art. The Holy One of God."

From all this it appears necessary that *Ti emoi kai soi?* must have a meaning suitable for the use of two extremes

of character—demons speaking to Jesus—and Jesus speaking to his mother.

Now is this question anything else than a question implying submission and acquiescence?—the submission and acquiescence of love, as in the case of Jesus speaking to his mother—the submission and acquiescence of fear, as in the case of demons speaking to Jesus?

As ordinarily translated this text cannot be shorn of a certain amount of harshness, grating to the native instinct of every one who reads or hears it addressed by Jesus to his mother. It is perplexing. It conveys no clear meaning in any of the places where it is used. It is completely out of accord both with the logical sequence of ideas and the nature of the case. Whereas, on the other hand, the translation here given, is clear, in perfect accord with the trend of thought wherever it is found, and so natural there appears to be nothing to do but to adopt it.

Further. It is because *Ti emoi kai soi?* means, "What do you wish of me?" Mary at once says to the servants, "Do whatever he tells you." It is because, *Ti emoi kai soi?* means, "What do you wish of me?" the demons asked the question to disarm Jesus, and then go on to say: "I beg you not to torment me." It is for this reason they become suppliants and ask him to send them into the herd of swine.

2: 14-23. "*He found in the Temple those who were selling oxen,*" etc.

Jesus is not welcome in the Temple. He forces things no further. It is impossible for him to go further. Otherwise he would have been led to the career, not of a Messiah, but of a Mahomet.

In the presence of the cold reserve he meets with, he retreats. This retrograde movement is for a time the characteristic of the course of his work. The palace has just closed against him. The capital remains open. He continues his work there, but no longer in the fulness of that Messianic sovereignty with which he has just presented himself in the Temple. He now confines himself to teaching and signs, the prophetic instruments of his work.

Such is the wonderful elasticity of the divine work in the midst of this world. It advances only so far as faith permits and a willing receptivity invites it. It yields to resistance. It retires to its last entrenchment before a determined opposition. But when this last stronghold of divine grace has been reached it suddenly resumes the offensive. It engages heroically in the final struggle, succumbs externally, but conquers morally.

3:1. *"There was a man of the Pharisees named Nicodemus."*

The account here given of Nicodemus' visit to Jesus is the most memorable example of our Lord's revelation of his person and work.

The part of the conversation here given may be compared with that of the Sermon on the Mount as related by S. Matthew. The two passages have each a decidedly inaugural character.

3:3. *"Except a man is born from above, he cannot see the Kingdom of God."*

The phrase "Kingdom of God" or "Kingdom of Heaven," is one which is continually recurring in the first

three Evangelists. It is a most characteristic expression of theirs. S. John, however, uses it rarely. Yet if we want a commentary upon every passage in which it occurs in the New Testament, if we want to know why the Good News which the Apostles preached is called the Good News of this Kingdom, it can be found in this verse and the conversation which follows.

We find here the announcement of another kind of birth from that which we call the natural birth. Yet this other birth is not an unnatural birth. It is the truest and best of all births.

The Word that was with God and was God is the Creator of men. His Life is the Light of men. Those who allow this Light to penetrate the darkness of their hearts become what they were always meant to be. They become true and genuine Sons of God and joint heirs with Christ. They fulfil the purpose of him who called them out of darkness into his marvelous light.

3:5. "*Except a man is born of water and Spirit, he cannot enter the Kingdom of God.*"

Jesus had just spoken of seeing the Kingdom of God. He now speaks of entering it.

To see a Kingdom is to have an apprehension of its reality and its nature. To enter it, is to become a subject of it.

But how can any man but choose to become a subject of God's Kingdom? Is he not of necessity a subject of it already?

Our consciences tell us we are the subjects of God's Kingdom. We realize every day of our lives how strongly its laws bind us. We cannot break a single one of them without feeling the bad results of our action.

This is the great contradiction of our lives. No theories can rid us of it.

Man can enter into the Kingdom of God only through the return of his spirit to its allegiance.

3:7, 8. *"Do not wonder because I told you: You must be born from above. The Spirit breathes where he wishes."*

We have adopted this rendering because of the 370 times of the use of the original of the word rendered "wind" in King James' version, it is nowhere else but here so translated. Why should it be rendered "wind" and then immediately afterwards in the very same verse be rendered "Spirit"?

Again. There is another word for "wind" in the Greek. This occurs 31 times in the New Testament. S. John uses it in his sixth chapter. Would he not in all probability have used this latter unambiguous word in this verse if he wanted to convey that meaning? Why should he use the same identical word in two different meanings in the very same verse?

The rendering of both words in the eighth verse by the same word in English, as here done, has the support of much learning, critical acumen, and spiritual insight. It rests on two of the greatest of the Fathers, Origen and Augustin, two of the most learned of modern scholars, Albrecht Bengel and F. D. Maurice.

As F. D. Maurice so well says. "What need is there here to introduce the sighing and sougling of the wind to make our Lord's explanation clearer and more forcible? We should rather understand him to say: All the breathings of God's Spirit are free. They are never fixed and fettered by material or mechanical conditions. You hear

his voice continually. But whence the Spirit comes, whither he is going, you know not. So is it with him that is born of the Spirit. You cannot perceive the process of birth. You hear the voice which indicates the birth. But how the spiritual being came to be what he is, you know not."

3:16. "*For God so loved the world that he gave his only begotten Son.*"

Can we have anything more than such a gift as this to teach us what the nature of God really is?

The dread power that man has ever conceived,—that is not God. The pursuing vengeance sin has ever imagined,—that is not God. The unsatisfied anger sacrifice has ever suggested,—that is not God. No, not at all. None of these things is God. On the contrary, all that human thought has ever gathered of tenderness, of forgiveness, of love, in the relation of father to child—all this, in the faintness of an earth drawn picture, all this and more also, is God to us.

4:34. "*My food is to do the will of him who sent me.*"

To do the will of God is indeed food and drink in the highest sense of those terms. For by this means alone can we get the supply of all our truest needs and the satisfaction of all our truest desires (Deut. 8:3; Matt. 4:4).

Analogies to this, and exemplifications of it are within the limits of every man's experience. Yes, faint as these sometimes are, they help us to learn something of what this spiritual sustenance was.

The command of duty, the cheering power of hope, the stimulus of success, such forces supply to weak and weary

nerves the vigor of new life. How often have they given to already overworked and thoroughly fatigued muscles the strength so much needed in an unexpected crisis !

Under such circumstances the soldier forgets his wounds, the martyr walks boldly to the lion or the flame, the worn out traveler still plods perseveringly homeward.

5 : 24. "*He who hears my word and believes in him who sent me has eternal life.*"

Eternal life is not to be gotten and to be lived at some future time. Belief in Christ and action in accordance with that belief is eternal life. Eternal life is a condition of life with reference to God and his truth. It is not a question of beginning and ending and length of time. It is simply a question of passing from the death of sin to the life of right thought, and word, and deed.

5 : 40. "*You do not wish to come to me.*"

The real hindrance to men's coming to Christ is here again traced to the will. The hindrance is moral, not intellectual. The result of a real willingness to know the truth is not problematical. It is sure and certain as the sun. "*You search because you think you have.*" "If you wished to come you would *really have.*"

The lesson here taught is very wide in its bearing upon the thoughts and actions of men.

It is to be learned in the closet rather than in the library, in trustful action rather than in scholarship and thought.

Religion is not philosophy. God has never become known to the world by intellectual knowledge. If an humble heart wills to become a scholar, God wills to become his effective Teacher.

6: 29. "*This is the work of God, to believe in him whom he has sent.*"

Faith and work are one. As soul and body together make the one life of man so faith and work must go together to make his true spiritual life.

The energy of every work is in the faith which links the soul with God. The outcome of all faith is in the act which links the soul with man.

The work of life is faith. Faith works by love.

6: 35. "*I am the bread of life.*"

Jesus here explains what he meant in verse 27, when he spoke of the food which endures to eternal life. The food is himself. The labor requisite for obtaining this food is faith. The expression, *bread of life*, means the bread which imparts life. In using the image of bread, Jesus alludes to his incarnation whereby "*that eternal life who was in the beginning with the Father*," became capable of being grasped and fed on by men.

But if this food is to nourish us, action is requisite on our part. We must *come*. We must *believe*. With glad and trusting eagerness the famished heart urged on by spiritual necessities must take possession of the heavenly food offered it in Christ Jesus our Lord.

6: 48. "*I am the bread of life.*"

Bread is the visible form which contains and imparts the essence of life. The essence of life itself, however, is always unseen. So is it, Jesus means here to say, with the Father and the Son. God is the source of eternal life. The human nature of the Son of God is the visible form which contains and imparts this life to the souls of men.

It is now the time of the Jewish feast of the Passover. The Jewish families from all parts of the country are assembling to eat the flesh which tells of the deliverance from Egyptian bondage on the one hand, and on the other hand, of the birth of the nation's life.

Every day of the Temple service at this time tells of flesh given in sacrifice for sin and eaten in maintenance of individual life.

These words of Jesus uttered at this Passover and fulfilled at the next, announce a gift of his own flesh as the true Paschal Lamb, as the sacrifice for the sins of the world, and as the food and sustenance of the truest life of mankind.

The blood is spoken of as distinct from the flesh. This, of course, involves physical death. The eating of the flesh would itself imply the thoughts of sacrifice and of sustenance, the removal of the death penalty attached to sin, and the strength of life sustained by food. But the spiritual truth fuller and deeper is this. At least we can more readily see in it how the true element of life in the soul depends upon such communion with Christ as is expressed by drinking the blood itself. We must receive into the human spirit the Spirit of Christ represented by it. For with this alone comes the principle of our spiritual life.

No man really has spiritual life except in so far as he has received into the innermost source of his being the life principle revealed in the person of Christ.

This passes through and through his moral frame, like the blood traversing the physical organism. It is hidden from sight, indeed, in such a course, yet, nevertheless, passing from the central heart through artery and vein, it bears life in its course to muscle, nerve, and tissue. So is it, we

say again, with the divine principle of the Light of Life. Passing from the Eternal Light and Love of God, the heart of the universe, through the humanity of Christ, it traverses the soul of man, and carries life and energy to every part of the human personality.

7 : 17. *"If any one wishes to do his will he will get to know about the teaching."*

Here again it is plainly shown that faith is not the result of a logical operation of the mind. It comes to the soul of a man only as a result of practical moral experience.

7 : 39. *"The Spirit was not yet given, because Jesus was not yet glorified."*

The work of the Spirit really consists in causing Christ himself to live in the heart of the believer. It is evident, therefore, that the Spirit could not come till after the personal consummation of Jesus. For it is not a non-perfected Christ the divine Spirit was to communicate to humanity, but the God-man arrived at his full stature.

8 : 32. *"You will get to know the truth, and the truth will make you free."*

Truth is not a system of instruction in the inmost citadel of its strength. It is a living power. It is not simply something written and spoken. It is something felt with the sensitiveness of living flesh and blood. It is something lived out in the life of a pure and unselfish character. By living such a life of truth a broader and deeper perception of truth is come to. Being true, such characters "in love grow up into him in all things, who is the head, even Christ."

Truth and a pure and noble character are one and the same.

8: 33. *"We are Abraham's descendants and were never in bondage to any one."*

In this verse we see the characteristic of all untruth. "They were never in bondage to any one." Bold, barefaced, effrontery. They can thus ignore so shamelessly the facts of their history because they would not learn the lessons these were meant to teach them. What was the Egyptian slavery? What was the Babylonish captivity? Why are they at this very moment carrying Roman money in their pockets, and paying Roman taxes?

10: 28. *"I am giving them eternal life."*

As Jesus says further on in this Gospel, in his prayer to the Father: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life is a condition of life, not some future existence in time and space. If we will have it, it is ours here and now.

10: 34. *"You are Gods."*

Every godlike function conferred by God and exercised in his name, places him to whom it is entrusted in a living relation to the Most High. It makes him share God's inspiration and constitutes him God's agent. In this way, whether the man is a king, judge, prophet, or one of the common people only, he becomes relatively a manifestation of God. For as Scripture declares on this point: *"In that day, . . . the house of David shall be as God, as the Angel of the Lord"* (Zech. 12: 8).

11: 25. *"I am the resurrection and the life."*

He is the resurrection in the same sense in which he is

the "water of life" and the "bread of life." As in himself he supplied every need of spiritual hunger and of spiritual thirst, so Jesus declares himself to be the resurrection. He reveals in his own person all of the future life men have ever thought of or hoped for. He is himself the power that shall raise them up at the last day. He can, therefore, raise us up now.

He is "the life." From this very fact, every one in communion with him lives.

11: 35. "*Jesus wept.*"

A "God in tears" may provoke the smile of the stoic and occasion the scorn of unfeeling faithlessness. But Christianity is not a gospel of self-sufficiency. Its message is not merely to the intellect. It is rather a salvation for the whole man and for every man. As a result the sorrowing heart of humanity has never seen the divinity of the Son of Man more clearly than when it has seen his divine glory shining through his human tears.

12: 24. "*Except a grain of wheat falls into the ground and dies, it continues by itself.*"

We know that a grain of wheat must remain alone and not really live unless it falls to the earth. Though it contains in itself the germs of life, the life germs in the single grain can burst forth only through contact with the earth and its own death. It then gives life to blade and stalk and ear. Its death is its true life.

This is not only a law of the physical world. Christ here teaches that it is a law as well of the moral world. It is a law to which his own life is subjected. With him, too, life issues only through death. The moral power which is the life of the world finds its source in the death of the Son of Man.

12 : 25. *"He who loves his life will lose it. He who hates his life in this world will keep it to life eternal."*

In self-sacrifice and death is Jesus' glory. There is in all human nature a principle which would seek as the highest good, the life of the body and soul, as distinct from the higher life of the spirit. It shrinks from sacrifice and death. The true principle of life, however, is of the spirit. To realize this spiritual life, it is necessary to sacrifice the lower physical and emotional life.

12 : 26. *"If any one serves me, let him follow me, and where I am there will also my servant be."*

The point of the whole teaching of Christ in this place is missed unless we think of the Greeks as present. They had come as volunteer disciples. Do they know what discipleship to him means? Are they prepared to follow him in self-sacrifice? Do they esteem eternal life at such a price as to go through such a sacrifice to obtain it? This had been the condition of earlier discipleship. It is now laid down again for the second time as the only condition of true and loyal discipleship. Self-sacrifice is really self-salvation. Self-seeking is always very near to hatred of others. Often it is in reality at one with such hatred. Self-sacrifice, on the contrary, is always akin to love of others. Very frequently the two are the same. What that means stands out the more clearly when we remember that *Love is life*.

12 : 27. *"Now is my soul troubled."*

Not a few would-be interpreters compel themselves to read into these words what is really not there.

The troubled soul of Jesus asks : What shall I say?

In this struggle is humanity struggling. In this victory humanity has won.

13: 35. "*By this will everybody learn that you are my disciples, by the love you have for each other.*"

Jesus here gives his disciples an indication of their real and vital unity. They will always be linked to him and to each other in the bond of love.

The apologists of the first Christian centuries delighted to appeal to this striking fact. The common love of Christians was an entirely new thing in the history of mankind.

14: 11. "*He will give you another Helper.*"

The word in the original Greek translated here in King James' version, "*Comforter*" is literally a passive form and means "*called towards.*"

Origen and Chrysostom were the first to interpret the word as meaning "*Comforter.*" Their influence resulted in the adoption of this meaning in the Latin Vulgate through which it became the established rendering in all the English versions.

To-day, however, it is acknowledged that the passive form of the word should have a passive meaning, "he who is called as a support or upholder."

14: 17. "*The Spirit of truth.*"

This expression serves to explain what Jesus means by the "*Helper.*"

Teaching by the medium of language can give only a meagre and partial idea of divine things. However skilfully a medium might be used, it can produce at the most only an image of the truth in the mind of the hearer. It is for this reason Jesus compares the instruction he has been

giving them, to the teaching of truth under the form of illustrations (S. John 16 : 25).

To receive the spirit of truth into heart and soul, on the other hand, a moral preparation is necessary. The soul in which he comes to dwell must be withdrawn from the sphere of profane things. Accordingly Jesus has just reminded his disciples of this important requisite. "Keep my commandments," he has just enjoined upon them, and here again he has said of the Spirit that the world cannot receive him.

Heretofore, Jesus living *with* the disciples had been their Helper. Hereafter they are to have the Helper *in their own hearts*. The Helper will still be Jesus, but Jesus, not according to the flesh, but according to the Spirit (S. John 15 : 26 ; 16 : 13 ; 1 S. John 5 : 6).

14 : 20. *"In that day you will learn that I am in my Father."*

They have asked for a manifestation of the Father. They are here reminded again that the Spirit should so bring the life of Christ to their heart that in it they would recognize the manifestation of the Father. They need seek no longer for a showing forth of God from without. For in the depths of their inmost lives they can cry: "Abba, Father."

14 : 21. *"He who has my commandments and is keeping them is the one who is loving me."*

In these words we see the successive degrees which lead up to the full showing forth of Christ in the hearts of men. The first step is the moral apprehension and practical observance of our Lord's commandments.

The next step is the practical receptivity of the Father's

love. He who loves Christ possesses this, and so there is a special sense in which the Father loves him.

14: 24. "*He who does not love me does not keep my words.*"

Jesus has already shown how the Father and the Son can take up their abode in the hearts of the believers. He now shows why they cannot take up their abode in the hearts of those of the spirit of the world.

He who does not love Christ does not keep his word.

Christ's word is the Father's also. He who has rejected the love of God as revealed in his Son has of himself closed the channels of communion with God. God cannot dwell with him because there is nothing in him which can be receptive of the Divine Presence.

15: 2. "*Every branch which bears fruit, he keeps trimming.*"

Every fruitful branch must be trimmed. In the spiritual training of Christ's disciples, natural impulses and affections must be checked. Everything detrimental to their growth in grace must be removed from their lives. Everything which can misdirect or weaken the energy of the spiritual life and diminish its fruitfulness must be taken away even though this can be done only by a pang as sharp as the edge of the pruner's knife.

15: 4. "*The branch cannot bear fruit by itself.*"

The branch apart from the vine has no original source of life. So it is in the spiritual life of men. Apart from Christ, they have no original source of life and fruitfulness.

15: 11. "*That my joy may be in you.*"

The joy here referred to is the joy which Christ himself

possessed in the consciousness of his love to the Father and of the Father's love to him.

The brightness of that joy lit up the darkest hours of his human life. It is his will that it shall light up theirs. In the consciousness of their love to God and of God's love to them they shall have a joy which no sorrow can ever overcome.

15: 17. *"I give you these commandments so that you may love each other."*

The work which Jesus exhorts to, is all love. It is love in its hidden source, the love of the Father. It is love in its first manifestation, the love of Christ. It is love in its full outpouring, the love of believers for each other. Love is its root, its stem, its fruit.

16: 12. *"You cannot bear them now."*

The fact that there were truths Christ himself could not teach is a lesson men who profess to teach in his name have altogether too seldom well learnt. S. Paul found in it a good rule for his own practical guidance. He was not forgetful to feed men with milk when they could not bear stronger food (1 Cor. 3 : 2).

16: 14. *"He will take of mine and will announce it to you."*

We are not to understand by this that the revelation of Christ as he made it himself was imperfect. Nothing was wanting in his revelation of God. It was want of understanding in his disciples to take it in. This is what necessitates the coming of the Holy Spirit to make his revelation to be appreciated. By illumining the heart, the Spirit brings home to it the things of Christ, and opens the eyes of its

understanding to know him whom to know aright is life eternal.

17:6. "*I made known thy name to the men thou gavest me.*"

The name of God, "Jehovah," was an object of so much fear among the Jews they did not dare to pronounce it, and when they came across it in the sacred text they supplied its place with "Adonai." Jesus has dissipated these fears and has revealed to men the great fact that the proper and true name of the Divine Being is "Father," and he has shown us that our Father's chief attribute is love.

17:15. "*I am not asking thee to take them out of the world.*"

The Christian ideal is not freedom from work. It is strength to do it. It is not freedom from temptation. It is power to overcome it. It is not freedom from suffering. It is strength to endure it, nay, rather, it is joy in an abiding sense of the Father's love. It is not absence from the world. It is grace to make it the better for our life and daily presence in it.

17:21. "*That the world may get to know that thou didst send me.*"

The union of believers with God and with each other is the proof of the divine origin of Christianity. By the sight of this union the world is to be led to believe in Christ. The brotherhood of Christians has always been the witness of their common Fatherhood in God. The divisions of Christians on the other hand, declares plainly their weakness and furnishes excuse for the world's not believing in Christ.

See note on 13:35.

18:6. *"They went backward and fell to the ground."*

Guilt trembles before the calmness of innocence. Man falls to the ground in the presence of God.

Once before it had been said by Jesus' enemies: "Never did a man speak like this man." They had returned without their prey. Again they have come to take him by force. Conscience paralyzes their evil intentions. They fall before him as the trees of the wood before the blast.

He surrenders to them, however, because his time has come.

18:9. *"Of those thou hast given me I lost not one."*

It is quite remarkable that in the terrible drama now begun not one of the disciples was arrested nor made to suffer with his Master. To the end, it is Jesus' will to shield them and to be the only one to undergo the wicked treatment and the death following. It is only after Calvary, the disciples have to follow the way of sorrow and become martyrs to his cause.

18:37. *"For this purpose have I come into the world to bear witness to the truth."*

Jesus founds his Kingdom among men by his prophetic work. THE TRUTH is the sceptre he holds over the earth. This mode of conquest is directly opposite to that by which the Roman dominion was gained. So that, as in 12:25, the judgment of the genius of Greece is declared, here, too, is found the judgment of the genius of Rome. Here is the formal accomplishment of S. Paul's saying: "The spiritual man judges everything."

18:38. *"What is truth?"*

Pilate's exclamation appears to be but the profession of

a frivolous scepticism. It is such a scepticism as is often met with in the man of the world, and more especially in the worldly minded statesman.*

If Pilate had seriously sought truth, this was the time to find it. He could not have turned away from Jesus so unceremoniously and abruptly.

19:6. "*Take him yourselves and crucify him. For I find no cause for a charge against him.*"

Three years did not pass before Vitellius, proconsul of Syria, sent Marcellus to take charge of affairs in Judea, and ordered Pilate to Rome to clear himself of accusations brought against him. The terrors to which he had succumbed in sacrificing Jesus became realities. Condemned, deprived of his property, he was exiled. On the banks of the Rhone at Vienna there is still pointed out a high pyramid which passes for the tomb of Pilate. According to certain traditions it was there, pursued by remorse, the exile violently ended his life. Other legends represent him as finding in his misfortunes the favor of Jesus. And so the Abyssinian Church places him among its list of saints.

20:17. "*Do not keep clinging to me.*"

The tense of the verb is present. In the original, therefore, it has not reference to a single act, but to a continuous habit.

The fact is, Magdalene's act supposed a condition not yet accomplished. He had not returned to earth to abide permanently with his disciples. For he had not yet ascended to the Father. The permanent union with him we are to enjoy is in his presence in the soul. The spirit of Mary Magdalene's act, on the contrary, would prevent such a presence.

The coming of the Helper depends upon Jesus' going to the Father. Magdalene is clinging to the visible presence. And how many of us are loath to learn the truth so hard to learn: "It is expedient for you that I go away."

20: 19. "*Peace be unto you.*"

These well-known words of greeting would come to the disciples now as Mary's name came to her as seen in verse sixteen of this same chapter. As the familiar tones fall upon the ear, they bring the assurance of the beloved Teacher's presence.

The words bear also another message to them. They come as the voice of one from the world of spirit. The living have often before tried in vain to see into the darkness beyond the grave. Now the living has once for all penetrated that darkness, driven away its fear, and brought back the message of peace. Here is the message of the conqueror of the grave, the declaration of the victory over sin. It is the message of an at-one-ment between God and man. And so as the declaration for all mankind it has come through the Apostles of peace to all the sons of men.

See also note on 14: 27.

20: 21. "*Just as the Father has sent me out, I also send you.*"

The disciples stand in the same relation to Jesus as he stands to the Father. He declares to them, and they are to declare to the world in his name, the fulness of the Father's love, the peace between man and God witnessed to in his life and death.

Jesus and the disciples stand also in the same relation to the world. The world will hate, persecute, and kill them as it hated, persecuted and killed him. They are sent as he

was sent, however, and they will find in his presence in their souls, the support and peace needful for strength and encouragement to carry on the work in hand.

“Receive the Holy Spirit.”

The natural meaning of these words is: “Receive an outpouring of the Spirit.” This is not simply a promise of the gift of the Spirit. Neither is it the outpouring of the Spirit in its fulness. It is an earnest of that outpouring which is to take place at Pentecost.

20: 30, 31. *“Many other signs did Jesus do in the presence of the disciples, which are not written in this book.”*

It has not been S. John’s intention to give a complete and exhaustive picture of the life of Jesus. From the great mass of facts he can lay his hands on, he selects only those appropriate to that side of his life he wished to bring into prominence with reference to what others have said and written.

I. S. JOHN.—NOTES.

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This Letter is not addressed to any particular Church or individual, but to the whole Church throughout the world. It is as suitable to the Church in America at the beginning of the twentieth Century as it was to that of Ephesus in the first.

Introduction.

I : 1-4.

Like the first eighteen verses of his Gospel, so these four verses form the introduction to this Epistle and like them again they have the same kind of Hebrew Parallelism.

Like the introduction to the Gospel, so this introduction, tells us that what the Apostle intends to write about is *the Word of Life*. The authority on which the Apostle writes is also given. It is his own personal experience. The purpose is also here given. It is to complete his and their happiness.

The construction is somewhat involved and prolonged. The four verses form three stanzas. The first and third give the complete sense, and are as strophe and anti-strophe to each other. The second is a digression in the way of explanation.

Throughout this section S. John uses the plural as speaking in the name of the whole Apostolic body of which he was the last surviving member.

1 : 1. "*What was from the beginning.*"

The similarity here to the opening of S. John's Gospel is noteworthy. But the thought is somewhat different. There the point is that the Word existed before the creation. Here it is that the Word existed before the Incarnation.

Was.

This does not mean, *came into existence*. It means *was* already existing. Christ *was* from all eternity. Antichrists *have arisen in time*.

What we have heard.

With these words we pass from eternity to time.

What we have seen with our eyes.

Note the climax. Seeing is more than hearing. Then in the next line the thought of having time to look at Christ and then to handle him brings the climax to completion. In other words, we see here the purpose of the Apostle with the full force of the language at his command to insist on the reality of the Incarnation. He speaks from personal knowledge, he tells us, and that knowledge is based on the combined evidence of all the senses. Compare S. John 1 : 14.

What we looked at and our hands handled.

In the use of the word *handled* we have here a clear reference to the risen Christ (S. John 20 : 27). This reference is the more noteworthy because the fact of the Resurrection itself is not mentioned in this Letter.

The argument here has special force as coming from the Apostle who had lain on the Lord's breast. No greater proof of the reality of his body before and after his resurrection could be given.

About the word, the Life.

Word has the same meaning as it has in S. John's Gospel.

It means the Son of God, in whom had been hidden from eternity all that God had to say to man, and so he was the expression of the Nature and Will of God.

And tell you the Life, the eternal.

The repetition of the article brings forward separately and distinctly here the two notions of life and eternity.

This is a characteristic expression of S. John's. But this fact is not so well understood as it ought to be from the fact that "everlasting" has so often been used in place of it.

Eternal life with S. John has nothing whatever to do with time. It depends altogether on our relation to Jesus Christ. He tells us over and over again that eternal life can be possessed in this world. See 3:15; 5:11, 13, 20. He never applies "eternal" to anything but life, except in Rev. 14:6, where he speaks of an eternal Gospel.

3. "*What we have seen and heard we tell you also.*"

The ideas of this half of the sentence is not the same as that contained in verse one. The first stanza brings out the thought of *what* the Apostle has to declare. This stanza brings out the thought of *why* he declares it,—to promote mutual fellowship.

The thought here expressed is not carried out in this Letter. So we shall miss the purport of it if we do not bear constantly in mind that it was written as a companion of the Gospel.

That you also may have Communion with us.

Compare S. John 17:11. Christ's prayer and S. John's purpose were one and the same.

And with his Son Jesus Christ.

Two fundamental truths are here clearly laid down at the outset,—the distinctness of personality and equality of

dignity between the Father and the Son; the identity of the eternal Son of God with the historical person Jesus Christ.

God is Light.

1: 5-2: 28.

This section is largely directed against the Gnostic teaching that to the enlightened man all conduct is morally indifferent. Against every form of this teaching the Apostle never wearies of declaring the divine truth committed to him.

The character of a man's conduct always shows whether he is truly enlightened or not.

1: 5. "*And the message which we have heard from him is this.*"

Here again is a striking parallel between the Gospel and this Letter. After the introduction in the Gospel (S. John 1: 19) the sentence with which the main story begins is similar in form to this which begins the main part of this Letter.

God is light.

This is the subject of the first main division of the Letter as "God is Love" is of the second. This verse stands in the same relation to the first great division of the Letter as the first four verses do to the whole of it.

No one tells us so much about the nature of God as S. John. Other writers tell us what God does and what attributes he possesses. S. John tells us what he is. There are three statements in the Bible which stand alone as revelations of the Nature of God and they are all in the writings of S. John: "God is spirit," "God is light," "God is love" (S. John 4: 24; 1 S. John 1: 5; 4: 8).

As the result of God's light we have intelligence and holiness. Compare 2: 13, 14, 21, 27; 3: 3.

There is no darkness at all in him.

In the introduction to S. John's Gospel we have the same great thoughts in succession as here: Word, life, light, darkness.

S. John is here laying the foundation of Christian ethics, and the very first principle he would have us learn is that there is a God who intellectually, morally and spiritually is *light*.

1: 6. "*Keep going about in darkness.*"

A life of moral darkness can no more have communion with God, than a life in a coal mine can have communion with the sun.

1: 7. "*As he is in the light.*"

A life of moral light involves not only communion with God but also with our brother men.

2: 1. "*My little children.*"

This does not mean to indicate that he is addressing those young in years. It is a term of endearment.

He has shown that even Christians commit sin. Now he goes on to point out the remedy for sin and to exhort us to keep from it.

And if any one sins.

S. John is not here intimating to the intending sinner that sin is a light thing. He is rather speaking to the penitent sinner. He is telling him that sin is not irremediable. Sin and its remedy therefore are stated in immediate proximity, just as they are found in life.

Not for ours only, but also for the whole world.

Here again we have a thought analogous to what is found in the Gospel. Compare S. John 17:20-23; 4:24; 1:29. Believers have no exclusive right to the merits of Christ. There is no Pharasaic exclusiveness in any true followers of Christ, nor indeed can there be.

2:3. *"By continuing to keep his commandments."*

Divorced from holiness of life no enlightenment can be a true knowledge of God. In other words, in morals, knowledge without practice is worthless. Not pure speculation alone, but true and right conduct, is the aim of every philosophy worth the name, as well as of every theology.

There is then only one infallible way of proving to ourselves that we know God, and that is by doing his will in sincerity and in truth.

2:11. *"The darkness has blinded his eyes."*

Animals kept in the dark become blind. This has often happened to ponies and mules kept constantly in coal mines. The organ never used loses its power. It is the same in the moral sphere. The conscience which is constantly ignored at last ceases to act.

2:13. *"You have overcome the wicked one."*

Compare S. John 16:13, and remember that throughout both the Gospel and this Letter, S. John always regards eternal life as a prize already won by the believer (S. John 3:36; 5:24; 6:47, 54; 17:3).

2:14. *"What God told you continues in you."*

Here is an echo of S. John 15:7. This is the secret of

their strength and the source of their victory. They conquer because they are strong and they are strong because what God told them is in their hearts. God's will as revealed in Scripture is a permanent power within them.

2: 15. "*Do not love the world.*"

So speaks S. John here. But in his Gospel he tells us God loved the world. Why should we be told not to do what God did? We are not. World is used in two different senses in each place. God does not love the world we are told not to love. He cannot love what is here referred to as the "desire of the flesh, and the desire of the eyes, and this life's love of display." He does, however, love men, no matter how hostile to him they have become, and so must we. Compare S. Matthew 6: 24 with what is here said and 1 S. John 4: 4.

2: 24. "*Let what you heard—continue in you.*"

The word here translated *continue* is translated by three different words in King James' version, *abide*, *remain*, *continue*. In S. John 1: 39; 6: 56; 14: 10, 17, it is translated *dwell*. In the same Gospel 4: 40; 21: 22, 23, it is translated *tarry*. In the same Gospel 6: 27, it is *endure*. In the same Gospel 14: 25, it is *be present*. By doing this the King James translators lose the emphasis gained by repetition which is one of the prominent characteristics of S. John's style. They also fail to convey to the American mind a characteristic expression of S. John's style of deep and precious meaning.

2: 27. "*You do not need any one to teach you.*"

S. John is writing to well instructed Christians. He is

not writing to give them knowledge of the first principles of Christ, but to confirm and enforce what they have all along known.

God is Love.

2 : 29-5 : 12.

3 : 1. "*Love.*"

This is the key-note of this whole section.

The children of God.

We must not confuse S. Paul's expression "sons of God" with S. John's "children of God." Both Apostles tell us the fundamental relation of believers to God is a filial one. But S. Paul calls our attention to the legal side, S. John to the natural side. The latter is the closer, and yet we are not to overlook the fact that according to Roman Law adoption was absolutely equivalent to actual parentage.

3 : 4. "*Whoever keeps sinning keeps acting lawlessly.*"

Sin and lawlessness are convertible terms.

3 : 6. "*Whoever continues in him does not keep sinning.*"

This does not mean the Christian never sins. The Christian does sometimes sin (1 : 8-10). It simply means what it says. The Christian does not *keep sinning*.

What S. John here puts forth as a series of aphorisms, which mutually qualify and explain each other, S. Paul puts forth in a dialectical argument (Rom. 7 : 20; Gal. 2 : 20).

3 : 9. "*He cannot keep sinning.*"

It is a moral impossibility for a child of God to go on sinning. It is only because of the imperfection of our childhood in Christ that any sin at all is possible in us.

3 : 10. "*The children of God are made known.*"

A man's principles are invisible. Their results in action, however, are open to all. Compare S. Matthew 7 : 16-20.

He who does not keep loving his brother.

To love God is to love our brother. Compare Galatians 5 : 14.

3 : 14. "*We know we have passed out of death into life because we love the brothers.*"

Love means life. Hate means death.

It was Cain who passed from life into death. Abel really entered into life. And so it is very truly written of him : "Although he is dead he is still talking to us." And so as Philo so well puts it, "Cain really killed, not his brother, but himself."

Left to himself, man naturally falls into selfishness. This involves enmity towards those whose claims clash with his. To love others, notwithstanding this, is proof that this natural state has been left. Life and love are two aspects of the same fact in the moral world, as life and growth are in the physical. The one marks the state, the other the activity.

3 : 15. "*Whoever is a hater of his brother is a murderer.*"

S. John here passes from love to hate. There is no neutral ground. All is either light or darkness, of God or of the evil one.

A Christian can be neither loving nor hating, any more than a plant can be neither growing nor dying.

The motives of the hater and of the murderer are the same. The fact that one is deterred by laziness or fear from carrying out his hatred into homicidal action, and the other is not, makes no difference in the moral character of the

men, though it makes all the difference in the eyes of the law. This assertion is only applying to the sixth commandment the principle which the Lord himself applies to the seventh (S. Matt. 5: 28).

3: 16. "*It was in this way we came to know love.*"

We have got our knowledge of what love is in the concrete example of Christ's self-sacrificing life and death. Christ is the archetype of self-sacrificing love. Cain is the same of brother-sacrificing hate. Love and hate are known by their deeds.

3: 22. "*Whatever we ask we receive from him.*"

When a good conscience gives us boldness towards God our prayers are granted, because children in such close relations to their heavenly Father cannot ask anything contrary to his will.

3: 24. "*He who keeps his commandments continues in him.*"

Here again the Apostle insists on the main principle of his exposition of Christian Ethics. Conduct is not only not a matter of indifference. It is all important. We may possess many kinds of enlightenment, intellectual and spiritual. But there is no union with God, no true and genuine knowledge of him, without *obedience* to his will.

From the Spirit.

This is the source from which all true knowledge comes.

4: 1-6. This section is an amplification of the verse which immediately precedes it.

4: 1. "*Do not believe every spirit.*"

The Apostle has just been speaking of the Spirit by whom

we come to know that God is dwelling in us. He now intimates there are other spirits also who need to be put to the test. In those days as in this there were men who were turning the faith in spiritual influence to an immoral and mischievous account.

There are myriads of influences about us continually which do not act upon our senses but upon our spirits. They do not proceed from things which may be seen and handled, but from the spirits of men. On week days as well as on Sundays we are subject to the same kinds of spiritual influences. But many of these are not good. Many of them are not real. They are either the delusions of fanatical enthusiasts or the lies of deliberate impostors. We must therefore put them to the test. We must also remember that spiritual or wonderful powers are no absolute guarantee of the possession of truth (Deut. 13: 1-5). We are not to judge of teaching by wonders but wonders by teaching (Gal. 1: 8).

4: 4. "*Have overcome them.*"

The Christian's work in this world is to conquer the worldly spirit abroad in it. He must fight manfully against that view of life which ignores or disgraces God. He must contend unceasingly against every moral evil and intellectual falsehood which is organized and marshalled by the great enemy of our salvation.

4: 6. "*He who is getting to know God keeps hearing us.*"

Here we see coming to the surface that quiet confidence of conscious strength which underlies the whole of this Letter as it does also the Gospel.

4: 7. "*Beloved, let us keep loving each other.*"

For the third and last time the Apostle introduces the subject of brotherly love (3: 10-18; 2: 7-11).

Whoever keeps loving has been begotten by God.

God is the source of all love. So whatever love a man has comes from God.

4: 8. "*God is love.*"

This is the third of S. John's great statements concerning the nature of God: God is Spirit (S. John 4: 24); God is light (1 S. John 1: 5), and God is love.

Of the three great truths this is the last but at the same time the first, first in importance, first, because without it the others are as nothing to us, first, because it not only makes his nature far more clearly known to us, it brings him very close to us. By it the Spirit is shown to be a personal being, the Light partakes of warmth and life.

To the heathen world God is a powerful, terrible, and often a cruel being. His wrath must be deprecated. His ill will must be placated. To the Israelites of old he was a just and a jealous God. He was, indeed, also merciful. Yet nothing more was known of his inmost being than "I am that I am."

To the Christian alone is he known as Love.

In no book of the New Testament does this word love occur so often as in these two and a half chapters (3: 1-5: 12). In no book of the New Testament, except the fourth Gospel does the verb to love occur half so many times as here.

"If nothing were said in praise of love throughout the pages of this Letter, if nothing whatever throughout the other pages of Scripture, and this one thing only were all

we were told by the voice of the Spirit of God, '*For God is love*'; nothing more ought we to require" (S. Augustin).

4: 11. "*We also ought.*"

As children of God we must exhibit his nature. We must follow his example. We must love those whom he loves.

4: 12. "*His love is perfected in us.*"

Our love for God is developed and perfected by our loving each other.

4: 17. "*Just as he is so also are we in this world.*"

Our assurance with regard to the judgment is not presumption, because we have become in character like Christ. He need never fear the judgment of Christ who by loving has become like Christ.

Love moves towards others in the spirit of self-sacrifice. Fear shrinks from others in the spirit of self-preservation.

Perfect love excludes fear and fear prevents love from being perfect. Yet no believer's love has ever been so perfect as to entirely banish fear. But every believer experiences that as his love increases his fear diminishes.

But it is to be remembered that servile fear is altogether different from the childlike awe, which is a necessary element in the creature's love for the Creator. And yet even servile fear is sometimes necessary as a *preparation* for all true love of God.

4: 20. "*Whom he has seen.*"

His brother has been in sight and remains in sight. God has been out of sight and remains out of sight. "Out of sight out of mind" is a saying which holds good in morals

and religion as well as in society. And if a man fails in duties which he has ever before him and are easy, how can he persuade us to believe he is performing those duties which are out of sight and are hard?

God has commanded us to love our brother men. If we really love him then we will love them (Deut. 6:5; Lev. 19:18; S. Luke 10:27; S. John 14:15).

5:1. *"Whoever keeps believing that Jesus is the Christ."*

To believe that Jesus is the Christ is to believe that one who was known as a man fulfilled a known and divine mission; that he who was born and was crucified is the anointed, the Messiah of Israel, the Saviour of the world. But, as S. Augustin so well remarks, belief without love is the belief of a demon.

5:5. *"Not with the water only, but with the water and with the blood."*

Christ came, not merely to purify by his baptism, but to give new life by his blood. "For the blood is the life."

This Letter is the companion treatise of the Gospel.

5:8. *"Those who are bearing witness are three."*

The Apostle is here answering the misgivings of those who fancied that when he, the last of the Apostles was gone, the Church would possess only second-hand evidence as to the person and mission of the Christ.

5:11. *"This life is in his Son."*

Eternal life has its seat and source in the Son. He is the Prince or Author of life (Acts 3:15).

Conclusion and Summary.

5 : 13-21.

5 : 14. "*And the boldness which we have.*"

For the fourth and last time the Apostle touches on the subject of the Christian's boldness. Twice he speaks of it in connection with the day of judgment (2 : 28; 4 : 17); twice in connection with approaching God in prayer (3 : 21, 22; 5 : 14).

According to his will.

It is only when men ignorantly ask for what is not good for them their prayers are denied. Then they are not according to God's will.



II. S. JOHN.—NOTES.

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1-3. Like most of S. Paul's letters, the letters of S. Peter, S. James, and S. Jude, and unlike the first Letter, this Letter has a definite address and greeting.

1. "*The Elder.*"

It is on account of his age the Apostle speaks of himself thus.

To the chosen lady and her children.

It is not definitely known whether the word translated lady refers to an individual or to a community.

2. "*And with us it will be forever.*"

Here is an echo of Christ's farewell discourses (S. John 14: 16; 1 S. John 5: 6).

3. "*Favor, mercy and peace.*"

This same triplet of heavenly gifts occurs again, and in the same order, in the salutations of S. Paul to Timothy and Titus.

In truth and love.

These two words, so characteristic of S. John are key-notes of this short Letter.

4. "*Just as we received commandment.*"

Commandment is the third key-note of this Letter. Love, truth, and obedience, are the three leading ideas. They partly imply, partly supplement each other.

6. "*And the love is this.*"

In verse five obedience prompts love. Here love prompts obedience. This is no vicious logical circle, but a healthy moral connection.

Love divorced from duty will run riot. Duty divorced from love will starve.

10. "*Do not receive him into your house.*"

Charity must not be shown to one man in such a way as to do injury to another. Still less must it be shown in such a way as to do more harm than good to the recipient. And yet in our day and generation we need to be careful how we follow this teaching. Circumstances alter cases. Christianity in the first century was not likely to become hard and narrow by following such an injunction, and the instances in which it was to be followed were clean cut and plain. It is not always so to-day. It is better to err on the side of charity than on that of harshness and a total lack of Christlike sympathy.

12. "*Having many things to write to you.*"

There is a strong resemblance between this conclusion and that of the Third Letter. They were evidently written about the same time.

III. S. JOHN.—NOTES.

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1. Like the second Letter and most others in the New Testament, this one also has a definite address.

2. "*I am praying,*" etc.

This verse is a model for all friendly wishes of good fortune to others.

7. "*Taking nothing of the heathen.*"

Hence the necessity for men like Gaius to help.

9. "*I wrote something to the Church.*"

This reference seems to be to a letter not now in existence.

The Church seems to be the one to which Diotrophes belonged.

10. "*Is casting them out of the Church.*"

Diotrophes seems to have had sufficient influence in some congregation to exclude from it those who received brother Christians of whom he did not approve.

11. "*He who keeps doing good is of God.*"

Such a one has God as the source of his moral and spiritual life. He is a child of God.

12. "*Demetrius has the witness of all men.*"

Diotrephes sets an example to be abhorred, but Demetrius sets one to be imitated. Who Demetrius was we know nothing further. That he was the silversmith of Ephesus who caused S. Paul so much trouble, now become the fellow-helper of those he once persecuted is only the barest conjecture, yet one worth mentioning because of its furnishing a possible parallel to S. Paul (Acts 19: 24).

And of the truth.

The witness given Demetrius was in the first place that of disciples. But there was another witness. This was the spirit of truth which guided and illumined them in their estimate.

14. "*Peace be with you.*"

Instead of the usual farewell we have here an ordinary blessing with Christian fulness of meaning. Compare S. John 20: 19, 26; 1 S. Peter 5: 14; Ephesians 6: 23; 2 Thessalonians 3: 16; Galatians 6: 16.

By name.

This phrase occurs in the New Testament in only one other place (S. John 10: 3). As shepherd of the Churches of Asia S. John would imitate the Good Shepherd and know all his sheep by name.

REVELATION.—NOTES.

REVELATION.—NOTES.

We had for a long time been personally quite convinced that the Revelation of S. John is a magnificent Poem, and that it ought to be printed entire in Hebrew Parallelisms, before our attention was called to Archbishop Benson's posthumous work, "The Apocalypse, A Study." We had not only been so convinced, but we had actually arranged a great part of it in parallelisms, but we had not the boldness to apply it to the whole work. We have adopted his general arrangement of acts and scenes.

1 : 3. "*Blessed is he who keeps reading.*"

This is the first of the seven benedictions of the Apocalypse (1 : 3 ; 14 : 13 ; 16 : 15 ; 19 : 9 ; 20 : 6 ; 22 : 7 ; 22 : 14).

4 : 2. "*There was a throne set in heaven.*"

See Introduction under Scene.

There is a description of the throne of God in the book of Enoch 14 : 17-23 very much like this. S. John may have read it. Compare Jude 15 ; Ezekiel 1 ; Daniel 7.

Some one sitting on it.

Compare Micaiah's speech (1 Kings 22 : 19).

The enthroned one is not named. This is in accord with the Jewish reluctance to name Jehovah.

The thought of the enthroned one is kept before us through the whole book (5:1, 7; 6:15; 20:11; 21:5). We are reminded that the great world drama moves forward ever under the eyes of the Great All-Ruler.

Compare Isaiah 6:5; Ezekiel 1:26, etc.; Daniel 7:9; Deuteronomy 4:12; Exodus 24:10, 11; 33:23.

4:4. "*Twenty-four elders.*"

In the similar vision of Ezekiel no human beings are seen. Their appearance here is significant. They are the representatives of Christ's completed Church. They are the twelve tribes doubled, some say, to indicate the union of the Heathen with the Jewish Church, or, they are the twelve Patriarchs joined with the twelve Apostles, and so represent the true spiritual successors, as priests to God, of those twenty-four courses arranged by David (1 Chron. 24:1-19).

The same thought is touched on in the double song of Moses and the Lamb (chap. 15:3), and in the gates and foundations of the New Jerusalem (21:12, 14).

4:11. "*Worthy art thou our Lord and our God.*"

Here we have the praise of God the Creator by his creatures as such. In the next chapter we have the praise of the Redeemer.

5:8. "*Each with a harp and gold bowls full of incense.*"

It is not the Church alone which is interested in the revelation which will throw light on life's mysteries and the delay in the coming of Christ's Kingdom. The whole creation is groaning and travailing in pain while looking and longing for the great consummation. So here we see the four living creatures who represent creation joining with the

twenty-four elders who represent the Church, in the adoration of the Lamb who holds the great secret of life in the hollow of his hand. The harps represent the praises of the Church and the bowls of incense the prayers.

Incense held a conspicuous place in the ritual of the Temple. And so we read in Psalm 141 : 2, "Let my prayer be set forth in thy sight as the incense."

5 : 9. "*They keep singing a new song.*"

This is the first chorus, the chorus of the purchased possession.

5 : 12. "*The power, etc.*"

The praises ascribed to this book are either sevenfold as here, fourfold as in the next verse, or threefold as in 4 : 11 ; 19 : 1.

This is the second chorus, the chorus of the Angels.

5 : 13. "*And every created thing.*"

This is the third chorus ; the chorus of the universe. The song of the "purchased possession," echoed by the hosts of angels, is now merged in the utterance of all. The song of praise rises from all quarters, and from every form of creation. The whole universe, animate and inanimate, join in the glad acclaim.

This idea is thoroughly Hebrew. The Hebrew mind delighted in representing every bird, every beast, every element of creation as joining with them in the praise of God. See the last Psalms. Compare also Philippians 2 : 10.

The two preceding songs were in honor of the Lamb. Here the Throned One and the Lamb are praised alike.

This linking of the Lamb with God as the Throned One is common throughout the book. See 6:16; 7:17; 19:6, 7; 21:22; 21:23; 21:1; 22:3.

6:1. *"And I saw when the Lamb opened one of the seals."*

It is at this chapter the most difficult work of the interpreter begins. Many and various have been the interpretations of what follows, and only those who keep to broad and general principles can hope to keep close to the truth of what is from here on the burden of the seer's message.

The mission of Christianity is not to abolish all the evils of the earth at once and by external compulsion but only by degrees and through an internal conviction. And that not by means of peoples and nations and languages as a whole but through the individual believer.

The seals seem to speak a double message. To the world they say: "When the Son of man comes, will he find faith on the earth?" To the Church they say: "In the world you will have tribulation: but take courage, I have overcome the world."

There are two lines of thought in the world and they give rise to two apparently contradictory pictures. We are shown what the world would be if the principles of Christ were fully and universally accepted. On the other hand we see the world as it really is because men do not accept them.

The scenes which the seals unfold are the pictorial statements of Christ's utterances in S. Matthew 24:6, 7. The Church through them is warned to be ready for her mission of suffering.

6:1. "*And I heard one of the four living creatures, saying . . . Come.*"

The living creatures cry: "Come," and they are responded to by the coming of the horsemen.

As already seen the living creatures represent the whole of animate nature, that nature and creation of God which is groaning and travailing in pain together, waiting for the manifestation of the sons of God. They bid the pains and troubles come because they recognize them as the necessary precursors of creation's true King.

6:2. "*Conquering and to conquer.*"

This vision of the first horseman is the symbol of Christian victory. It was thus the early Christians ever pictured Christ. He had ascended up on high leading captivity captive. This faith in him was well and thoroughly placed. But their expectation was at fault. It was at fault in the fact that they did not allow time for the abomination of desolation to work. But war, famine, and death must intervene. It is through these the conquerer himself came. It is through these we must come.

6:4. "*And another horse came out, a red horse.*"

Here is a distinct and unmistakable declaration that we must look for wars and rumors of wars. The advent of the highest good does not bring peace, but a sword. In other words, peace of course is its ultimate goal to which it must of necessity come, but only through war, desolation, and destruction of everything that is radically opposed to it.

Here must ever be the true Christian's position with refer-

ence to war. It is an evil. But it is a necessary evil to the attainment of that which is good. So those who take part in war are not here condemned, nor anywhere else in Scripture. It is those who are the occasion of offenses.

6:6. "*A quart of wheat for a dollar.*"

The word translated a dollar was the average day's wage of an ordinary laborer and of a soldier. And so we think the nearest general equivalent among us to-day is a dollar.

The amount of food here mentioned was the amount of food sufficient to support a man for a day. This was a terribly high price for food. It suggests a very great scarcity as the result of a famine.

6:8. "*A pale horse . . . Death.*"

Hades follows ready to gather up the slain.

This scene is the darkest and most terrible. Single forms of death were before revealed. Now the great king of terrors himself appears. This scene gathers up in itself all the awfulness of the past scenes. It is the central scene of the seven and it is the darkest. It is the midnight of sorrows and acquaintance with grief. And so we often find the middle things of life particularly dark. So Bunyan places his valley of the shadow of death just midway between the wicket gate and the golden city. Dante seems to work from the same sort of hint and found his obscure wood and wanderings just midway along the road of life.

The vision deepens in its central scene, like the horror of darkness in Abraham's vision.

6:9. "*The fifth seal.*"

The voice which is now heard is not the cry of a groan-

ing world. It is the call of the oppressed and troubled Church. Where is the promise of that early vision of victory? The opening of this fifth seal is the answer. The Church must follow her Lord. As the glowing vision of Bethlehem with its "peace on the earth to men of good will," gave way to Gethsemane and the cry "My God, my God, why hast thou forsaken me?" so the glowing dream of a quick conquest over all evil in the earth must leave Christ's true followers and in its place must rise up the reality of an agonizing, persecuted Church, and the voice of its anguish must be heard: "How long, O Master!"

The seals, then, are the tokens that the victory of Christ's Church must be like her Lord's, a victory through *apparent* failure and certain death.

7:1. "*After this.*"

The two visions of this chapter 1-8; 9-17, each introduced by the same phrase, extend the opening of the sixth seal very considerably beyond that of the others. But they are really episodic.

The winds are emblems of trouble and judgment.

7:4. "*And I heard the number of those who were sealed.*"

There is always an appropriate symbolism in the numbers of the Apocalypse. Twelve is used as the number of those who in every age have been called out to witness for some truth which the world needed. The twelve tribes of Israel were the appointed witnesses of a pure theology and a pure morality in the darkest days of idolatry and sensual license. The twelve Apostles became the inheritors of a similar, though higher, spiritual work. The number twelve, then, stands for a world witness of divine truth. The

twelve multiplied by twelve, or the one hundred and forty-four thousand represent the growth into full numbers of the choice ones of God.

The arrangement of the names is significant. Of course they are here meant to signify the tribes of the true Israel of God. Judah comes first and Benjamin last. The other ten are included in them as an envelope stanza.

7 : 9. *"After this I saw, and lo, a great throng."*

These are the same as those last seen, but under different conditions. Those were seen in tribulation. The sealing was a sign of security amid their trials. It was, as it were, the Church's Passover. These are celebrating their triumph. It is now, as it were, the Church's Feast of Tabernacles.

7 : 10. *"Salvation to our God."*

Here is another sublime and holy chorus. This is the voice of rejoicing and salvation which is in the tents of the righteous. For the Lord, who is their strength and song, has become their salvation (Psalm 118 : 14).

7 : 11. *"And all the angels were standing round the throne . . . saying: Amen."*

The great concourse of angels now add their "Amen" to the cry of the "purchased possession," and at once break out into a sevenfold ascription of praise.

The sevenfold doxology is specially appropriate here because it implies a divine completeness, for it is in this vision we are shown the close of the Church's agony.

8 : 1. *"And when he opened the Seventh Seal."*

The visions of the seals are associated with the contents of the roll (chap. 5 : 1, 2). The book represents God's

purposes and principles of government in relation to the history of the world. The openings of the seals show us some typical scenes in the course of the world's history which are unfoldings of principles and truths in the great Book of Life.

8: 2. "*And I saw.*"

The series of visions which is now introduced extend to the close of the eleventh chapter.

There is a marked correspondence of arrangement between these and the visions of the seals. As there, so here, there are introduced two subordinate visions towards the end of the series. The sixth seal was followed by the vision of the hundred and forty-four thousand and then by the unnumbered throng (7: 1-8; 7: 9-17). The sixth trumpet is followed by the vision of the little book and of the seven thunders, and then by the measurement of the Temple (10: 1-11; 11: 1-14).

The general intention of these interposed visions is similar. In both cases they give us an insight into the inmost life of the Church. The main visions give us more external aspects. The interposed visions show us the inner and more spiritual aspects. The openings of the seals show us the great outer features of world and Church history. The interposed visions of chapter seven show us the calm and the strength of the people of God. It is the same with the visions of the trumpets. The main visions give us the trumpet voices of God's manifold providences summoning the world to surrender to him. The subsidiary visions point to the witness and work of the true children of God and the more secret growth of the Church of Christ.

Another similarity between the seals and the trumpets is in the separation between the first four and the last three.

The first four trumpets, like the first four seals, are grouped together. The first four seals are introduced by the cry: "Come." The first four trumpets are followed by judgments on natural objects, while the last three are introduced by the thrice repeated cry of "Woe," and have so been called the "Woe Trumpets."

But while there is this correspondence of arrangement, the general import of the visions is very different. In the seventh seal we are brought to the eternal quiet of God's presence. We have been taught that the Church may find her way a thorny one but peace comes at last. After the seventh trumpet, however, it is not simply peace but triumph we are assured of.

The visions are not to be thought of as scenes of events chronologically succeeding each other. The one set shows us the way through trouble to rest. The other shows the way through conflict to triumph. The one set shows us the troubles which befall the Church because of the world. The other shows us the trouble which falls on the world because the Church is advancing to the conquest like Israel of old to the possession of the promised land.

8 : 2. "*The seven angels who stand before God.*"

These represent the complete circle of God's power in judgment. They are not to be taken literally. For just as the seven spirits are but symbols of the complete and manifold influences of the one Holy Spirit, the third person in the Trinity, so the seven angels are symbols of that complete and varied messenger force which God has continually at his command.

Seven trumpets.

The trumpet was used of old to summon the people to-

gether for worship, or festival, or war (Num. 10: 4-8). See also Exodus 19: 19; Numbers 29: 1; Psalm 81: 3. These seven symbolical trumpets have the same kind of announcements to make. But it is mainly as an alarm of war these revelation trumpets sound. The land of promise must be rescued from the tribes and peoples who are corrupting it. As the Canaanites of old had to be swept away lest their wickedness should spread abroad a moral death, so are the judgments of these trumpets sent out to undermine, to clear away, and finally to destroy, all the evil powers which are wasting the earth.

8: 3. *"And another angel."*

There is no need to ask who the several angels are. They are but symbolical as the whole book is symbolical. These angels are symbolical of those agencies, whether personal, or natural, or supernatural, which are being employed by him who is sitting on the throne.

8: 6. *"And the seven angels . . . got ready to blow."*

The aim of these visions seems to be to give the seer, and through him the Church at large, some idea of the general kind of events which always mark the decay of the kingdom of wrong, and the gradual establishment of the kingdom of our God.

The history of the world is not to be worked out in a hurry to suit the impatient desires of us children of men. It cannot be so for the very reason that it is a development and a discipline.

9: 10. *"And they have tails like scorpions, and stings. And in their tails is their power to hurt men five months."*

These two lines complete the envelope stanza begun by the following two lines :

*And they were not given authority to kill them
But to torture them five months.*

The exigencies of the symbolism here are quite beyond the features of the ordinary locust. What the writer means to do is to show us a plague in which devastation, malice, king-like authority, intelligence, seductiveness, fierceness, and strength meet together under one directing spirit to torture men.

In the history of advancing truth there come times when confused and partial ideas of right darken the minds of men, so that out of the darkness emerge strange and mongrel teachings. The outcome of such teaching is war and tyrannous oppression. But those who have the seal of God on their foreheads cannot be fundamentally and permanently hurt. For the real sting of false conceptions is not in the havoc of open war. It is the wounded soul and conscience. From this part of the book, then, as from other parts of it, we can learn that it is subtle and plausible errors of teaching and of life which pave the way for the great world catastrophies and cruel revolutions.

9:11. "*Abaddon . . . Apollyon.*"

Abaddon is Hebrew for Destruction.

Apollyon is Greek for Destroyer.

The picture is vivid and forcible, and its full and certain meaning will be plain hereafter. But now the only sure thing about it is that it lets us see and realize the vehement and earnest way in which the sacred writers describe the subtle, venomous power of sin, and the merciless destructiveness of its work. Compare Romans 3:12-18 for S. Paul's description of the world-wide devastations of sin.

9:14. "*The four angels . . . at the great river Euphrates.*"

Euphrates was the great barrier between Jerusalem and Babylon which were natural foes to each other. It was the boundary line between the old and the new life of Abraham. It was the Rubicon of his spiritual history. The four angels loosed at Euphrates, then, signify changes analagous to disturbances on the great frontier between the spiritual city and the world city.

10:1. "*And I saw another strong angel.*"

Here begins the first of the two interposed visions in this part of Revelation corresponding with the two coming in after the opening of the sixth seal.

This first part (10:1-11) is the vision of the Little Book. The seer is commanded to eat it. From sweetness it turns to bitterness. Here is the token that the very fidelity he bears to God will cause him sorrow and dismay. For he is sent to witness unpalatable truths to the mighty men of earth who will not hesitate to bring distress upon him and every evil work.

But he has seen celestial visions and he knows that victory is sure.

The second interposed vision expands the same thought under different imagery. There is a Holy of Holies in the Church where the true witnesses of Christ are lightened with celestial fire and made strong as adamant for their work of peril.

10:2. "*And he had in his hand a little book open.*"

Three books are spoken of in the Apocalypse. The first is the book of the course of this world (5:1). The last is

the Book of Life (20:15; 21:27). Between these comes the ever open book of God's promises and the witness of his righteousness and power.

10:5-7. "*And the Angel whom I saw standing on the sea,*" etc.

The gesture of the uplifted hand gives emphasis to the oath (Gen. 14:22; Ex. 6:8; Dan. 12:6-9).

The secret truth of God does not mean something which cannot be understood. It means a secret. But it means a secret which is to be made known.

Compare with the reference here to the *secret truth*, the *good news* and the *last* S. Paul's statement: "We shall not all sleep," etc. in 1 Corinthians 15:51, 52. It shows a decided union of thought between the two apostles and also throws light on the teaching about the first resurrection in Revelation 20:5, 6.

10:9. "*Take it and eat it up.*"

See Ezekiel 3:1-3; Jeremiah 15:16. This implies the complete mastering of the contents of the book till its principles are thoroughly familiar and loved (Ezek. 3:10). As the Psalmist says: "Thy words have I hid within my heart." He who would carry God's word to others must first of all himself "read, mark, learn, and inwardly digest it."

10:10. "*And I took the Little Book . . . and ate it up.*"

It was sweet to the taste but bitter to the stomach. It is always the same. The love of Christ constrains men but the very ardor of their affection brings them into tribulation. The flaming zeal to emancipate men from their sins stirs the

soul with a holy joy. But how sorely tempted they soon become to desist from their thankless task and battle no longer with the unexpected difficulties which constantly arise!

10:11. "*You must prophesy again.*"

Yes, difficulties arise constantly in the way of the herald of Christ's Cross, and all these will cause much bitterness in his soul. But he must not desist. He must prophesy still. For, while it is most sure that victory will come at last, it is only by such a means it can ever come. The kingdoms of this world will at length become the kingdoms of our God and of his Christ, but it will be through persecutions, apostasies, judgments. This is the sad vision he must reveal. But this very vision will lead to the unfolding of the more truly spiritual aspects of the Church's work and her conflict with the multiform spirit and power of evil.

Chapter 11: 1-14.

We now come to the measuring of the Temple, the second of the visions here interposed.

No matter what corruptions invade the Church, this vision shows us, the kernel of the Church will never be destroyed. Out of her will always arise those who are true to the Master's commission, and their words are words of power.

As Jerusalem and Babylon have been considered as symbols so here the Temple and the court of the Temple are symbols. The Gospel has elevated the history and places of the past into a grand allegory. It has breathed into their dead names the life of an ever-present symbolism.

11:1. "*And I was given a reed like a rod.*"

The measuring here spoken of, like the sealing of chapter seven, is a sign of preservation during impending dangers.

11:2. "*And the court which is outside the Temple.*"

Our Lord had said Jerusalem should be trodden down by the heathen (S. Luke 21:24). The sacred seer here catches the thought and its deeper meaning. It is the treading under of sacred things when the beast power, or the spirit which actuates the lower world, tramples, like the swine, the pearls of divine grace under foot, and turns fiercely on those who gave them.

But there is a limit to this desecration: forty-two months. The same length of time is expressed in different ways throughout the book. Sometimes we have twelve hundred and sixty days as in verse 3 and in chapter 12:6. In other places forty-two months as here and in chapter 13:5. A similar period seems to be meant in chapter 14:14, where "time, times and half a time," may be a way of expressing three years and a half. The idea is taken from Daniel (Dan. 7:25; 12:7, 11).

This incorporation of the expressions used by Daniel reminds one that the laws and principles of God's government are identically the same in all ages. As a result of this, the principles which receive illustration in one set of historical events, receive similar illustrations in succeeding ages. So the words of Daniel were not exhausted in the age of Antiochus. Nor have the visions of the Apocalypse been exhausted in the overthrow of any one nation or the corruption of any single Church.

11:3. "*And I shall give authority to my two witnesses.*"

To understand the rest of this vision we must keep in mind the vision of Zechariah on which it is based (Zech. 4).

Throughout the whole time of the Church's profanation and distress there will never be wanting true witnesses for eternal righteousness and the government of God's good Providence. So we are always to keep in mind that there are ever abiding, if hidden, sources of divine and spiritual strength.

II: 3. "*And I shall give authority to my two witnesses.*"

Two witnesses were required for competent evidence under the old dispensation (Deut. 17: 6; 19: 15), and so we have Moses and Aaron, Elijah and Elisha, Joshua and Zerubabel. In the New Testament times our Lord sent out his disciples "two and two," as afterwards S. Paul and S. Barnabas were sent out by his Church. Two can give each other their mutual support. Two different characters are brought to bear on the same great work.

The prophesying extends through twelve hundred and sixty days, a symbolic period, yet corresponding to the duration of time of the witnessing for God of other great worthies. Elijah bore witness under rainless skies for the same length of time. Thus long did a greater than Elijah offer the water of life to the children of men.

II: 7. "*And when they shall have finished their witness.*"

It is only after their work has been done the wild beast has power over them.

Every man has his day for work. Not till that day is over does the night come on when he can no longer work.

II: 11. "*And after the three days and a half.*"

Compare Ezekiel 37: 1-10. Our Lord's resurrection also must have been here in mind.

The grain of wheat dies, but it is only through that death it can bear its fruit. So among the children of men. The cause of truth and righteousness may seem dead for a while, but it must soon rise again into a newer and stronger life. So these witnesses rise again and then go up into heaven. They have been humiliated before their enemies. They also are exalted.

11:13. "*And in that hour there was a great earthquake,*" etc.

Rejected reformation is now avenged in a violent revolution. The city which might have been purified with the welcome consent of its own will is now purged by the spirit of eternal judgment (Isaiah 4: 4). Good is effected, even though it is only through fear. Salvation is wrought, even though it must be by fire.

11:14. "*The second woe is past.*"

The third of the woe trumpets, and the last of the seven trumpets, is now ushered in.

The end is not to be delayed any longer than after the sounding of this trumpet. This last woe trumpet, therefore, is the trumpet which will usher in the closing woe, and the finishing of the mystery of God. It brings us to the very end.

11:15. "*The kingdom of the world.*"

It is the *kingdom* of the world, it is to be noticed, not as King James' version has it "*the kingdoms*," which has become Christ's. The contest is not for separate nationalities,

it is for the kingdom of the world. It is a contest for the overthrow of the kingdom of evil and the establishment of the kingdom of good, that is, God. And he will reign forever and ever.

11:16. "*And the twenty-four elders . . . on their thrones.*"

These twenty-four elders represent the Church of God in all ages. They sit with Christ in heavenly places, even while they are toiling and sorrowing on earth.

11:17. "*We thank thee, O Lord.*"

The echo of the second Psalm sounds throughout this Chorus of grateful praise. It is a chorus of thanksgiving to God that the hour has come for the overthrow of the kingdom of evil, the manifestation of the Sons of God and the acknowledgment throughout the world of the sovereignty of the Lord and of his Christ.

The overthrow of that evil kingdom means woe to those who have supported it. The woe heretofore has been for the saints. Now it is for their enemies.

11:19. "*And the Temple of God was opened in heaven.*"

The Temple is opened to its very inmost recesses. Not the holy place alone is disclosed but the holiest of all. The secret abode of the safeguarded children of God is revealed. Now that the end has come there is no need that these should be hidden any more. So the ark of God's covenant is now clearly seen.

And out of the Temple or round about it, as round the sacred peak of Sinai, the lightnings are seen, and voices

and thunders are heard, tokens of that holy law which the power of the world had defiled.

12: 1. "*And a great sign was seen in heaven.*"

The picture here drawn is of the Church, the bride of Christ. She is all glorious in her condition and in her surroundings. She rises superior to all changes and lays all lesser lights of knowledge tribute to her noble cause.

12: 2. "*And she keeps crying out . . . in pain to be delivered.*"

All life dawns in anguish according to the ancient fiat (Gen. 3: 16). But this is not all. There is an anguish of the Church which Christ laid on her. It is the law of her life that she must bring forth Christ to the world. It is not simply that she must encounter pain, but that she cannot work deliverance without enduring suffering. And so the Apostles continually realized.

12: 3. "*And another sign was seen in heaven.*"

The dragon stands for some dread and hostile power antagonistic to the spread of the kingdom of Christ. Here is a fit emblem of him whom our Lord declared to be a murderer from the beginning. The red color is the color of blood and fire and so is a very fit symbol of slaughter and destruction.

With seven heads and ten horns and seven diadems, etc.

The dragon is one, yet diverse. He is an evil spirit diverse in the variety of his power. Compare 17: 3, 7, 10, 12.

This picture represents all the varying forces and suc-

cessive empires which have opposed or oppressed the people of God, and sought to destroy their efforts for good. It is the spirit of evil at enmity with God.

And the dragon keeps standing before the woman.

The spirit of evil is ever on the watch to destroy the first beginnings of good. So Pharaoh was ever on the alert to destroy the offspring of Israel. So Herod kept watching his opportunity to destroy the Christ. It was the same spirit at work in those old heathen countries which practiced the exposing of young infants in the wilderness to the mercy of wild beasts and the weather or to die of starvation. The same spirit is on the alert to-day in all heathen lands. But last of all, and far worse than all, the same identical spirit is abroad in Christian lands, and not only so, but it is here where he is gathering his richest harvest. And both men and women who name the name of Christ are doing their best to assist him in his efforts to have it so.

12:5. *“And she was delivered of a son.”*

This boy is Christ. But though the basis of the vision is in the historical fact, the vision itself reaches over a wide area and is to teach us that there are irreconcilable principles at work in the world, and they are all to be traced either to the Spirit who is in Christ or to the spirit of the devil.

And her child was caught up to God.

Christ ascended into heaven where he was before, this reminds us, but it should also assure us, that precisely for this very reason all life in Christ is really beyond the power of the evil one.

Twelve hundred and sixty days.

This period corresponds in its length to the time during

which the witnesses prophesied. It is the period of the Church's witness against predominant evil.

12 : 7. "*And there was war in heaven.*"

This is one of those passages which have ever been regarded as more or less perplexing. It has afforded material for many poetic fancies and much speculative interpretation.

The narrative of the woman's flight seems to be suspended that this passage may be here inserted.

This vision, then, is the vision of the overthrow of the evil one by Christ. It shows us the death-blow given to the prince of this world by the Lord of Love and of Life.

12 : 10. "*Now is come the salvation, and the power.*"

The words of this doxology are like an echo of the Lord's prayer, or we might rather say an antiphon to it. Here the prayer "Thy kingdom come," is assumed as answered. It has come. But it is not the full establishment of the kingdom which is here described. It is rather the manifestation of it. We are now made to realize that Christ is King. The accuser of the brethren is thrown down. Of course then there is joy in the presence of God and also, as well, among men.

12 : 12. "*Knowing that he has but a short time.*"

The painful consciousness of defeat has roused a deeper and more obstinate rage. He may be overcome and smitten to death, but he yet has power to do much harm.

12 : 14. "*And the woman was given the two wings of the great eagle.*"

The woman is persecuted and driven into the wilderness

but it is with the wings given her by her Lord she flies. The serpent drives her into the wilderness. But it is just there she is to find her place prepared. The way which is hard is the way which is most blessed. Neither the eagle power nor the heavenly sustenance had been hers but for the devil's hate.

13:3. "*And I saw one of his heads as if it had been smitten to death.*"

But the death-blow has been healed. That is, the fruits of Christ's victory will not at once appear. The actual death will not immediately follow. The power of evil, on the contrary, rises with new vigor.

13:4. "*And they worshipped the dragon.*"

The spirit of the beast is adored wherever worldliness prevails. Nothing succeeds like success. The ascription of praise to the beast is a parody of that to God (see 12:7. Compare Psalm 112; Micah 4:18).

We can hear the echo of this ascription, "Who is like the beast? coming down through the centuries from the lips of the Romans as they talk with each other or lounge together in the forum." The echo of the same comes to us also from the Champs Elysées, from Piccadilly, from Wall Street, from the round world over where men consider passion, rank, wealth, the world-power in any shape, as their God.

13:5. "*And he was given authority.*"

There is consolation in these words. What he has was given him. So behind his reckless and apparently irresistible power there stands the veiled but real power of God.

13: 6. "*Those who are tenting in heaven.*"

Those to whom the name of the Lord is a strong tower, and who have their tent of witness in this world, can yet tent their spirits in heaven where their treasure is. Compare Philippians 3: 20.

13: 9. "*If any one has an ear let him hear.*"

This echo of his Master's words calls marked attention to the warning words of the next verse, and with it forms an envelope stanza of thorough rhythm and parallelism. The whole spirit of the stanza shows that the weapons of Christ's Saints are the weapons of endurance and of faith and that by the use of such weapons they bear the most effective witness for Christ and his Church.

13: 11. "*And I saw another beast coming up out of the earth.*"

This second beast is less monstrous in appearance than the first. His power lies in deception as well as in violence. Yet the whole of his work is to magnify the first beast.

The advancing intelligence of the world, its increase in worldly knowledge and wisdom, and the wider diffusion of general culture and thought, produce a change in the general fashion of life. But the world-spirit is the same. This second beast then is that change which is a change of mode, but not of spirit,—a change of manners but not of morals.

This beast rises from the earth, the other from the sea. As, then, the sea represents the tumultuous impulses and passion of men, the earth stands for the more fixed element of human thought and wisdom, that is, society consolidated and disciplined by worldly intelligence and culture.

13:13. "*He even makes fire come down out of heaven.*"

This is the counterpart of the work of the two witnesses and of Elijah (see 11:5, and 1 Kings 18:38). This is one of the features of the deceivableness of unrighteousness which so effectually deceives men. They do not consider that there is a holy fire which inspires the lips and lives of the holy, and there is an unhallowed fire which is of hell and inspires only to hellish thoughts and actions.

13:14. "*And he is deceiving those who are living on the earth.*"

When men lose the sense of duty and stop no longer to ask: Is it right? they become an easy prey to some specious deception. For this reason the Scriptures constantly warn us on this point and do their best to keep us on our guard. See Deuteronomy 13:1-3; S. Matthew 23:24; 2 Thessalonians 2:9.

Mere greatness either of thought or of achievement in the world of action is no guarantee of a good cause.

"Might is right" is the motto of worldliness. "Right is might" is the motto of faith. And they who hold to the last can never worship the image of the beast under any conceivable circumstances.

13:16. "*And he caused all . . . to be given a mark.*"

We have already read of the sealing of the servants of God in their foreheads (7:3). We shall hear of it again (22:4). Here we see the power of evil has its mark. As slaves received a brand in their flesh to indicate to whom they belonged, so it must be in the spiritual conflict.

Both marks are to be taken symbolically. The right hand is the symbol of toil and social intercourse. The

forehead is the symbol of character, for time is ever writing its tale upon men's brows.

13:18. "*Here is wisdom.*"

This most difficult enigma is introduced by these words of preface.

The enigma implies that the understanding of the number and the name is attainable.

Of one thing we may be sure, and that is, that the wisdom which is to solve this enigma is moral rather than intellectual. It is that wisdom which is from above, which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, and without hypocrisy."

The six hundred and sixty-six is a symbolical number and expresses all that it is possible for human wisdom and power and might to attain to, when directed by an evil spirit, instead of by the Spirit which is from above. It indicates a state of marvelous earthly perfection, when the beast power has reached its highest development, when culture, and civilization, and art, and song, and science, and reason, have combined to produce an age of gold, if not a golden age in the best acceptance of that term.

14:1. "*And I saw and lo, the Lamb standing on Mount Zion.*"

We now come from the survey of the powers of evil to a vision of the powers of good. We have seen the strength and authority of the beast. We can now see the true followers of the Lamb. There are seven angels introduced in this chapter. And in contrast to Babylon, Zion is introduced. The Lamb is the King, and the one hundred and forty-four thousand represent his faithful soldiers and servants and the true Israel of God. See note on 7:4.

14 : 2. “ *And I heard a voice from heaven.*”

As a voice from heaven bore witness to Christ at his baptism, at his transfiguration, and at the grave of Lazarus, so here the voice is heard by the surrounding saints. Compare the 29th Psalm.

14 : 6. “ *And I saw another angel.*”

The good news of man's salvation is proclaimed to all nations.

No doubt the whole cycle of the gospel preaching is included in this vision, though it may have special reference to ages when the light of the good news of God has gone out with revived lustre and given warnings against acquiescence of evil with unmistakable distinctness.

14 : 8. “ *And another, a second angel followed.*”

The gospel angel is followed by the angel who proclaims against Babylon.

The doom of the capital of the world-spirit follows the proclamation of the Gospel. Babylon was not on the Euphrates alone. She was later on the Tiber. Then she was on the Bosphorus. She has since moved to the banks of the Seine, the Thames, and even to America. She is everywhere where the same evil principles are at work which were working in the Babylon of the Chaldees and finally brought her to the dust. See chapter 16 : 9 and chapter 17.

14 : 13. “ *Blessed are the dead who die in the Lord.*”

We are not told whose voice is now heard. But it is a blessing of priceless worth. They are words of faith and eternal hope. They tell us the dead in Christ are happy and at rest. Their work is done. It has not been in vain

in the Lord. This is the second of the seven benedictions of this great Poem (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14).

14:14. "*And I saw, and lo, a white cloud, etc.*"

There can be little doubt that Christ himself is here meant (S. Matt. 24:30; Acts 1:9). Compare S. John 5:7 and Daniel 7:13. The crown is the crown of victory. The sickle shows that the harvest has come (Joel 3:12-14; S. Mark 4:26-29).

14:15. "*Send out your sickle and reap.*"

There is a difference between the vintage and the harvest. There is an autumnal gladness about the harvest. There are tokens of judgment in the vintage. The winepress of God's wrath must now be brought into use. An angel from the Temple calls for the harvest. An angel from the altar calls to an angel from the Temple to gather in the vintage.

The angel rises from the altar beneath which the murdered saints had cried: "How long?" and proclaims: "Send out your sharp sickle. . . . For her grapes are fully ripe."

14:18. "*And another angel . . . who has authority over the fire.*"

The two scenes, the souls crying beneath the altar (6:9, 10), and the angel mingling incense with the prayers of the saints (8:5), must here be kept in mind. It is the angel who had charge of the altar fire, and who threw the ashes betokening judgments to the earth who calls in a loud voice: "Send out your sharp sickle."

14 : 20. "*And the wine press was trodden outside the city.*"

This is a figure representing vengeance. The red juice of the grape strongly suggests the shedding of blood (Compare Isaiah 63 : 2-4).

Sixteen hundred is four multiplied by itself and then multiplied by a hundred and so is symbolical of a judgment complete and full and reaching to all corners of the earth. The whole world of which Satan is called the prince, is judged, and condemned, and punished.

15 : 1. "*And I saw another sign in heaven . . . seven angels.*"

It is not necessary to ask what seven angels these are. It is sufficient to notice that they bring with them the seven last plagues. This fact shows us that the set of visions now to be seen carry us down to the end of the world-age. There are to be no other plagues after these. They are the last. The bowls of incense, like the trumpets and the seals bring us to the final consummation of all things.

15 : 2. "*With harps of God.*"

This is not to be considered as a phrase equivalent to great harps or glorious harps, simply. Great and glorious no doubt they are. But they are far more than this. They are God's harps not man's. What S. John really tells us is that the noblest melody in the ears of God and of all truly discerning men is the melody which sounds through a life of faith and patient suffering and love. The power of such a life, he shows us, is in God, not in ourselves. The music of such a life is the music which God produces, not man. It is he who draws the sweetest tones from the strings which

ence between figure and fact. And men of unpoetical and vehement temperamant have blundered over the descriptions here given and have so discredited the whole of the Apocalypse in the eyes of many.

One of the seven angels who had the seven bowls showed to the seer the scarlet clad prostitute, the great and guilty Babylon. So here one of the same company of angels shows him the pure Bride of the Lamb, the new and holy Jerusalem.

21 : 10. “ *To a mountain great and high.*”

The glimpse of God’s coming glories is best gained from the consecrated heights of self-surrender and prayer. There are Beulah heights and transfiguration heights from which we many gain glimpses of the city and the glory of her Lord.

21 : 15. “ *Had for a measure a gold reed.*”

The allusion is to Ezekiel 15 : 3. The measuring rod here is of gold. That used in chapter 11 : 1 was not said to be gold. The measurement there was the symbol of preservation amid impending danger. The measuring here is more glorious. It exhibits the beauty and glory of the city which is now at peace.

21 : 16. “ *And the city lies foursquare.*”

The height also is equal to the length and breadth. The city thus represents the symbol of perfect symmetry. This is all that is needed. For this vision is not meant any more than that of chapter 4, or that of Ezekiel’s in his first chapter, to be represented by painting to the eye. The city here is placed on a hill, so the deep strong mountain foundations may be included in the measurement. The main thought,

though, is to realize the harmony and proportion of the community.

21 : 17. “*And he measured its walls, a hundred and forty-four cubits.*”

The recurrence of the number a hundred and forty-four recalls chapter 7 : 4. See note there.

21 : 18. “*And the city was pure gold.*”

Gold is said to have reference to the sun, that is, to the symbol of the face of God or Christ, and so to the manifestation of divine love.

The wealth of heaven, then, is love. Love is the circulating medium of all holy activity. All who dwell in the holy city are encompassed by it. All who tread the streets of the city move along the ways of love.

21 : 22. “*And I saw no Temple in it.*”

In Ezekiel's vision the vast and splendid proportions of the Temple marked its exceptional glory and formed a conspicuous part of what he tells us. But S. John passes on to a higher state of things. He saw no Temple. What he saw was God all and in all.

21 : 23. “*And the city has no need of the sun, etc.*”

Here again the shechinah is alluded to. Light is the emblem of true knowledge and holiness. God is light (1 John 1 : 5). Compare Isaiah 60 : 19 and S. John 1 : 7-9.

22 : 6. “*And he said to me.*”

With these words we enter on the consideration of the seven last sayings and the conclusion of the Revelation.

It is the angel who is here talking. Compare chapter 21 and verse 9 of this chapter.

16: 16. "*Har-Magedon.*"

This is the high table-land surrounded by hills which was the great battle-field of the Holy Land. This old battle-field becomes the symbol of the decisive struggle between the good and the bad. The war of principles, the war of fashion, the war of morals culminates in a Har-Magedon. The progress of the spiritual struggle in the individual must lead in the same way to this mount of decision.

16: 17. "*It is done.*"

"It is finished," said our Lord on the cross and then gave up his spirit. So here the end has come. The termination of the scenes of sin and suffering is at hand. For the last of the last plagues has been sent out.

17: 2. "*I will show you the judgment of the great prostitute.*"

This chapter and the following give the more minute account of great Babylon. The Evangelist is now told more particularly her character, crimes, power, and position. But to understand what is really taught by this we must remember what has already been intimated (14: 8).

17: 9. "*Here is the mind which has wisdom.*"

It needs the wisdom which comes from above to look at many incidents of the world's history and not find them so many rocks of offense (Psalms 73: 2, 3; 119: 165).

The description here given seems to be drawn from Rome, the seven hilled city, yet the further explanation in verse ten widens our thoughts and shows us that the literalism on which the scene is based is used to convey a broader symbolical meaning.

Chapters 18: 1-19: 4.

The portion of the last chapter from verse seven to the end gives a kind of parenthesis, a pause in the drama of vision which is resumed again at the beginning of this chapter. The actual overthrow itself is not seen, but the four agencies which are put forward to that end are here most vividly described. First we have the angel who proclaims her moral fall (1-3). The voice from heaven gives the vivid description of her sudden overthrow and of the wonderful sensation it occasioned (4-20). Then we hear the angel who tells of the irremedial character of the overthrow (21-24). And finally we hear the chorus of the heavenly throng rejoicing over the victory (19: 1-4).

18: 12. "*And fine linen and purple.*"

In the description of Dives clothed in purple and fine linen (S. Luke 16: 19) we have a suggestive comparison.

Thyine wood.

This was sweet scented and was a favorite wood for doors, panels and ceilings. Its rich brown hue was often relieved by inlaid ivory.

18: 13. "*Slaves ; and souls of men.*"

The traffic in slaves is mentioned as part of the commerce of Tyre in Ezekiel 27: 13. The number of slaves in Rome was enormous. But the climax of wicked worldliness is reached in the last article of commerce—souls of men. It gives the finishing touch to a picture of society wholly given up to worldly pleasure and indolence and the basest kind of selfishness. It lays every market of the world under tribute to add to its luxuriousness and readily sacrifices, not only the happiness, but the lives and liberties of their fellow-creatures, to their own enjoyment.

18: 14. "*And the fruits which your soul desired.*"

The descriptive passage is interrupted by this stanza in which Babylon herself is directly addressed. It is in harmony with the fervor of the whole chapter that the descriptive tone should for a moment give place to this apostrophe.

The desire of the wicked has perished.

18: 15. "*The merchants of these things.*"

The description is here resumed, and the lamentation with which this portion ends is perfectly parallel to the lament of the kings, only here there is the characteristic difference—they bewail the sudden decay of *wealth*.

18: 17. "*And every shipmaster.*"

Now begins the lament of the shipmasters and sailors. Compare Ezekiel 27: 25-35.

"There is no greater woe
Than to remember days of happiness
Amid affliction."

18: 19. "*Woe! Woe! the great city.*"

This lament is parallel with the lament of the merchants and the kings. The difference is the appropriate reference to the shipping interests.

There is another feature of the parallelism to be noted, the refrain of the last line of each lament. The kings say: "For in one hour your judgment came." The merchants: "For in one hour such great riches were desolated." The shipmasters and sailors: "For in one hour she was desolated."

18: 20. "*Rejoice over her, O heaven!*"

The second part of the chapter closes with this invitation to the saints to rejoice.

The covetous and the worldly mourn, for their affection has been set on things below. But it is just the opposite with those whose habitation is in heavenly places. For the wealth of holiness is imperishable.

19: 1. "*After this I heard . . . a loud voice of a great throng in heaven.*"

The saints who were bidden to rejoice are now heard singing their song of praise as with one mighty voice.

It begins and ends with Hallelujah. For while the second Hallelujah is separated from the body of the song in the text by the descriptive words: "And a second time they have said," it clearly belongs to the chorus as its final word of praise.

The Evangelist, as he writes, seems to hear once more the strains of this glorious anthem. He writes down the words. Then there comes a musical pause. The second Hallelujah follows. Then he writes: "And once more they have said: Hallelujah."

The word Hallelujah occurs in this passage four times. It is not found anywhere else in the New Testament. But fifteen of the Psalms begin or end with it. It is generally translated: "Praise ye the Lord."

This chorus of the heavenly throng is the echo of the ancient utterance that "Salvation belongs to God." It is a threefold ascription of praise. It is a triumphant affirmation that: "The salvation and the glory and the power" are all God's.

19: 4. "*And the twenty-four elders and the four living creatures.*"

The Church universal, which the elders represent, and the whole creation, which the living creatures represent, join in the refrain: "Amen. Hallelujah."

19:5. "*And a voice came out of the throne.*"

In response to this invitation the voice of praise is heard again. All nature's mighty tones are mingled in this grand acclaim. It is human. It is majestic. It is glorious.

19:6. "*Has been made King.*"

The exultation of the heavenly throng is because of this great fact. The Kingship of their God has been made manifest. It has been once and for all vindicated against all who denied him and hated his rule. He it was who was always reigning, and he has now most conclusively shown it.

The joy of the heavenly host rises also from the prospect of the closer union between the Lamb and his Bride.

19:9. "*Blessed are those who are invited to the marriage supper.*"

This is the fourth of the six benedictions of the Apocalypse (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14).

19:10. "*And I fell down before his feet to worship him.*"

The impulse was a natural one. The immediate check put to it here and in 22:8, 9 supplies an indirect evidence to the genuineness of the whole book, and gives it a moral tone immeasurably superior to the vision-books of pretended revelations. Here on the other hand it is well to remember that Jesus always accepted the homage of his Apostles and Mary, and there was never the least indication of a rebuke (S. Matt. 28:9, 17). He was the one also whom all the angels of God were bidden to worship (Psalm 97:7; Heb. 1:6).

19:11. "*And I saw heaven opened.*"

This description is like that of the opening of the first

seal. But now with added splendor the vision is renewed.

19: 17. "*And I saw an angel standing in the sun.*"

Here begins the description of the overthrow of the beast and the false prophet.

The sun is the symbol of the divine presence. Compare 1: 16; 10: 1; 12: 1.

The supper here is in contrast to the marriage supper of the Lamb.

The vision is a great figurative representation of the defeat of the anti-Christian powers and principles in the world.

20: 2. "*And he seized the dragon.*"

We have here the description of the binding of Satan (S. Matt. 12: 29; Col. 2: 15).

A thousand years was the period at which Rabbis fixed the duration of Messiah's kingdom. It should not be taken literally here any more than the other numbers of the book.

20: 4. "*And judgment was given to them.*"

They were given judicial powers. The saints are now seen to reign, and judge and live with Christ. The full and true powers of life are all theirs.

20: 6. "*Blessed and holy is he who has part in the first resurrection.*"

Here is the fifth of the seven benedictions of the Apocalypse (1: 3; 14: 13; 16: 15; 19: 9; 20: 6; 22: 7, 14).

20: 7. "*And when the thousand years have been accomplished . . . God and Magog.*"

The binding of Satan implied restraint put upon the freedom of his action. Now the restraint is taken away. God and Magog are deceived by him. Under them the great gathering of the turbulent and reckless enemies of the faith takes place. They gather together to the war which has been spoken of in chapters 16 and 19. The Euphrates is dried. The devil is loosed. The unclean spirits have gone out. The last phase of the long war between good and evil, between Christ and Beliel, has now been entered on.

Compare Ezekiel 38 and 39.

20: 11. "*And I saw a great white throne.*"

The beast and the false prophet and the devil who worked through them have been overthrown. The judgment of human beings now follows.

The whole description here as in the rest of the book is poetic in form and calls for poetic interpretation.

The throne is great and white to set it in strong contrast to the others mentioned in the book (4: 14; 20: 4). It is white in token of the purity of the judgment which follows. Throughout the book "he who was sitting on it" is referred to as God (4: 3; 5: 1). But here this is not to be thought of to the exclusion of the Son, who sits with his Father on his throne (3: 21).

20: 15. "*And if any one was not found written in the book of life he was thrown into the lake of fire.*"

This is the third time in these two short verses, like a refrain at the close of each clause, we have the terrible words "the lake of fire." Into this lake Death and Hades are thrown. The dragon was thrown into it. The beast and the false prophet also were thrown into it. All this is

clearly meant to teach us that man's last enemy is destroyed. And so we read in the next chapter, "there will be no more death."

21: 1. *"And I saw a new heaven and a new earth."*

We now have a description of the Lamb's bride the New Jerusalem (21: 1-22: 5).

In the original Greek the word translated "new" means new in quality in contradistinction to "new" in the sense of recentness of time. This word "new" of quality is the one used throughout this description, and, indeed, throughout the whole of the Revelation.

21: 2. *"And I saw the holy city, new Jerusalem coming down out of heaven."*

The beast comes up out of the sea (13: 1). The new Jerusalem comes down out of heaven. The world can never of itself evolve a truly golden age or ideal state.

21: 4. *"And there will no longer be any death, etc."*

This splendid array of negatives comes as a herald of the positive peace of the new Jerusalem. No sea, no tears, no death, no mourning, no crying, no pain.

21: 7. *"He who overcomes."*

Again we hear the echo of the promises to the seven Churches.

21: 9. *"And there came one of the seven angels who had the seven bowls."*

Here follows the description of the New Jerusalem. It has been said that half the errors of the Church have been due to prosaic minded men who could not discern the differ-

ence between figure and fact. And men of unpoetical and vehement temperamant have blundered over the descriptions here given and have so discredited the whole of the Apocalypse in the eyes of many.

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The allusion is to Ezekiel 15 : 3. The measuring rod here is of gold. That used in chapter 11 : 1 was not said to be gold. The measurement there was the symbol of preservation amid impending danger. The measuring here is more glorious. It exhibits the beauty and glory of the city which is now at peace.

21 : 16. "*And the city lies foursquare.*"

The height also is equal to the length and breadth. The city thus represents the symbol of perfect symmetry. This is all that is needed. For this vision is not meant any more than that of chapter 4, or that of Ezekiel's in his first chapter, to be represented by painting to the eye. The city here is placed on a hill, so the deep strong mountain foundations may be included in the measurement. The main thought,

though, is to realize the harmony and proportion of the community.

21:17. "*And he measured its walls, a hundred and forty-four cubits.*"

The recurrence of the number a hundred and forty-four recalls chapter 7:4. See note there.

21:18. "*And the city was pure gold.*"

Gold is said to have reference to the sun, that is, to the symbol of the face of God or Christ, and so to the manifestation of divine love.

The wealth of heaven, then, is love. Love is the circulating medium of all holy activity. All who dwell in the holy city are encompassed by it. All who tread the streets of the city move along the ways of love.

21:22. "*And I saw no Temple in it.*"

In Ezekiel's vision the vast and splendid proportions of the Temple marked its exceptional glory and formed a conspicuous part of what he tells us. But S. John passes on to a higher state of things. He saw no Temple. What he saw was God all and in all.

21:23. "*And the city has no need of the sun, etc.*"

Here again the shechinah is alluded to. Light is the emblem of true knowledge and holiness. God is light (1 John 1:5). Compare Isaiah 60:19 and S. John 1:7-9.

22:6. "*And he said to me.*"

With these words we enter on the consideration of the seven last sayings and the conclusion of the Revelation.

It is the angel who is here talking. Compare chapter 21 and verse 9 of this chapter.

The expression here: "These words are to be relied on and are true," has reference to the whole book of Revelation.

22: 7. "*And lo, I am coming quickly.*"

These are the words of Christ.

This blessing is the sixth of the seven benedictions of the Revelation (1: 3; 14: 13; 16: 15; 19: 9; 20: 6; 22: 7; 22: 14).

22: 8. "*And I John am he.*"

This declaration of the seer reminds one of the opening of his first Letter (1 S. John 1: 1-3).

And when I heard and saw.

Wonder and awe took possession of the seer and he again attempted to offer divine homage to the angel-minister (19: 10).

This twice offered and twice refused worship reminds us that to render to all their due is wise and seemly and Christlike. But to offer exaggerated homage to any one is to invert God's order and to degrade man whose true glory it is that he is God's creature.

22: 12. "*Lo, I am coming quickly.*"

Here, again Christ speaks.

God gives back to each one his work, says S. John. Retribution is no dream. It is a terrible fact. It is written large over all nature.

22: 14. "*Blessed are those who are washing their robes.*"

Those mentioned here are blessed because by what they do they have a right to the tree of life. This is the last of the seven benedictions (1: 3; 14: 13; 16: 15; 19: 9; 20: 6; 22: 7).

22: 16. "*I, Jesus, have sent my angel.*"

Here only does our Lord reveal his name, though from 1: 13, 18 on it has been obvious that he is the revealer as was expressed in the title 1: 1.

22: 17. "*And the Spirit and the bride say come.*"

The cry of all creation is for its true Lord. The Apocalypse is the book of the Coming One.

22: 18. "*I am a witness to every one.*"

This is the final word of the seer. We may compare Deuteronomy 4: 2; 12: 32.

The words here penned are a solemn protest against the spirit which handles the word of God rashly or deceitfully, which adds its own thoughts or makes its own wishes the parents of its interpretations, which dilutes the force of its warnings, or impoverishes the fulness of its promises.

22: 21. "*The favor of the Lord Jesus.*"

The favor of the Lord Jesus is the last word here left in our ears, so that whatever have been the dangers or difficulties, whatever have been the persecutions and afflictions depicted in this book, here is strength and love in the Lord. Whoever we are, wherever we may live, our power and wisdom must come from him. Without him we cannot understand this book. Without him its teaching cannot be obeyed.

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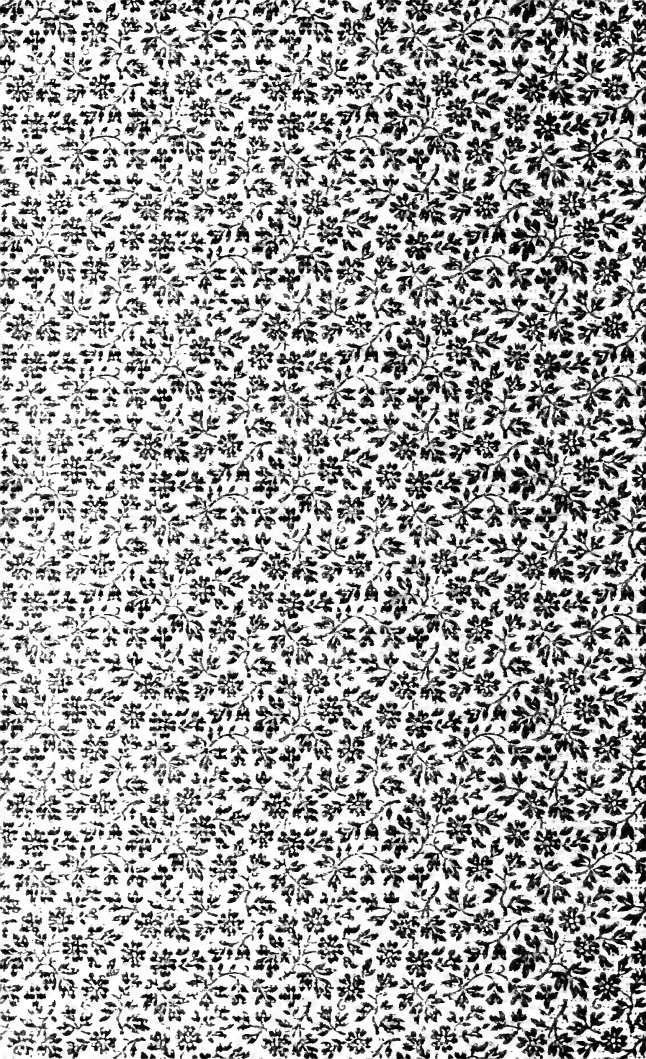
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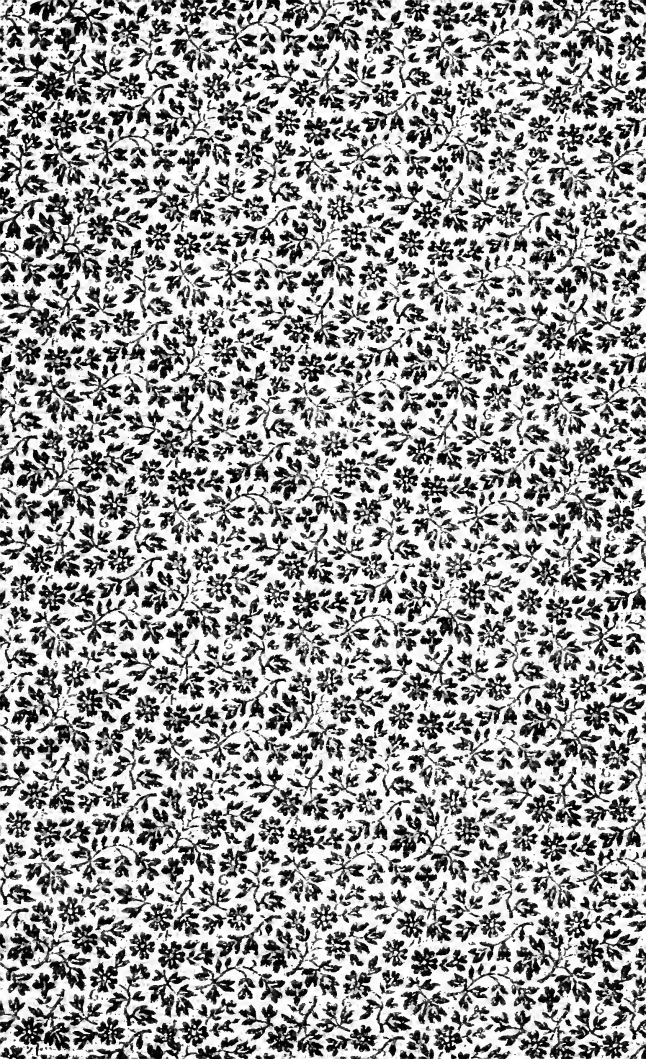
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THE AMERICAN BIBLE

S. PAUL

FRANK SCHELL BALLENTINE

THE

AMERICAN BIBLE

PAUL

THE

Books of the Bible

in

Modern English

for

American Readers

Frank Schell Ballentine

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INTRODUCTION.

IN his preface to "The Epistles of Paul in Modern English," Professor Stevens, of Yale University says he has "sought to reproduce the thought of Paul's epistles, and the kindred letter to the Hebrews, in the language of to-day. The terms of our English versions have purposely been avoided, so far as practicable, because their very familiarity is often a hindrance to the apprehension of the meaning. I have hoped to awaken a fresh interest in the Apostle's thoughts by breaking up the form in which he expressed them, and by setting forth his ideas in a free modern rendering.

The reading of a 'literal,' or verbal, translation of Paul's letters is attended by many difficulties. The Apostle's carelessness of form, his vehemence in utterance, his use of complex figures, and his involved and elliptical style, are among the peculiarities which often render his meaning obscure. Now a translation can only represent in English words the form of the original. It is de-

barred not only from introducing explanatory words, but even, to a great extent, from the use of free idiomatic English renderings. A literal translation is a kind of Anglicized Greek text. It necessarily reproduces, in large part, the idioms of the Greek language in English words, and taxes the mind of the reader by compelling him to grapple with all the perplexing irregularities of the Apostle's style.

It has seemed to me that a paraphrase, or thought-translation, which purposely disregards the form, and expresses in idiomatic English the substance of the Apostle's thought, would greatly aid the understanding of our popular versions by presenting the meaning in a fresh setting, by disentangling, in some instances, the idea from its figurative form, by expressing the implied thought of many passages, and by concentrating attention upon the main drift of the argument."

Professor Steven's Paraphrase does all he purposes and desires for it. It is not only profitable. It is delightful reading. It is fresh and invigorating. It is a decidedly great aid to the understanding of our popular versions.

But it does this as a Paraphrase, and not as a translation. As he well says: "A literal translation is a kind of Anglicized Greek text. It necessarily reproduces, in large part, the idioms of the

Greek language in English words, and taxes the mind of the reader by compelling him to grapple with the perplexing irregularities of the Apostle's style."

But a literal translation is not a true translation. And so it is not a fact that a genuine "translation can only represent in English words the form of the original." It is not a fact that such a translation "is debarred not only from introducing explanatory words, but even, to a great extent, from the use of free idiomatic English renderings."

On the contrary, a translation is to be esteemed as such in the proportion in which it represents the thought of the original most faithfully, not simply in words, but in English idioms. To do this effectively, it must of necessity introduce "explanatory words." But it introduces these, not simply as such, but as part and parcel of the equivalent English expressions which must necessarily be used to translate the thought fully and forcibly.

Such a translation, like those of the great Hilary of Poitiers, is guarded carefully from bondage to the letter and is kept from the perpetual twistings due to a slavish obedience to the rule of words. And, like Hilary, again, he who makes such a translation must seize on the meaning of the original like a conqueror and transfer it most forcibly to his own native tongue.

In an appreciative review of the first two volumes of the Modern American Bible (S. Mark and S. Matthew,) the *Standard* of Chicago says: "It does not become colloquial and weak in its effort to be modern. In fact, the modernization of the Gospels (as compared with that of the Prophets or the Apocalypse, for example) involves little more than changing the verb endings, inverting transposed words, and substituting modern terms for a few obsolete nouns."

To our mind one of the most important points in the translation of the Gospels, besides those mentioned in the *Standard's* review, is what the *Sunday School Times* of Philadelphia mentions as the greatest innovation in our work, that is, "the close rendering of the tenses of the original Greek."

But the main feature which we wish to emphasize, appears more prominently in the present volume. It is the one already referred to, that is, the broad principle of translation on which it proceeds. The present translator has done his work with the understanding with himself that if it is his first duty to reproduce the text of the original as faithfully as possible, his final duty is to reproduce it in good, terse, strong, idiomatic English, and that, too, not of yesterday or three hundred years ago, as it was then used in England, but of to-day, as it is now

used in this country in giving expression to our everyday thoughts and feelings.

For while it must be admitted that King James' translation has been deservedly held in very high estimation by the most competent of critics, as well as by the people as a whole, yet it is now coming to be realized more and more as the years roll round, that it is not filling the need of the rising generations. This feeling was given most forcible expression to in the putting forth of the Revised Version of 1881. It is now being given expression to in the various private translations of different parts of the Bible which are issuing from the press. It will be brought to a triumphant culmination when the results of all these many and various efforts are gathered up into one great effort, and we have a translation of the whole Bible which is the product of the latest and best Christian scholarship, and meets the needs of the great body of well educated and thoughtful Christian minds.

The Revised Version of 1881 cannot do this. It cannot do it because it is not a modern translation. Nor does it pretend to be. As the revisers themselves say in their introduction: "Our task was revision, not re-translation." And this was according to one of the rules of the Convocation of Canterbury under which they acted, and in which it was distinctly stated that "we do not con-

template any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary." And even then it is as distinctly stated that where such necessary changes are made they must be made in "the style of the language employed in the existing version."

In other words, the Revised Version not only does not use modern English, it distinctly avoids its use. It does not render accurately the tenses of the verbs in many instances, just because of its fixed purpose to retain an expression in harmony with its predecessor. It often fails to translate the original into modern idiomatic English for the same reason.

Again.

It is not enough to think of the New Testament as written in Greek. If it was written in Greek it was written, with the exception of S. Luke, by Jews. And S. Luke, as well as the others, gave expression to the product of Jewish surroundings and environment. The New Testament Greek, then, must always be thought of as Greek spoken by a Jew. Hebrew images abound in it. Hebrew idioms are to be found everywhere. New Testament Greek not only conveys its thought to us in Greek figures of speech, it conveys it also in Hebrew figures of speech. Its writers not only ex-

press themselves in Greek idioms, they express themselves in Hebrew idioms. King James' Version and the Revised Version, following it, time and time again, transfer both the Hebrew and Greek idioms into English, instead of translating them into their equivalent modern English idioms. For this reason the Revised Version cannot become acceptable as a modern up-to-date translation, even if we say nothing about its archaic use of words and phrases otherwise unfamiliar to our modern ears.

Both the Revised Version and King James' Version, then, are very often nothing more than a transliteration of the original, instead of being a translation. The theory of verbal inspiration seems to have hampered the revisers as well as the King James' translators. And yet such a theory militates against any translation at all, as well as against such a translation as is now being called for, and such a translation as can alone satisfy the hearts of studious and thoughtful Christian men.

Such a translation will not be a servile word for word translation. "A faithful translator," as the Poet Horace has so well asserted, "will not make a word for word translation." For every language has its own peculiar and, so to speak, domestic genius. For the purpose of rendering the true meaning of a foreign phrase, therefore, it is often necessary to modify the order of the words, the form of

the phrase, and the whole expression of it. In other words, *A word for word translation often obscures the meaning of the original instead of translating it truly.*

As a writer in the *Sunday School Times* well says: "No living language is stationary. Part of it is dying, and part of it is either attaching new meanings to old words or gaining a new vocabulary. What was in many expressions plain English to Wyclif was obsolete to Tyndale, and what was plain to Tyndale was obsolete to King James' revisers. If King James' Version were printed to-day just as it was first issued, it would be understood only by antiquarians. If this is true of successive centuries in the same country, it is equally true of different countries with the same tongue in the same century. The American use of words differs largely from the English. So it will hardly be denied that spellings and meanings that are foreign to us and make the Bible harder to be understood in America, ought to be replaced by spellings and words that are usual and clear with us. There is no good reason why our Bible should contain words which cannot be found in our best school dictionaries.

The Bible in Hebrew, Aramaic or Greek was, by deliberate choice, written in the language of the plain people. The writers had a large vocabulary

at hand, but they all chose the plain, strong words of their people.

Translators and revisers should strive to make the Bible as clear to their people as the original writers made it to their people. There is no sufficient excuse for preserving words or usages in the Bible that cannot be understood by intelligent people not trained in antiquarian lore."

As the *New York Churchman* in a leading editorial well says: "The modern world is searching the Scriptures with an intensity that no previous generation has shown. Everywhere there is zeal to examine the testimony, to cross-question the witnesses, to get at the message from above that men everywhere feel is there. The world has the zeal, and more and more it is becoming a zeal according to knowledge. There may be eddies here and there, delusions of literal interpretation, but the main current is unmistakable. Bibliolatry is being replaced by a more rational and a more spiritual attitude of mind, by a more reasonable service."

What is to be found in the following pages, then, is an attempt at a faithful translation of St. Paul's letters. It is not a "literal" or "verbal" translation, on the one hand, nor is it a paraphrase, on the other. With the Poet Horace and the

great Hilary as our guides, we have attempted to place before the American reader, not only the essential substance of St. Paul's arguments and exhortations, but the subordinate phases of his thought as well, and to do this, not only with constant reference to the original Greek, but also to the Hebrew idioms which it so often contains.

With the confident assurance that the same Spirit who inspired the effort and brought it to its culmination, will also see to its effect, this translation is sent out to accomplish the Father's purpose, through Jesus Christ our Lord.

FRANK SCHELL BALLENTINE,

Christ's Church Rectory,

Scranton, Pa., Whitsuntide, 1901.

I THESSALONIANS.

Paul, and Silas, and Timothy,
To the Church of the Thessalonians
In God the Father and the Lord Jesus Christ.
May favor be yours and peace.

We are always thanking God for you all and mentioning you in our prayers. For, in the presence of our God and Father, we never fail to recall the work which has resulted from your faith, the toil which was prompted by your love, the endurance sustained by your hope in our Lord Jesus Christ. We know, brothers, God loves you and has chosen you. For the Good News which we brought to you did not come to you in word only but also with a power due to the influence of the Holy Spirit. So it carried with it full conviction, just as you know what kind of men we showed ourselves towards you for your sake. And you, on your part, became imitators of us and of the Lord. And, in spite of much suffering, you welcomed the message with a gladness inspired by the Holy Spirit. As a result of this you became an example to all believers in Macedonia and Greece. For it has been from you the Lord's message has resounded,

not only in Macedonia and Greece, but everywhere the story of your faith in God has become known, so that there is no need of our saying anything. For, in speaking about us, they themselves report what a successful visit we made you, and tell how, leaving your idols, you turned to God to become slaves of the living and true God, and to wait for the coming of his son from heaven,—of him, whom he raised from the dead, Jesus, who keeps rescuing us from the coming wrath.

For you, yourselves, know, brothers, that our visit to you was not without results. On the contrary, though, as you know, we had already suffered, and been shamefully treated at Philippi, we had the courage, by the help of our God, to tell you God's Good News in the face of much opposition. For our appeal to you was not based on a delusion, nor was it made from unworthy motives, nor with any intention of deceiving you. On the contrary, we have been regarded by God as worthy to be entrusted with the Good News, and so we keep telling it, and we do this, not for the purpose of pleasing men, but God, who is constantly testing the purity of our motives. For never, as you know, have we made use of the language of flattery, or made use of false professions to hide some selfish aim, as God is our witness. Nor were we seeking for honor from men, either from you or any one else, though as

Christ's Apostles we might have had both authority and influence. But, instead of that, we lived among you with childlike simplicity. Yes, we were just like a nursing mother tenderly caring for her own children. For, in our strong affection for you, that seemed the best way of sharing with you, not only God's Good News, but our own lives as well, so dear had you become to us. For you remember, brothers, how very hard and wearisome our work was. Night and day we kept working at our trades so that we might in no way be a burden to you while we proclaimed to you the Good News of God. Yes, you yourselves are witnesses and so is God, how devoted and upright and beyond reproach we were in our intercourse with you believers. And you know that as a father deals with his own children so we used to encourage each one of you, and console you, and solemnly plead with you, to live worthily of God who keeps calling you into his kingdom and to a share in his own glory.

For this reason we also never fail to thank God that when you received the words of God's message from us, you took them, not as the words of men, - but, just as they really are, the words of God, who is even now working in you believers. For you, brothers, became imitators of the Churches of God in Judea which are in Christ Jesus. For you yourselves also suffered at the hands of your country-

men the same things as they did at the hands of the Jews, who killed both the Lord Jesus, and the prophets, and drove us out. They keep displeasing God and are against everybody. For they keep hindering us from carrying the message of life to the heathen, and so they are always filling up the measure of their sins. But wrath has burst suddenly on them to its utmost.

But we, brothers, having been torn from you for a short time, though in body only, and not in spirit, were all the more eager to see your faces again, and we had a strong desire to see you. For this reason, we determined to visit you, that is, I, Paul did, more than once, but Satan hindered us. For what hope or happiness will be ours, or crown of which we can boast before our Lord Jesus at his coming, if it is not you? Yes, you are our pride and our delight.

So, when we could bear it no longer, we thought it best to be left behind at Athens, alone, and sent Timothy, our brother, and God's servant in the Good News of the Christ to strengthen you, and to encourage you in your faith, so that none of you might be shaken by the troubles through which you are now passing. For you, yourselves, know that we are subject to such things. For when we were

with you we warned you that we were going to be troubled, just as you know it happened. For this reason, when I, for my part, could no longer bear it, I sent to get information about your faith, so that the Tempter might in no way have tempted you and our work become fruitless.

But now that Timothy has come to us from you and brought us the good news of your faith and love, and how kindly you are thinking about us, always longing to see us just as we are longing to see you, we have been very much encouraged, brothers, about you, because of your faith, in spite of all our difficulty and trouble. For it is new life to us if you are standing fast in the Lord. For how can we thank God enough for all the happiness which you are causing us in the sight of our God? Night and day we are praying most earnestly to see you face to face and to complete what is lacking in your faith.

May our God and Father himself and our Lord Jesus, make the way plain for us to come to you. And, as for you, may the Lord fill your hearts to overflowing with love for each other, just as ours - are for you. And may he do this, so that your hearts may be strengthened, and your devotion be devoid of blame before our God and Father, at the coming of our Lord Jesus with all his devoted ones.

Further than this, brothers, we beg and urge you in the Lord Jesus that just as you have received from us how you must live, if you would please God,—just as you are now living,—so you would still further excel. For you know what directions we gave you through the Lord Jesus.

For this is God's will,—your complete devotion to him. This requires you to keep yourselves from all immorality, and each one of you to know how to procure his own wife with devotion and honor, and not for the mere gratification of his passions, like the heathen who know nothing about God. And let no one overreach and take advantage of his brother in such a matter. For the Lord is the avenger in all these things as we have already warned you and told you. For God did not call us to an impure life. On the contrary, he demands entire devotion to himself. Consequently he who rejects this warning is rejecting, not man, but God, who is giving you his Holy Spirit.

But about the question of loving our brothers there is no need of my writing you. For you, yourselves, are taught by God to love each other. And, indeed, you are continually doing this in your intercourse with all our brothers in the whole of Macedonia.

But we urge you, brothers, to excel in this respect, and to make it your ambition to live quietly,

and to attend to your own affairs, and to work with your own hands, just as we told you, so that you may bear yourself becomingly towards outsiders, and be in need of nothing.

We do not want you to be ignorant, brothers, of the condition of those who are sleeping the sleep which is commonly called death. For we do not want you to grieve for them as everybody else does who has no hope. For if we believe that Jesus died and rose again, so also will God bring with Jesus those who have fallen asleep in him. For this is what we have to tell you in accord with a declaration received directly from the Lord: We, who are alive and are left on the earth till the coming of the Lord, will in no way have the advantage over those who have fallen asleep. For with a loud summons, with a shout of an Archangel, and with the trumpet call of God, the Lord himself will come down from heaven. Then, first of all, the dead who are in Christ will rise. After that, we, who are then alive, will, at the same time in company with them, be caught up in the clouds to meet the Lord in the air. And so shall we always be with the Lord.

So, then, encourage each other with these words.

Now about the times and seasons, brothers, there is no need of my writing to you. For you, your-

selves, know very well that the day of the Lord is coming just as a thief comes in the night. So when they are saying: "Peace and safety," then all of a sudden destruction is upon them, just as the birth pangs suddenly seize a woman who is with child, and they shall in no way escape. But you, brothers, are not in the dark so that the day should surprise you as a thief. For all of you are thoroughly in harmony with the light and with the day. We do not belong to night, nor to darkness. So, then, it is not for us to sleep like everybody else does. On the contrary, we must keep awake and keep self thoroughly under control.

For those who sleep, sleep in the night,
And those who get drunk, get drunk in the
night.

But, as we belong to the day,
We must keep ourselves thoroughly under
control,

Having put on faith and love, as a breastplate,
And as a helmet, the hope of salvation.

For God did not intend us for punishment, but, on the contrary, to obtain salvation through our Lord Jesus Christ, who died for us so that, whether we are awake, or are asleep, we shall live all together with him. For this reason, encourage each

other and build each other up, just as you are really doing.

But, we beg you, brothers, to pay attention to those who are laboring among you, and are leading you in the Lord, and are giving you counsel. Hold them in very high esteem and affection for the sake of their work. Live in peace among yourselves. And we beg you, brothers, to warn the disorderly, to encourage the faint-hearted, to lend a helping hand to the weak, and to be very patient with everybody. See that no one pays back wrong for wrong to any one. On the contrary, always be generous to each other and to everybody.

Always be in a condition of joy.

Without a break let your prayers continue to be made.

Under all circumstances keep giving God thanks.

For this is the will of God in Christ Jesus for you.

Never suppress the Spirit.

Never consider the declarations of God's truth of no account.

Put everything to the test.

Hold fast to what is noble.

Keep away from every kind of wickedness.

And may he, himself, the God of peace,
 Make you thoroughly devoted.
And may your spirit and soul and body
 Be preserved entire and without blame,
At the coming of our Lord Jesus Christ.
He is to be relied on who is calling you,
 And he will do it.

Brothers, pray for us.
Greet all the brothers with a kiss of devotion.
I adjure you in the Lord's name
 To have this letter read to all the brothers.
May the favor of our Lord Jesus Christ
 Be with you.

II. THESSALONIANS.

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PAUL, and Silas, and Timothy,
To the Church of the Thessalonians,
In God our Father, and the Lord Jesus Christ.
May favor be yours and peace,
From God the Father and the Lord Jesus Christ.

It is our duty to give thanks to God for you always, brothers, and it is right to do this because of the remarkable rate at which your faith is increasing, and the abundance of the love which every one of you without exception is showing towards each other. So, then, we, ourselves, make our boast about you in the Churches of God, for your faithful endurance in all the persecutions and troubles which you are enduring. For it is a proof that in the good judgment of God you will be thought worthy of his kingdom, for the sake of which you are now suffering. And it is a token as well that God considers it just to give trouble to them also who are now troubling you, and to you, who are now being troubled, rest with us at the appearing of the Lord Jesus from heaven with his mighty angels in flaming fire to punish those who do not know God and those who will not listen to

the Good News of our Lord Jesus. These will pay the penalty of an enduring destruction and banishment from the presence of the Lord, and from the majesty of his messianic power, when he comes to be honored in his devoted ones, and to be admired in all those who believed in him (for our testimony to you was believed), as he will be at that day.

It is with this end in view we keep praying always for you, so that God may consider you worthy of your calling, and mightily bring to completion the every delight which you take in goodness, and the work which characterizes your faith. And we also keep praying for you, so that the name of our Lord Jesus may be honored in you, and you in him, in consequence of the favor of God and the Lord Jesus Christ.

Now, with regard to the coming of our Lord Jesus Christ, brothers, our being gathered together to meet him, we beg you not to let your minds be readily disturbed, nor troubled, either by any one who professes to be moved by God's Spirit, nor by a message, nor by a letter purporting to come from us, to the effect that the day of the Lord is here. Let no one deceive you at all. For it cannot come until after the falling away, and the appearing of the man of sin who is to be destroyed, who opposes and exalts himself against every one who is called

God or is worshipped, so that he seats himself in the Temple of God, and keeps showing himself, so as to make it appear that he is God. Do you not remember that when I was still with you I used to tell you this? And now you know what the restraining influence is which prevents his appearing before his appointed time. Yes, the mystery of lawlessness is even now at work, but only till he who is at present exercising restraint is taken out of the way.

Then will the embodiment of lawlessness show himself.

And the Lord Jesus will cause him to waste away,
With the breath of his mouth,
And utterly destroy him
With the brightness of his coming.

For at his coming there will be great activity on the part of Satan, in the shape of every kind of deceptive power, and signs and wonders, as well as in every wicked attempt to deceive those who are on their way to destruction, because they have continually refused to take the love of the truth to themselves for their salvation. It is for this reason God keeps sending on them a misleading influence to cause them to believe what is intended to deceive them, so that he might pass sentence on all those who refused to believe the truth, but took pleasure in wickedness.

Now, for our part, brothers, dearly loved by the Lord, it is our duty to keep giving thanks always for you, because God chose you from the beginning for salvation through devotion produced by the Spirit and through faith in the truth. And he called you to this by means of the Good News which we brought you, so that you might obtain the glorious condition of our Lord Jesus Christ. So, then, brothers, stand firm and hold fast to the instructions which we gave you, whether by word of mouth or by letter.

And, now, may our Lord Jesus Christ himself,

And God our Father, who loved us,

And, in his favor, gave us unfailing encouragement and a generous hope,

Give you hearty encouragement and strengthen you

In the performance of every generous word and deed.

In conclusion, brothers, pray for us, so that the Lord's message may spread rapidly and be received with honor just as it is among you, and so that we may be rescued from bad and wicked men. For it is not every one who accepts the faith.

Now the Lord is to be relied on, and he will

strengthen you and guard you from the evil one. And, as for you, we trust in the Lord that you are now doing and will continue to do as we direct you.

May the Lord lead you into a hearty love for God and to such endurance as belongs to the Christ.

We direct you, brothers, in the name of our Lord Jesus Christ, to keep away from every brother who is disorderly in his mode of life, and does not conduct himself agreeably to the teaching which you received from us. For you yourselves know how you ought to imitate us. For we were in no way disorderly among you, nor did we eat any one's bread without paying for it. On the contrary, we used to be engaged at our trades in hard and wearisome labor night and day, so that we might not be a burden to any of you. And we did this not because we had no right to receive support, but, on the contrary, so that we might make ourselves a pattern for you to imitate. And, indeed, when we were with you, we gave you this direction—that if any one does not choose to work, neither let him eat. For we hear that some among you are disorderly in their mode of life. Instead of attending to their own business they keep going about meddling with the business of everybody else. Such persons we direct and urge, in the name of

the Lord Jesus, to quietly attend to their business and earn their own living. But you, for your part, brothers, must not grow weary in well doing. If any one does not listen to what we say in this letter, mark that man, and keep away from him, so that he may be ashamed. And yet do not treat him as an enemy, but, on the contrary, warn him as a brother.

And now may the Lord himself,

The author and giver of peace,

Give you peace at all times and in every way.

May the Lord be with you all.

And now I, Paul, with my own hand, add these closing words of greeting, and they are a mark of genuineness in all my letters. This is the way I write.

May the favor of our Lord Jesus Christ be with you all.

I. CORINTHIANS.

Paul,
By calling and by God's will,
An apostle of Jesus Christ,
And Sosthenes our brother ;
To the Church of God which is in Corinth,
To those who have been devoted in Christ
Jesus,
And who are by calling devoted,
With all those, in every place,
Who call on the name of our Lord Jesus
Christ,
Theirs and ours ;
May favor be yours and peace,
From God our Father and the Lord Jesus Christ.

I am always thanking God concerning you,
For his favor bestowed on you in Christ Jesus.
For in every way you have been enriched in him,

In every kind of knowledge and the expression
of it.

And it was in this way you strengthened the witness
Which I bore to the Christ.

And the result is, you are not deficient in any
favor,

While you are eagerly waiting for

The coming of our Lord Jesus Christ.

And he will also strengthen you to the end,

So that you may be found blameless,

On the day when our Lord Jesus Christ finally
comes.

Faithful is the God who called you

To have a share in his Son Jesus Christ.

Brothers, by the name of our Lord Jesus Christ,
I beg you all to call yourselves by the same name,
and not to be divided among yourselves, but to be
restored to harmony in mind and in judgment.
For it has been made known to me, my brothers,
by some of Chloe's household, that there are con-
tentions among you. What I mean is this : Each
one of you keeps saying : I follow Paul, or, I fol-
low Apollos, or, I follow Cephas, or, I follow
Christ. Christ, then, has been torn to pieces !
Surely Paul was not crucified for you ? Or, were
you purified so as to partake of his nature ? I am

thankful that not one of you did I purify except Crispus and Gaius, so that no one might say he was purified so as to partake of my nature. Yes, I purified also the household of Stephanas. Beside these I do not know that I purified any one else. For I was not sent by Christ to purify, but to tell the Good News. And that, too, not in a rhetorical and speculative way. For I was to do it so that the cross of Christ should not be robbed of its meaning.

For the message which comes from the cross
Is, indeed, foolishness to those who are perish-
ing,
But to us, who are being saved, it is God's
power,
For it is written :

I will destroy the wisdom of the wise,
And the understanding of the knowing ones will I re-
ject.

Where are the wise ? Where are the religious teach-
ers ?

Where are the critics of to-day ?

Has not God once for all shown the world's
wisdom to be folly ?

For since the world, by means of its own
wisdom,

Did not come to a knowledge of God by the use of
the wisdom which he had displayed in his
works,

God saw fit, by the folly of our proclamation,

To save those who believe it,

For Jews keep asking for signs,

And Greeks keep seeking wisdom,

But we keep proclaiming Christ crucified,

To Jews an offense,

And to Greeks foolishness.

But to those who are called, both Jews and
Greeks,

Christ, God's power and God's wisdom.

For the foolishness of God,

Is wiser than men.

And the weakness of God,

Is stronger than men.

For look at the facts of your calling, brothers,

And you see that there are not many among you

Who are wise, as men consider wisdom,

Not many able men, not many well-born.

On the contrary, God chose what the world calls
foolish

To put its wise men to shame,

And God chose what the world calls weak,
To put its strength to shame
And God chose those whom the world considers
Of no account, and beneath contempt—mere no-
bodies —
To deprive its “somebodies” of power,
So that, in his presence, no one should boast.
But you are his offering in Christ Jesus.
And Christ became to us wisdom from God,
And goodness, and devotion, and deliverance,
So that, just as it is written :

Let him who boasts, boast in Jehovah.

And for my part, brothers, when I visited you, I did not come to tell you the secrets of God in the fine language of rhetoric, or of philosophy. For I decided to know nothing among you, but Jesus Christ, and him crucified. And while I was with you, I was weak and very distrustful of myself. And the style of my teaching and its subject matter were not made attractive by rhetorical devices, but, on the contrary, by manifestation of spiritual power, so that your faith should be based, not on the wisdom of men, but on the power of God.

And yet we talk about wisdom among those who have become matured, but wisdom, not of this world,

nor of the rulers of this world who are being put down. On the contrary, we talk about God's wisdom in a secret truth, the hidden wisdom which God decreed, before time began, so that it might bring us glory. And none of the rulers of this world were acquainted with it. For if they had been acquainted with it, they would not have crucified the Lord of Glory. But it is just as it is written :

What eye never saw and ear never heard,
And into the heart of man it never came —
All that God prepared for those who love him.

Yet to us did God reveal it by means of his Spirit. For the Spirit searches everything, even the profoundest secrets of God.

Again, who among men knows another man's inner life?

Only a man's spirit can do that.

It is the same also with God.

No one knows God's secrets, except God's Spirit.

But we did not receive the spirit of the world. On the contrary, we received the Spirit which came from God, so that we might appreciate the favors bestowed on us by God. And in talking about these, we do not use words suggested by human

wisdom, but words suggested by the Spirit, and so we explain spiritual things in spiritual language. But the natural man does not receive the teachings of God's Spirit. For they are foolishness to him, and he is not able to appreciate them, because they are spiritually estimated. But a spiritual man estimates everything properly, and yet he himself is estimated properly by no one.

For who has known the mind of Jehovah
So that he can instruct him ?

But we have the mind of Christ.

And, for my part, brothers, I was not able to talk to you as spiritual men, but only as to carnally minded men, as to mere babes in Christ. I fed you with milk, not with solid food. For you were not yet able to bear it. Yes, not even now are you able. For you are still carnally minded. For since there is jealousy and strife among you, are you not really carnally minded, and behaving as a mere ordinary man ? For when any one says : I am following Paul, and another, I, Apollos, are you not mere men ?

What, then, is Apollos ?

And what is Paul ?

Servants, by whose means you believed,
And that, as the Lord gave to each of us,

The ability to become such.

I planted,

Apollos watered,

But it was God who caused it to grow.

So then, neither is he who does the planting
anything,

Nor he who does the watering,

But God who causes it to grow.

Now he who does the planting and he who does the watering are together one means to a common end. But each will receive his own wages according to his own labor. For God's fellow-laborers are we: God's cultivated land, God's house, are you.

As a result of the favor which God bestowed on me, like a skilful master builder, I laid a foundation, but another is building on it. But let each man see to it how he is building on it. For no other foundation is any one able to lay beside the one already laid, and he is Jesus Christ. But if any one builds on the foundation gold, silver, costly stones, wood hay, straw, each man's work will become known. For the day of our Lord's coming will make it plain. For it is revealed in fire, and each man's work will have its quality tested by the fire. If any one's work which he built on the foundation continues, he will receive his wages: if any one's work shall be burnt up, he will be the loser, but he

himself will be saved. But this will happen, so to speak, by means of the fire.

Do you not know that you are God's Holy Place, and the Spirit of God is making his home among you? If any one destroys God's Holy Place, God will destroy him. For the Holy Place of God is holy, and so are you.

Let no one deceive himself. If any one thinks he has standing among you, as a wise man of this world, let him become a fool, so that he may become really wise. For the wisdom of this world is foolishness with God. For it is written :

He catches the wise in their own craftiness.

And again :

Jehovah knows the reasonings of the wise,
That they are vain.

So, then, let no one boast about men. For everything is yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future,—everything is yours. But you are Christ's, and Christ is God's.

Let every one think of us as assistants of Christ, and stewards of the secrets of God. Now in this world, when one is looking for a steward, he makes diligent inquiry so as to find one to be relied on. But it is a very little thing to me to be judged by you, or by any human method. On the con-

trary, I do not even judge myself. For I know nothing against myself—although that proves nothing,—but my judge is the Lord. So, then, pass no judgments before the proper time, till the Lord comes, and then he will throw light on hidden secrets, and will make plain the motives of men's hearts. Yes, praise will then come to each one of us from God.

Now, in saying these things, brothers, I have, for your sakes, applied them to myself and Apollos, so that you may learn the rule :

“Not beyond what is written.”

And so let none of you speak boastfully of the one to the disparagement of the other. For who makes you to differ from another? And what have you which you did not receive? But if you received it, why are you boasting as if you did not receive it? Have you already become satisfied? Have you already become rich? Have you become kings without us? Yes, I wish you really were kings, so that we also might be kings with you. And yet, it seems to me, God has brought out us Apostles last of all, as men doomed to death. For we have been made a spectacle to the whole universe, both to angels and to men. We are fools for Christ's sake, but you are men of sound sense. We are weak, but you are strong. You are honored, but we are despised. To this very

hour we are both hungry, and thirsty, and poorly clad. We are beaten. We have no settled home. We labor incessantly, working with our own hands. When we are abused, we bless. When we are persecuted, we endure. When we are slandered, we gently appeal to our traducers. We have been treated as the scum of the earth, as the vilest of the vile, to this very moment.

It is not with a desire to put you to shame I am writing these things. On the contrary, as my dear children, I am giving you warning. For even if you should have ten thousand tutors in Christ, yet you have not many fathers. For, by means of the Good News, I myself became your father in Christ Jesus. So I beg you to become imitators of me. For this reason I have sent Timothy to you. He is my dear and faithful child in the Lord, and he will remind you of my ways in Christ Jesus, just as I teach everywhere in every Church.

Now some have assumed a lofty air, as though I am not going to visit you. But I shall visit you very soon, if the Lord wills, and then I shall get to know, not the words of those who have assumed such a lofty air, but their power. For the Kingdom of God does not consist of words, but of power.

What do you desire? Shall I visit you with a rod, or in a spirit of love and gentleness?

It is actually reported that there is fornication among you, and such fornication as is not even found among the heathen, that one of you is living with his own stepmother as his wife. And yet you have assumed a lofty air, and have not been grieved, so that the man who did this thing might be taken away from among you? Then I, for my part, absent in body, but present in spirit, and in the name of Jesus, our Lord, have already decided, as though I were present, about the man who has done this thing in such a way. So when you have met together, and my spirit with the power of our Lord Jesus Christ is with you, hand such a man over to Satan for the destruction of his carnal nature, so that his spirit may be safe on the day when the Lord finally comes. Your boasting is not honorable. Do you not know that a little leaven leavens the whole mass? Clean out the old leaven so that you may be a fresh mass, just as you are by profession unleavened.

For our Pascal Lamb, has, indeed, been slain,
And it is Christ.

So, then, let us keep our feast,

Not with the old leaven,

Nor with the leaven of vice and wickedness,
But with the unleavened bread of sincerity and
truth.

I wrote to you, in my former letter, not to associate with immoral persons. I did not at all refer to men of the world who are immoral, or who are covetous, or grasping, or are idolaters. For then you would have to go out of the world altogether. But what I meant was that you are not to associate with any one who bears the name of a brother, if he is immoral, or covetous, or an idolater, or abusive, or a drunkard, or grasping,—with such a person, no, not even to eat with him. For what have I to do with judging outsiders? Is it not for you to judge those who are within? But outsiders, God judges.

Put away the wicked thing from among you.

Does any of you who has a dispute with another dare to carry the case before heathen judges and not before those devoted to the cause of Christ? Or, do you not know that those devoted to Christ are to be the judges of the world? And, if the world is to be judged by you, are you not fit to render the most trivial judgments? Do you not know that we are to judge angels? How much more, then, things relating to this life? So, then, if you have cases relating to this life, why do you set those who have no standing with the Church to judge them? It is to your shame I have to say this. So there is not a wise man among you who

is able to decide between his brothers? On the contrary, brother must go to law with brother and that, too, before unbelievers? So you are already decidedly at fault because you have disputes among yourselves at all. Why not rather suffer wrong? Why not rather be cheated? But, instead of this, you yourselves are doing wrong and cheating, and that, your brothers.

Do you not know that wrong-doers
Will have no share in God's Kingdom?

Do not deceive yourselves.

No immoral person, nor idolater, nor adulterer,
Nor catamite, nor sodomite,
Nor thief, nor covetous person,
Nor drunkard, nor abusive person,
Nor grasper,
Will have any share in the Kingdom of God.

And such kinds of people
Some of you used to be.
But you washed yourselves clean.
But you dedicated yourselves to Christ;
But you were set right;
In the name of Jesus Christ, our Lord,
And in the Spirit of our God.

Everything is lawful for me.

But not everything is to a man's advantage.

Everything is lawful for me.

But I, for my part, will not allow myself to be made a slave by anything.

Different kinds of foods for the stomach and the stomach for different kinds of foods.

But God is going to put an end to both it and them.

Now the body is not for immoral purposes, but, on the contrary, for the Lord, and the Lord for the body. And God both raised up the Lord and he is going to raise us up by means of his power. Do you not know that your bodies are members of Christ? Shall I, then, take the members of Christ and make them the members of a prostitute? By no means. Or, do you not know that he who unites himself to a prostitute is of one body with her? For it is said :

The two will become one flesh.

But he who unites himself to the Lord is one spirit. Avoid immorality. Every other sin which a man commits is outside the body. But the immoral man sins against his own body. Do you not know that each of your bodies is a Holy Place of the Holy Spirit who is in you, and whom you have from God? And, besides this, you are not your own. For you were bought, and the price was paid. Honor God, then, in your bodies.

Now, about what you wrote me.

It is a noble thing for a man not to touch a woman. But because of the prevalence of immorality, let each man have his own wife and each woman her own husband. Let the husband give his wife her due, and the wife, in the same way also, her husband. The wife has no control over her own body. This belongs only to her husband. In the same way also, the husband has no control over his own body. This belongs to his wife. Do not withhold yourselves from each other, except by common consent for a time, so that you may have leisure for prayer, and then be together again, so that Satan may not tempt you by taking advantage of your want of self-control. Now I am saying this as a concession, not as a command. But I wish every one were like myself. And yet each man has his own peculiar gift from God, one, of one kind, another, of another.

Now I say to those who are unmarried and to widows: It is noble for them to remain as I am myself. But if they cannot keep control of themselves, let them marry. For it is better to marry, than to keep burning with passion. But to those who are married, my direction is, and yet it is not mine, but the Lord's, a wife is not to be separated from her husband,—but if she has already been separated, let her remain unmarried, or be recon-

ciled to her husband,—and the husband is not to divorce his wife. To the rest it is I who speak, not the Lord : If a brother has an unbelieving wife and she is content to live with him, let him not divorce her. And if a woman has an unbelieving husband, and he is content to live with her, let her not divorce him. For the unbelieving husband is devoted to God in his wife, and the unbelieving wife is devoted to God in our brother. For if this were not so, then your children would be unclean. But, as it is, they are devoted to God. Yet, if the unbeliever departs, let him depart. Under such circumstances, our brother or sister is not bound. And God has called us to live in peace. For how do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

Only let each one continue to live in that state of life to which the Lord has allotted him, and in which God has called him. And I am so arranging it in all the Churches. Was any one who was already circumcised called? Let him not do away with his circumcision. Has any one been called when he was uncircumcised? Let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing. But the keeping of God's commandments is everything. Let each one remain in the calling in which he was called. Were

you a slave when you were called? Do not let that trouble you. Yes, even if you can become free, prefer to make use of that condition. For he who was a slave when he was called in the Lord, is Christ's freedman. You were bought, and the price was paid. Do not become slaves of men. Brothers, let each one remain with God in the condition of life in which he was called.

Now, about unmarried women, I have no command from the Lord, but I give my opinion as one whom the Lord has mercifully enabled to be worthy of trust.

I think, then, that, because of the impending distress, it is good for a man to be as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. Yet, even if you should marry, you have done no wrong. And if a young woman should marry, she has done no wrong. But such will have physical troubles, and it is my desire to spare you.

But this I have to say, brothers, the time is shortened, so that in the future both those who have wives may be as though they had none, and those who are weeping, as though they were not weeping, and those who are rejoicing, as though they were not rejoicing, and those who are buying, as though they were not possessing, and those who are using

the world, as though they were not carrying its use to excess. For the world, in its present form, is passing away. And I desire you to be free from care. The unmarried man cares for his Lord's affairs, and tries to please him. The married man cares for worldly affairs, and tries to please his wife, and so his interests are divided. The unmarried woman, too, whether old or young, cares for her Lord's affairs, so that she may be devoted to him in body and in spirit. But the married woman cares for worldly affairs, and tries to please her husband. Now this I am saying for your own good, not for the purpose of putting a halter round your necks, but, on the contrary, for the purpose of promoting becoming behavior, and constant devotion to the Lord without distraction.

But if any one thinks he is not acting fairly towards his unmarried daughter, if she is past the prime of life, and she ought to be married, let him do what he desires. He does no wrong. Let them marry. But he who definitely made up his mind, and is under no compulsion, but has full control of his own will, and has decided in his own mind to keep his unmarried daughter at home, will do nobly. So, then, he who allows his daughter to marry does nobly, and yet he who does not allow her to marry will do better.

A wife is bound to her husband so long as he

lives. But if her husband should sleep his last sleep, she is free to be married to whom she desires, only as a follower of the Lord. But she is happier, in my opinion, if she remains as she is, and I think I also have the Spirit of God.

Now about things sacrificed to idols :

We know that we all have knowledge. Knowledge puffs up, but love builds up. But if any one thinks he knows anything, he does not yet know it just as he ought to know it. It is the man who loves God who is known by him.

About the eating of things sacrificed to idols, then, we have this to say : We know that an idol is nothing in the world, and that there is no God but one. For even if there are what are called Gods, whether in heaven, or on earth, just as there are many such gods and lords, yet for us there is but one God, our Father, from whom everything comes and for whom we exist ; and one Lord Jesus Christ, by whose means everything exists, and we as well. Yet everybody does not know this. But some people, because they have been accustomed to the idol up to this very moment, keep eating, as if they were eating a thing sacrificed to an idol, and, because their conscience is weak, it is troubled. But food does not bring us near to God. We are not the worse for not eating, nor are we the better

for eating. But see to it that your freedom does not in some way become a means of offense to the weak. For if some one who is weak should see you who really know what is right, taking part in a feast in the temple of an idol, will he not be led to eat things sacrificed to idols contrary to the dictates of his conscience? In other words, he who is weak is destroyed by your knowledge—that brother of yours, for whose sake Christ died. But when you wrong your brothers in that way, and wound their weak consciences, you are wronging Christ. And, for this very reason, if what I eat is a means of offense to my brother, I will never in all the world eat meat, so that I may not be a means of offense to him.

Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an Apostle, yet at least I am to you. For the very fact of your being in the Lord stamps the seal of authority on my apostleship.

My answer to my critics is this:

Have we no right to food and drink? Have we no right to take a wife about with us, if she is a believer, just like all the other Apostles, and our Lord's brothers, and Cephas, do? Or is it a fact that I, alone, and Barnabas, have no right to give

up manual labor? Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Who keeps a flock of sheep and does not get his living from their milk? Surely I am not saying these things as a man? Or, does not the law also say the same? Yes, in the law of Moses it is written:

Thou shalt not muzzle the ox

When he is treading out the grain.

Surely it is not for the oxen God is caring? Or, is he really saying it for our sakes? Yes, for our sakes it was written. For he who ploughs ought to plough in hope of sharing in the product of his labor. And it ought to be the same with him who threshes. If, then, we sowed spiritual things for you, is it a great thing if we shall reap your carnal things? If others are sharers of this right over you, are not we rather? But we did not avail ourselves of this right. On the contrary, we endure everything, so that we may not in any way hinder the progress of the Good News of the Christ. Do you not know that those who do the work of the Temple, eat what comes from the Temple, and that those who serve at the altar share the offerings with the altar? In the same way, also, did our Lord arrange for those who tell the Good News, so that they might get their living from the Good News.

But I, for my part, have not availed myself of any of these rights.

Now I am not writing this to secure such an arrangement for myself. For it would be a noble thing for me to die rather than that I should be deprived by any one of my boasting. For if I am telling the Good News, I have no ground for boasting, because I am compelled to do it. For it is woe to me if I do not tell it. For if I keep doing it willingly, I have my reward. But if unwillingly, I have still been entrusted with a duty. What, then, is my reward? It is in telling the Good News free of charge, so as not to use to the full the right which it gives me. For being free from everybody, I made myself everybody's slave, so that I might gain the more. To the Jews I acted as a Jew, so that I might win Jews. To those subject to the law, I became as one subject to the law, though I myself am not subject to it, so that I might win those who are subject to it. To those who have no law, I became as one who has no law,—though I am not free from God's law, but, on the contrary, I am subject to Christ's law,—so that I may win those who have no law. To the weak, I became weak, so that I might win the weak. I have become everything to everybody so that by every means I might save some. But I do everything for the sake of the Good News, so that I may share in it with the rest.

Do you not know that, when men are competing in a race, they all run, but only one takes the prize? Run your course in the same way, so that you may gain the prize. Again, every one who competes in the games exercises self-control in everything. But while they do it to get a crown which goes to decay, we do it to get one which does not decay. I, for my part, then, keep running in that way, with no uncertain end in view. That, too, is the way I box, not like a man who keeps beating the air. On the contrary, I keep dealing my body effective blows, and bringing it into thorough subjection to my higher self, lest by any means when I have proclaimed the conditions of the contest to others I myself should be rejected.

For I do not wish you to be ignorant of the fact, brothers, that all our forefathers were under the cloud and all passed safely through the sea, and, because of this fact, they became vitally connected with Moses as their divinely appointed leader; and that they all used to eat the same spiritual food, and used to drink the same spiritual drink, for they used to drink from the rock which kept following them, and that rock was the Christ. But with most of them God was not well pleased. So

Their bodies were left scattered over the face of the wilderness.

Now these things happened as examples for us, to warn us not to set our hearts on evil things as they did. And do not become idolaters as some of them did. Just as it is written :

The people sat down to eat and drink

And got up to engage in light and lewd sports.

Nor let us commit acts of immorality as some of them did, so that twenty-three thousand of them fell in one day. Nor let us put the Lord to an unreasonable test, as some of them did, and were destroyed one after another by the serpents. Nor let us become chronic grumblers, as some of them did, and were destroyed in the same way by the Angel of Death.

Now these things happened to them as examples, and they were written as a warning to us who are living at the close of the ages.

So, then, let him who thinks he is standing, see to it that he does not fall. No trial has come on you, except such as man can bear. But God is to be relied on, and he will not allow you to be tried beyond what you are able to bear. On the contrary, he will, with the trial, also make the way out of it, so that you may be able to bear it.

For this very reason, my dear brothers, keep yourselves free from idolatry. I am speaking to you as sensible men. Judge for yourselves what I am saying. Is not the partaking of the consecrated

cup of wine which we consecrate, a sharing in the blood of the Christ? The loaf of bread which we break,—is not the partaking of it, a sharing in the body of the Christ? For as there is one loaf, so we, the many, are one body. For we all have a share of the one loaf. Look at Israel carnally considered. Are not those who eat the sacrifices sharers with the altar?

What then? Is the thing sacrificed to the idol anything, or is the idol anything?

On the contrary, what the heathen sacrifice

They sacrifice to demons, and not to God.

And I do not wish you to become sharers with demons. You cannot drink the Lord's cup, and the cup of demons. You cannot share the Lord's table, and the table of the demons. Or,

Are we provoking Jehovah to jealousy?

Surely we are not stronger than he is?

Everything is lawful.

But not everything is of advantage to us.

Everything is lawful.

But not everything builds us up.

Let no one keep seeking his own good alone, but also his neighbor's.

Eat everything sold in the market, and ask no questions to satisfy your conscience on the subject. For

The earth belongs to Jehovah, and everything in it.

If an unbeliever invites you to a feast and you wish to go, eat everything set before you, and ask no questions to satisfy your conscience. But if any one should say to you : This has been sacrificed to an idol. Do not eat for the sake of the speaker and for conscience' sake. Conscience I say, not your own, however, but the other man's. For why should my freedom be determined by another man's conscience ? For if I, for my part, give thanks for what I eat, why am I abused for doing that for which I give thanks ?

So whether you eat or drink, or whatever you do, do everything for the honor of God. Do not become hindrances either to Jews, or Greeks, or the Church of God, just as I also please everybody in everything, not seeking my own good only, but the good of the many, so that they may be saved.

Become imitators of me, just as I also am of Christ.

Now I praise you for the deference you show to me in everything, and for holding fast to the oral instructions just as I gave them to you. But I wish you to know that the Christ is the head of every man, that man is the head of woman, and that God is the head of the Christ. Every man who prays or speaks with his head covered, dishonors his head. Every woman who prays or speaks with her

head uncovered, dishonors her head. For it is one and the same thing as if she got herself shaved. For if a woman does not keep her head covered, let her also have her hair cut short. But since it is a shame for a woman to have her hair cut short, or to get herself shaved, let her keep her head covered. A man ought not to have his head covered. For he is the image and glory of God. But the woman is the glory of the man. For it was not man who was taken from woman, but woman who was taken from man. And again. It was not man who was created for the woman, but woman for the man. For this reason a woman ought to have a sign of authority on her head because of the angels. And yet, in the service of the Lord, the woman is not independent of the man, nor the man of the woman. For just as the woman was taken from the man, so also does the man come by means of the woman. And everything comes from God. Judge for yourselves. Is it becoming for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair it is a disgrace to him, but if a woman has long hair it is her beauty? For her hair is given to her for a covering. But if any one still thinks it right to captiously argue the matter, all we have to say is, we, ourselves, have no such custom, nor have the Churches of God.

But, in giving you this charge, I do not praise you. For you are not the better, but the worse, for meeting together for worship. For in the first place, when you meet for worship at Church I hear there are divisions among you, and I partly believe it. Yes, there must also be parties among you so that men of real worth may be developed among you. So when you meet for worship it is not to eat a supper of the Lord's institution. For when you eat, each one makes sure of his own supper first, and so one is hungry, and another is drunk. Surely you have houses to eat and drink in? Or, do you despise the Church of God, and so are doing it to disgrace the poor? What shall I say to you? Shall I praise you? For this I do not praise you. For I received from the Lord what I also delivered to you, that the Lord Jesus in the night in which he was betrayed took a loaf of bread, and, when he had given thanks, he broke it, and said: This is my body which is for you. Do this in memory of me. In the same way also the cup after supper, saying: This cup is the agreement made with my blood. Do this, as often as you drink it, in memory of me. For as often as you eat this loaf of bread and drink the cup, you keep proclaiming the Lord's death up to the very moment of his coming again. So, then, whoever eats the bread, or drinks the Lord's cup in an unworthy spirit, will have to an-

swer for an offense against the body and blood of the Lord. But let a man carefully examine himself, and only after such an honest testing of his motives let him eat any of the loaf, and drink from the cup. For he who eats and drinks, brings condemnation on himself by his eating and drinking, if he does not think of the body as he ought to. This is why many of you are weak and sick, and a considerable number are sleeping the sleep of death. But if we would look at ourselves as we ought to, we should not be undergoing judgment as we now are. But since we are being thus judged by the Lord, we are being disciplined, so that we may not be condemned with the world. So, then, my brothers, when you come to a service for the purpose of eating, wait for each other. If any one is hungry, let him eat at home so that your coming to service may not be a coming to judgment.

The other things will be arranged by me whenever I come.

Now, brothers, I do not want you to be ignorant about the spiritual gifts. You know that when you were heathen you were continually going astray after idols which could not speak, just as you happened to be led. For this reason I tell you plainly that no one is speaking under the influence of the

Spirit of God, when he says : Let Jesus be cursed. And no one can say : Jesus is Lord, except under the influence of the Holy Spirit.

Now there are different kinds of favors, but the same Spirit. And there are different ways of serving the Lord, but the Lord is the same. And there are different effects produced in us, but it is the same God who produces every effect in every person. But to each one is spiritual light given for his profit. To one is given, by the Spirit's means, the ability to speak wisely, to another the ability to speak with knowledge through the same Spirit, to another kind of person faith is given by the same Spirit, to another the ability to cure diseases by means of the one Spirit, to another the doing of mighty deeds, to another the ability to declare God's truth, to another the gift of distinguishing between true and false inspiration, to another kind of person different kinds of languages, to another the ability to explain them. But all these effects are produced in us by the one and the same Spirit who keeps distributing to each one separately just as he chooses.

For just as the body is one and has many members, and all the members of the body, although they are many, are yet but one body, so is it also with the Christ. For it was in one Spirit, to form one body, we were all purified, whether we were Jews or Greeks, whether we were slaves or free

men, and we all drank one Spirit. For the body is not one member, but many. If the foot says: Because I am not a hand, I do not belong to the body, it does not for this reason cease to belong to the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? But, as it is, God has put each one of the members in the body just as he saw fit. If they were all one member, where would the body be? But, as it is, there are many members, but only one body. The eye cannot say to the hand: I have no need of you. Nor, again, can the head say to the feet: I have no need of you. On the contrary, the real state of the case is much rather this: Those members of the body which seem to be naturally weakest, are essential, and on those parts of the body which we consider as of the least esteem we bestow the most honor. And to our unseemly parts a greater grace is added which our graceful parts do not require. Yes, by giving special dignity to the part deficient in it, God constructed the body so that there should be no disunion in it, and so that the members should have the same care for each other.

And so, if one member suffers,

All the members suffer with it.

If one member is honored,

All the members rejoice with it.

Now you are Christ's body, and individually its members. And God has placed you in the Church in the following order: First, Apostles, second, the Declarers of his Truth, third, Teachers, then mighty deeds, then ability to cure diseases, ability to help others, ability to govern, ability to pour forth strange utterances. Surely all are not Apostles? Surely all are not the Declarers of God's Truth? Surely all are not Teachers? Surely all have not the ability to do mighty deeds? Surely all have not the ability to cure diseases? Surely all do not pour forth strange utterances? Surely all do not explain them? But keep directing your zeal towards the attainment of the best gifts.

And now I show you a way beyond all comparison the best.

If I pour forth the utterances of men and of
angels,

But have no love,

I have become resounding brass,

Or a clanging cymbal.

And if I have the ability to declare the truth
of God,

And know all secrets and possess all knowl-
edge,

And if I have such perfect faith that I can
remove mountains,

But have no love,
I am nothing.
And if I dole out to the hungry in mouthfuls
all I possess,
And if I hand over my body to be burned,
But have no love,
I am in no way profited.

Love is long suffering,
She is kind.

Love never envies.
She never boasts.
She is never conceited.
She never behaves unbecomingly.
She is not self-seeking.
She is not irritated.
She does not dwell on her wrongs.
She does not boast in the triumphs of wrong,
But rejoices with the truth.
She bears everything.
She believes everything.
She hopes everything.
She endures everything.

Love never fails.

But whatever declarations of God's truth there
are,
They will be done away.

Whatever utterances there are,
They will cease.
Whatever knowledge there is,
It will be done away.

For we have imperfect knowledge,
And we declare God's truth imperfectly,
But when perfection has come,
Imperfection will be done away.

When I was a child^a
I used to talk as a child,
I used to feel as a child,
I used to think as a child.
But now that I have become a man,
I have given up the ways of a child.

For as yet we see things dimly as in a poor
mirror,
But, then, face to face.
As yet my knowledge is imperfect,
But then I shall know perfectly, just as I
am perfectly known.

So, then, the abiding virtues are faith, hope,
love,
These three :
But the greatest of these,
Love.

Keep following love, yet direct your zeal to the attainment of spiritual gifts, and especially to the attainment of the ability to proclaim God's truth. For he who gives expression to a strange utterance is not talking to men but to God. For no one understands him. Yet in spirit he is giving expression to secret truths. But he who proclaims the truth of God to men, builds them up, and encourages, and cheers them. He who gives expression to a strange utterance, builds up himself. But he who proclaims the truth of God builds up the Church. Now I should like you all to give expression to strange utterances, but I should prefer you to be able to proclaim God's truth. For he who proclaims God's truth is greater than he who gives expression to strange utterances, unless he also explains them, so that the Church may be benefited. And, since this is so, brothers, if I visit you and give expression to strange utterances, what good will I do you, unless I make known to you some revelation, or some knowledge, or some proclamation of God's truth, or some teaching? Instruments without life, such as a flute or a harp, although they give out a sound, yet, unless a proper distinction is made between the notes, how shall the tune played on either of them be recognized? And if the bugle should give a doubtful call, who will get ready for battle? It is the same also with you.

If, in giving expression to your strange utterance, you do not use intelligible language, how shall what you are saying be understood? You will be talking to the air. There are probably a great many different languages in the world and not one of them is without meaning. So if I do not understand the meaning of any particular language I shall be a foreigner to him who speaks it, and he will be a foreigner to me. It is the same also with you. Since you are zealous for spiritual gifts, seek to abound in them for the purpose of building up the Church. For this reason, let him who gives expression to a strange utterance pray for ability to explain it. For if I should give expression to a strange utterance in my prayer, my spirit would be praying, but my understanding is helping no one. What, then, is my conclusion? It is this. My prayer in the spirit will be an intelligent prayer. My singing in the spirit will be an intelligent singing. For if you bless God in spirit, only, how is he who has no such gift to say the "Amen" to your thanksgiving? For he does not know what you are saying. Your thanksgiving is, no doubt, excellent, but the other is not helped by it. I thank God I give expression to strange utterances more than all of you. But in the Church I prefer to speak five words intelligently so that I may teach others also, than thousands of words in a strange utterance.

Brothers, do not develop in yourselves the minds of children. On the contrary, in vice be babes, but in mind become full grown men. In the law it is written :

With foreign tongues and with the lips of foreigners,
Will I speak to this people,
And not even thus will they hear me,
Saith the Lord.

So, then, the strange utterances are intended as a sign, not for believers but for unbelievers, while the proclaiming of God's truth is not for the unbelievers, but for the believers. If, then, the whole church is assembled together and all are giving expression to strange utterances, and men who have no such gift, or unbelievers, come in, will they not say you are mad? But if you are all proclaiming the truth of God, and some unbeliever, or a man who has no such gift, comes in, he is convinced of his sin by all, he is called to account for it, the secrets of his heart become known, and so, falling on his face, he will worship God, and declare that

God is really among you.

What, then, is my conclusion, brothers? It is this. Whenever you meet for worship, each of you has a hymn, or something to teach, or a revelation, or a strange utterance, or an explanation. Let everything be done for the purpose of benefiting

our fellows. If any one gives expression to a strange utterance,—and not more than two, or at the most three should do so,—let each do so in his turn, and let some one explain it. But if there is no one to explain it, let him be quiet in the Church, and talk to himself and to God. Let two or three of those who proclaim God's truth speak, and let the others judge whether what is said proceeds from the Spirit of God or not. But if a revelation is made to another sitting by, let the first be quiet. For you can all proclaim God's truth, one by one, so that all may learn, and all be cheered. And the spirit of those who proclaim God's truth is under their own control. For God is the God, not of confusion, but of peace.

This is the custom in all the Churches.

Let the women keep quiet in the Churches. For they are not allowed to speak. On the contrary, let them be subject to the rule of dependence, just as the law says. And if they wish information on any point, let them ask their own husbands at home. For it is disgraceful for a woman to speak in the Church.

Or was it from you the word of God came? Or did it come to you alone?

If any one thinks he is a proclaimer of God's truth, or is possessed of spiritual gifts, let him know thoroughly that what I am writing to you is the

commandment of the Lord. But if any one is ignorant, let him be ignorant.

So, then, my brothers, direct your zeal to the proclaiming of God's truth, and do not forbid the giving expression to strange utterances. But let everything be done decently and in order.

Now, brothers, I want to remind you of the Good News which I brought to you, which, also, you received, on which also you have taken your stand, by means of which also you are being saved, if you hold fast to the teaching with which I brought you the Good News, unless there was no good cause for your believing in it. Among the first things which I delivered to you, which you also received, were these : That Christ died for our sins according to the Scriptures ; that he was buried ; that he was raised the third day according to the Scriptures ; that he appeared to Cephas ; then to the Twelve ; then he appeared to more than five hundred of our brothers at once, the most of whom are still alive, but some have fallen asleep ; then he appeared to James ; then to all the Apostles ; and last of all, as to one born at the wrong time, he appeared to me also. I have referred to myself in this way because I am the least of the Apostles, and am not worthy to be called an Apostle, because I perse-

cuted the Church of God. But by the favor of God I am what I am, and the favor which he showed me did not become useless. On the contrary, I worked harder than any of them. Yet it was not I, but God's favor working with me. Whether, then, it is I, or they, this is what we proclaim, and this is what you believed.

Now if Christ is proclaimed as having been raised from the dead, how do some of you say there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Christ been raised. And if Christ has not been raised, then our proclamation has nothing in it, and your faith has nothing in it. Yes, and we are found false witnesses of God. For we bore witness that God raised up the Christ. And he did not raise him up if, that is, the dead are not raised. For if the dead are not raised, neither has Christ been raised. And if Christ has not been raised your faith is to no purpose, you are still under the influence of your wrongdoings. And then those who have fallen asleep as followers of Christ have perished. If it is for this life alone we have hoped in Christ, we are of all men the most to be pitied.

But as it now is, Christ has been raised from the dead,

The first-fruits of those who have fallen asleep.

For since it was by means of man death came,
By means of man, also, came the resurrection
from the dead.

For just as in Adam all die,
So also in the Christ will all be made alive.

But each one in his own order,
Christ the first-fruits,
Then, those who belong to the Christ,
At his coming.

Then is the end, when he shall hand over the Kingdom
To his God and Father,

When he shall have brought to an end
Every other dominion, and authority, and power.

For he must reign
Till he has put all his enemies under his feet.

The last enemy to be destroyed is death.

For He put everything in subjection under his feet.
But when he says: Everything is put in subjection,
It is evident that he is excepted
Who subjected everything to him.

And when everything has been subjected to him,
Then will the Son also himself be subjected to him
Who subjected everything to him,
So that God may be everything in everything.

Otherwise what shall they gain who are purified,
If their purification only brings them to death
like other men?

If the dead are not raised at all,

Why, then, are they purified for such an end?

And why do we expose ourselves to danger every
hour?

Every day am I facing death.

By my boasting over you,

Which I have in Christ Jesus our Lord, brothers,

I assert it.

If merely as an ordinary man

I fought with strong and cruel enemies at Ephesus,

What is the use of it?

If the dead are not raised,

Let us eat and drink, for to-morrow we die.

Do not deceive yourselves.

Evil company corrupts good morals.

Rouse yourselves, as you ought to do,

And stop your sinning,

For some are ignorant of God.

I am talking to you in this way

To rouse you to shame.

But some one will say : How are the dead going to
be raised ?

And with what kind of a body are they going to
come ?

You foolish fellow !

What you, yourself, sow does not spring into life,

Unless it dies.

And what you sow, is not the future body,

But bare grain,

It may be of wheat,

Or of some other kind.

But God gives it a body just as he sees fit,

And to each of the seeds its own body.

Not every kind of flesh is the same.

But there is one kind peculiar to men.

Another peculiar to beasts,

Another to birds,

Another to fishes.

There are also bodies peculiar to the heavens,

And bodies peculiar to the earth.

But the brightness of the heavenly bodies is one thing,

And that of the earthly bodies another.

The sun has its brightness,

The moon has its,

The stars have theirs.

For star differs from star in brightness.

It is the same, also, with the resurrection of the dead.

It is sown in a state of corruption.

It is raised in a state of incorruption.

It is sown in an offensive condition.

It is raised in a condition of preeminent dignity.

It is sown in a state of weakness.

It is raised in a state of power.

It is sown a natural body.
It is raised a spiritual body.
If there is a natural body,
There is also a spiritual body.
And so it is written :
The first man, Adam, became a living soul.
The last Adam, a life-giving spirit.
Yet the spiritual is not first,
But the natural, and then the spiritual.
The first man is from the earth, and made of earth.
The second man is from heaven.
As is he who is made of earth,
Such are those also who are made of earth.
And as is he who is of heavenly origin,
Such are those also who are of heavenly origin.
And as we have borne the image of him who is
made of earth,
We shall also bear the image of him who is of
heavenly origin.

But this I have to say, brothers :
That flesh and blood cannot share in the Kingdom
of God.
Nor does corruption share in incorruption.
Listen ! I have a secret truth to tell you.
We shall not all sleep,
But we shall all be changed,
In a moment, in the twinkling of an eye,

At the last trump.
For the trumpet will sound,
And the dead will be raised incorruptible,
And we shall be changed.
For this corruptible must put on incorruption,
And this mortal must put on immortality.
So when this corruptible shall have put on incor-
ruption,
And this mortal shall have put on immortality.
Then will take place the saying which is written :
Death has been swallowed up in victory.
Where, O Death, is thy victory!
Where, O Death, is thy sting!
It is sin which gives death its sting,
And it is the law which gives sin its power.
But thanks be to God, who gives us the victory,
Through our Lord Jesus Christ.
So, then, my dear brothers,
Become fixed in your purpose, immovable,
Always abounding in the work of the Lord,
Since you know that your labor
Is not in vain in the Lord.

Now about the collection for those devoted to Christ, you also do just as I directed the Churches in Galatia to do. On the first day of the week let each one of you lay by what he can afford, so that

no collection need be taken when I come. And when I come, I will send whomever you approve by letter to carry your gift to Jerusalem. And if it seems worth while for me to go also, they shall go with me.

I will visit you when I shall have passed through Macedonia. For I am passing through Macedonia, and, it may be, I shall make a stay with you, and perhaps spend the winter, so that you may give me your help and send me on my journey wherever I may be going. For I do not wish just now to pay you merely a passing visit. For I hope to spend some time with you, if the Lord permits. But now I intend to stay at Ephesus till the Harvest Festival. For a great and promising opportunity has presented itself, and there are many opposing me.

If Timothy comes, see to it that you give him no cause for anxiety. For he is doing the Lord's work as I am. So let no one despise him. Help him and send him on his way to me in peace. For I am looking for him with the brothers who bring this letter.

Now about Apollos, our brother, I wish to say, that I urged him very much to come to you with our brothers, and it was not at all his wish to come now, but he will come when he gets an opportunity.

Keep on the watch. Stand firm in the faith.

Be men. Be strong. Let everything you do be done in a spirit of love.

Now, brothers, you know that the household of Stephanas is the first-fruits of Greece, and that they set themselves to serve those devoted to Christ. So I urge you also to show deference to such as these, and to every fellow-worker and laborer. I am glad Stephanas, and Fortunatus, and Achaicus have come. For they have made up for your absence. For they cheered my heart and yours also. So become thoroughly acquainted with such men.

The churches of Asia Minor send you their best wishes.

Aquilla and Priscilla and the Church which meets at their house send you many good wishes as followers of the Lord.

All our brothers send you their best wishes.

Greet each other with a kiss of devotion.

The best wishes of myself, Paul, with my own hand.

If any one does not love the Lord, let him be devoted to destruction. The Lord is coming.

My love to all of you in Christ Jesus.

II. CORINTHIANS.

Paul,
By the will of God,
An Apostle of Jesus Christ,
And Timothy our brother,
To the Church of God which is in Corinth,
With all the devoted ones in the whole of Greece :
May favor be yours, and peace,
From God our Father and the Lord Jesus Christ.

Blessed be the God
And Father of our Lord Jesus Christ,
The Father from whom all mercies flow,
The God from whom all encouragement comes,
He who encourages us in all our troubles,
So that we may be able to encourage those
Who are in any trouble,
By means of the encouragement with which
We ourselves are encouraged by God.
For just as the sufferings of the Christ keep overflowing to us,
So also does our encouragement keep overflowing
by means of the Christ.
And, if we are in trouble,
It is for your encouragement and safety.

Or, if we are encouraged,
It is for your encouragement,
That encouragement which is working in you,
By your endurance of the same sufferings
As we ourselves also are suffering.
(And our hope for you does not waver.)
For we know that as you are sharers of our suffer-
ings,
So also are you of our encouragement.

For, brothers, we do not desire you to be ignorant of our trouble which we had in Asia Minor. For we were weighed down altogether beyond our strength so that we even despaired of life. Yes, we had in ourselves the presentiment of death, so that we might not trust in ourselves but, on the contrary, in the God who raises the dead. And he delivered us from such a death, and he will do it again. It is on him we have set our hope of further deliverance in the future by your help also in your prayers. And so for the favor bestowed on us by the help of many, thanks will be given by many on our behalf.

For our boast is this, that our conscience is our witness that we conducted ourselves in the world, and still more towards you, with a devotion and sincerity born of God. It was not with carnal wisdom, but with the favor of God. For we are not

writing to you about anything which you have not had the opportunity of reading and becoming thoroughly acquainted with. And I hope you will know thoroughly to the end,—just as you have heretofore known me in part,—that we are your cause for boasting, just as you also are ours on the day when Jesus our Lord comes.

It was with this conviction I intended to visit you first, so that you might be favored twice, my intention being to visit you on my way to Macedonia, and again on my return, and then to be assisted by you in my journey to Judæa. So, as this was my intention, surely I showed no fickleness of purpose? Or, what I plan, do I plan it with reference to carnal nature, so that I say, “Yes” and “No” in the same breath? Now, as God is faithful, our speech to you is not, “Yes” and “No.” For God’s Son Christ Jesus, he who was proclaimed among you by us—by me, and Silvanus, and Timothy—did not become “Yes” and “No.” On the contrary, it is “Yes,” which has taken place in him, and it is still the same. For however many are the promises of God, in him is the “Yes.” And for this reason it is through him the “Amen” is said to the glory of God by means of us. And he who is bringing us with you into Christ, and is strengthening us, is God, he who

anointed us, and sealed us, and gave us his Spirit in our hearts as a pledge of future blessings.

* Now, upon my soul, I call God as a witness, that it was because I desired to spare you I did not visit Corinth again. Not that we are lording it over your faith. On the contrary, we are working with you for your true happiness. For it is by faith you are standing. So I decided that the best course for me was not to pay you another painful visit. For if I bring you pain, then who is going to bring me cheer, except the very person who is being pained by me? So I wrote as I did, so that, when I should come, I should not be pained by those who ought to make me glad. For I felt sure of you all without exception that my joy is yours also. For it was out of sore trouble and distress of heart, and with many tears I wrote to you, and I did it, not to give you pain, but to let you know how intense is the love which I have for you.

Now whoever has caused the grief, has not grieved me, but rather, to a certain extent—not to be too hard on him—all of you. Such a man has been sufficiently punished by the penalty inflicted on him by most of you. So, then, take the opposite course now, and forgive and encourage him, so that he may not in any way be overwhelmed by the intensity of his grief. So I urge you to assure

him of your love. For it was with this end in view also I wrote to you. For I desired to put you to the test, and to learn whether you are in every way submissive. If you forgive any one, so do I. For if I have forgiven anything I have done it for your sakes in the sight of Christ, so as to prevent Satan from taking advantage of us. For we are not ignorant of his devices.

Now when I came to the country round Troy to tell the good news of the Christ, even though an opportunity presented itself, my spiritual nature had no rest, because I did not find our brother Titus. So I took leave of them and went out to Macedonia. But thanks be to God, who keeps leading us in one continual triumph in Christ, and uses us to spread the odor of his knowledge everywhere.

For we are a sweet smelling odor of Christ to
God,

Among those who are being saved,

And among those who are perishing.

To the latter, we are an odor which proceeds from death,

And produces death.

To the former, we are an odor which proceeds from life,

And produces life.

Who is qualified for so important a work?

We are not as the many, who keep making the

word of God a matter of dollars and cents. On the contrary, as those who are sincere, as those who are sent from God, in the sight of God we speak in Christ.

Are we again beginning to recommend ourselves? Surely we are not as some who need letters of recommendation to you, or from you? You yourselves are our letter, written in our hearts, known and read by everybody. For it is plain that you are Christ's letter, written with us as his amanuensis, written, though, not with ink, but with the Spirit of the living God, and that, too, not on tables of stone, but on human hearts.

Such, then, is the confidence which we have towards God through Christ. Not that of ourselves we are qualified to pass any judgment as of our own authority. On the contrary, our qualification is from God, who also qualified us to become servants of a new agreement, not of the Law, but of the Spirit. For the Law kills, but the Spirit gives life.

But if the dispensation, which was engraved in a written formula on stones, and could only pronounce death, began in such splendor, so that the children of Israel could not look steadily at the face of Moses because of its brightness, and that was pass-

ing away, how much more splendid will the dispensation of the Spirit be? For if the dispensation which brought condemnation began in splendor, much more splendid by far will the dispensation which sets men right with God be. Yes, the splendor of that dispensation has paled before the surpassing splendor of the present. For if what is passing away came through splendor, much more splendid will the dispensation which is to last be.

So, since we have such a hope, we speak very plainly, and do not do as Moses did when he used to put a veil on his face so that the children of Israel might not see the end of what was passing away. Yes, and their minds became dense. For to this very day, at the reading of the Old Agreement, the same veil remains unlifted. For in Christ alone is it done away. Yet to this day, whenever the Books of Moses are read, a veil lies on their hearts. But whenever any of them turns to the Lord, the veil is removed.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, looking at the splendor of the Lord as in a mirror from which it is dimly reflected, are being changed into the same likeness from one degree of splendor to another, as it comes from the Lord, the Spirit.

For this reason, and because we are holding our

office by God's mercy, we do not lose courage. On the contrary, we have given up those things which shame conceals, not resorting to crafty devices, nor tampering with God's word. Yes, it is by bringing the truth clearly to light we are commending ourselves to every man's conscience in the sight of God. So even if the Good News, as we tell it, is veiled, it is veiled only by the things which are perishing. And, as for them, the god of this world has blinded their minds, because they will not believe, so that what the Good News tells us of the light of the splendor of Christ, who is the likeness of God, might not dawn on them. For it is not ourselves we are proclaiming, but Christ Jesus, as Lord, and ourselves, as your slaves, for Jesus' sake. For it is God who said: "Out of darkness light shall shine." And it was he who shone in our hearts so that we might bring to light the knowledge of the majesty of God as it shines in the face of Christ.

But we have this treasure in bodies of clay, so that the vastness of its power may be seen to be from God and not to be due to us. We are hard pressed on every side, yet not completely shut in; perplexed, yet not in despair; pursued, yet not abandoned; struck down, yet not killed; always carrying about on our bodies the marks of a death

like that of Jesus, so that the life also of Jesus may be plainly seen on our bodies. For we who are alive are always being handed over to death for Jesus' sake, so that the life also of Jesus may be plainly seen in our mortal nature. So, then, death is working in us, but life in you. But with the same spirit of faith as that expressed in the Scripture :

I believed, and that is why I spoke.

We also believe, and that is why we speak. For we know that he who raised the Lord Jesus, will raise us also with Jesus, and will bring us with you into his presence. For everything is for your sakes, so that, as God's favor has abounded by means of the many, it may cause thanksgiving to overflow to the glory of God.

For this reason we do not lose courage. For even if what is outward in our nature keeps decaying, what is inward is being renewed day by day. For our slight and transitory trouble is working out for us, to an immeasurable extent, a vast and transcendent blessedness. For we are not giving our attention to what is seen, but to what is unseen. For what is seen is for a time only, but what is unseen is eternal. For we know that if our earthly house, our body, which as a tent we are now occupying, should be torn down, we have a building which came from God, a house not made with

hands, eternal, in the heavens. For, beside this, while we are in the present body, we keep sighing, longing to put on our dwelling which is to come from heaven. For we believe that when we have thus put it on, we shall not be found naked. And further, we, who are in this tent of the body, keep sighing under our burden, not because we wish to take it off, but because we wish to put on the other over it, so that the mortal may be swallowed up by life.

He, who prepared us for this, is God, and he also gave us his Spirit as a pledge of it.

So I always have courage and know that while I am at home in the body, I am away from my home with the Lord. For we guide our actions by faith, not by what we see. We have courage, I say, and we prefer to leave our home in the body, and to make our home with the Lord. And so, whether we are at home, or away from home, we aim to please him. For we must all appear before the judgment-seat of Christ, so that each one may receive the consequences of his life in the body, according to what he has done, whether good or bad.

So, knowing what the fear of the Lord means, we are trying to win men ; but God has thoroughly understood us from the first, and I hope that you, also, in your hearts, have thoroughly understood us.

We are not again recommending ourselves to you. On the contrary, we are giving you an opportunity to boast for us, so that you may have something with which to answer those whose boasting is such in appearance only, and does not come from the heart. For, if we were out of our minds, it was for God. Or, if we are now of sound mind, it is for you. For it is the love of the Christ which impels us, ever since we came to this conclusion: That one died for all. Consequently all died. And he died for all, so that those who are now alive should no longer live for themselves, but for him who died for them and rose again.

So, then, we, for our part, know no one any longer from a merely human point of view. Yes, if we once became acquainted with Christ from such a point of view, yet now we are acquainted with him so no longer. So, then, if any one is in Christ, he is a new creature. The old things have passed away. They have become new. But everything comes from God, who, through Christ, reconciled us to himself, and gave us the work of making known this reconciliation, which is to tell how God was in Christ reconciling the world to himself, and is not counting men's offenses against them, and how he entrusted us with the message of reconciliation.

It is for Christ, then, we are acting as ambassa-

dors, and God, as it were, is calling to you through us. We beg you on Christ's behalf, be reconciled to God. For he made him who never committed any sin to be sin for us, so that in him we might become the goodness of God. So, as God's fellow-workers, we also beg you not to receive his kindly favor in vain. For he says :

At an acceptable time I listened to thee,
And on the day of deliverance I helped thee.

Now is the thoroughly acceptable time, now is the day of deliverance. We give no one any occasion for being offended, so that no one may find fault with our work. On the contrary, in everything we show ourselves to be God's servants :

In much endurance, in troubles,
In hardships, in difficulties,
In floggings, in imprisonments,
In tumults, in toils,
In watchings, in fastings ;
By purity, by knowledge,
By patience, by kindness ;
By a spirit which is pure,
By a love which is sincere,
By a teaching which is true,
By an energy which is divine ;
By means of the weapons of goodness,
Whether for attack or defense,
By means of honor and dishonor,

By means of slander and praise :

As deceivers, and yet true,
As unknown, and yet well known,
As dying, and yet, look ! we are alive ;
As chastened, and yet not killed,
As suffering, yet always happy,
As poor, yet making many rich,
As having nothing, and yet possessing every-
thing.

I am speaking to you, Corinthians, with the utmost frankness. We are large-hearted. There is no narrowness of affection in us towards you. The narrowness of affection is in you towards us. You also, then, be large-hearted,—I am speaking to you as to my children,—and return my love for you.

Do not enter into alliances with unbelievers. For what share has right doing in lawlessness ? Or, what has light in common with darkness ? And what harmony is there between Christ and Belial ? Or, what part has a believer with an unbeliever ? And what agreement is there between God's Holy Place and idols ? Just as God said :

I will dwell among them, and walk among them ;

And I will be their God, and they shall be my people.
For this reason, come out from among them,

And separate yourselves from them, saith the Lord,
And touch no unclean thing ;
And I will welcome you ;

And I will be a father to you,
And ye shall be my sons and daughters,
Saith Jehovah, the All-Ruler.

So, since such promises as these are ours, dear friends, let us free ourselves from every carnal and spiritual defilement, and perfect our devotion to God out of reverence for him.

Make room in your hearts for us. We have wronged no one. We have harmed no one. We have taken advantage of no one. I am not saying this to condemn you. For, as I have already said, you are ours for life and for death. I speak very plainly to you, yet I boast very much about you. I am full of encouragement, and, with all our trouble, I am very happy.

For, even since we reached Macedonia, our carnal nature has had no rest. On the contrary, we are in trouble on every side,—conflicts without, anxieties within. But God encourages the lowly, and he has encouraged us by the coming of Titus. And not only by his coming, but also by the encouragement which he received among you. For he tells us about your eager desire to see me, your sorrow for your sins, and your zeal on my behalf, so that I am still more happy. For though I made you sorry in my letter, I do not regret it. Though I did regret it,—for I see that the letter made you sorry, though only for a time—I am now glad, not

because you were made sorry, but because your sorrow led to a change of heart and purpose of mind. For your sorrow was in accord with God's will, so that you might not in any way be injured by us. For the sorrow which is in accord with God's will effects a change of mind and purpose of heart which leads to a salvation never to be regretted. But the world's sorrow produces death. For see what the very fact of your having been made sorry in accord with God's will has done for you, what earnestness in making amends for the offense, what eagerness to clear yourselves from blame, what vexation at the disgrace, what fear of my displeasure, what desire for my approval, what readiness to discipline the offender, what a punishment of him ! You have in every way cleared yourselves and shown that you are now free from guilt in the matter. So, even if I wrote the way I did to you, I did not do it so much to punish the wrong-doer, or to avenge him who was wronged, as to bring clearly to light before God that zealous interest of yours which you cherish towards me. Since this object has been attained we have been encouraged.

In addition to this encouragement we were made very much more happy by the happiness of Titus. For his heart has been cheered by you all. For though I have boasted to him a little about you,

you have not made me feel ashamed. On the contrary, just as we have always told you the truth, so also has our boasting to Titus about you proved to be the truth. And now his affection for you is all the greater, as he recalls your readiness to obey our counsel, and the spirit of self-distrust in which you received him. I am glad that I have complete confidence in you.

Now, brothers, we want you to know about the favor which God has bestowed on the Churches of Macedonia,—how, tried though they were in many a trouble, their overflowing happiness, and even their deep poverty, displayed itself in great liberality. For, I can bear witness, that to the extent of their ability, yes, and beyond it, they voluntarily gave, and with many an appeal to us they asked the privilege of giving their share towards the fund for their fellow-Christians. And their giving surpassed our expectations. For they were not content to give money, they gave themselves first to the Lord and to us, by allowing God's will to work on their wills. This led us to urge Titus to see to the completion of this expression of your sympathy which he had begun among you. And as you excel in everything,—in faith, and teaching, and knowledge, and all earnestness, and in the love

which we have awakened in you,—I ask you to excel also in this matter.

I do not give this as a command. I am only making use of the earnestness shown by others to test the genuineness of your love. For you are well aware of the kindly generosity of our Lord Jesus Christ, and you know that with all his wealth he, for our sakes, became poor, so that you, through his poverty, might become rich. So I am giving my advice on this subject. For this is the best course to pursue with you, who were not only a year ahead of others in taking action, but also in resolving to do so. And now complete the work, also, so that, so far as your ability goes, its completion may be in accord with your resolve to do it. For if one has the inclination to give, he is accepted in proportion to what he has, not in proportion to what he has not. For our object is not to relieve others and to give you trouble. On the contrary, it is based on the principle of equality, and to bring about equality. So on this principle and to bring about this end, what you have to spare at the present time must go to supply their want, so that at another time what they have to spare may supply your want. Just as it is written :

He who gathered much had no more.

He who gathered little had no less.

But thanks be to God for inspiring the heart of

Titus with the same keen interest in your welfare as I have. For he has been so much encouraged that he is more than eager to visit you of his own accord. And we are sending with him our brother whose fame in spreading the Good News is in all the Churches. And not only so. For he is also the one who has been selected by the Churches to accompany us on our journey to Jerusalem when we take this expression of your generosity, whose collection we are superintending, that the Lord may be honored and our readiness to so honor him shown. We are taking special care that no one should find fault with us in the superintendence of this great collection. For we are making arrangements which are honorable, not only in the sight of God, but also in that of men. We are sending with Titus and the brother just named, another brother whose earnestness we have often put to the test in many ways, and we now find him even more zealous than ever for the work among you, because of his great confidence in you. If you wish to know about Titus, he is my associate and fellow-laborer in your interest. If you wish to know about our brothers, they are delegates of the Churches and an honor to Christ. So give them and the Churches which they represent a proof of your love, and show how well founded is my boasting about you.

It is needless for me to write to you about the collection for your fellow-Christians. For I know your willingness to help, and am always making it the occasion of boasting about you to the Macedonians. I tell them that you in Greece have been ready for a year past. And your zeal has been an incentive to most of them. I am sending our brothers, then, so that what we said about you may not prove to be an empty boast, and to enable you to be as well prepared as I have been saying you are. And I am doing this the more, so that, if any Macedonians should come with me, and find you unprepared, we, on our part, to say nothing of you, may not feel ashamed of our present confidence. So I think it necessary to urge our brothers to visit you in advance of myself, and arrange for the completion of the gift which you have already promised. Then it will be ready as a gift should be, and will not look as if it were being given under pressure.

But remember this :

He who sows sparingly,
Will reap also sparingly,
And he who sows bountifully,
Will reap also bountifully.

Let each one give just as he has previously resolved, not grudgingly, or as under pressure. For it is the cheerful giver whom God loves. And God

is able to give you an abundance of his every blessing so that your every want may in every respect and at all times be abundantly supplied, and, as a result, you may give abundantly to every worthy cause. Just as it is written :

He scattered broadcast, he gave to the poor.

His goodness continues forever.

Now he who abundantly supplies seed to the sower,

And bread for food,

Will supply and multiply your seed sown,

And will increase the fruits of your goodness.

So, then, being made rich in everything, you are rich, also, in every kind of generosity. And it is that which, through us, is calling out thanksgiving to God. For the rendering of this service not only supplies the necessities of your fellow-Christians, but it also results in abundant thanksgivings to God. For through the evidence afforded by the service you thus render, you cause them to praise God for your fidelity to your profession of faith in the Good News of the Christ, as well as for your generosity in sharing with them and with everybody. In their prayers also for you, they express their longing to see you, because of God's surpassing goodness as displayed in you.

Thanks be to God for his indescribable gift.

Now I, Paul, myself, beg you by the meekness and gentleness of the Christ, I, who while among you am abjectly humble in my bearing towards you, but, when away from you, am bold in my language to you,—I beg you not to make me show my boldness, when I am again with you, by the confident bearing which I calculate I shall venture to adopt towards some of you who calculate that we are living as if we are under the influence of our carnal nature. We have a carnal nature, but our method of waging war against sin is not determined by it. For our weapons of war are not carnal, but are wonderfully effective for the overthrow of the fortresses of evil. And we effectively overthrow hostile arguments and every barrier raised against the knowledge of God. And if any one is devising evil against the Christ we cause him to desist from his purpose and to submit to him. And we are fully prepared to punish every act of disobedience when once your obedience has in every way been made complete.

You look at the outward appearance of things. If any one considers himself Christ's, let him think it over again in his own mind and come to the conclusion that just as he is Christ's so also are we. For even if I boast too much about our authority which the Lord gave us for the purpose of building you up and not for the purpose of tearing you down, I

am not ashamed. I say this so that it may not seem as if I am overawing you by means of my letters. For "His letters," they say, "are impressive and vigorous, but his bodily appearance is weak, and his speaking contemptible." Let any one who says such a thing as that be assured of this, that what the words of our letters show us to be when away from you, that also will our deeds show us to be when with you. For we have not the audacity to class ourselves or compare ourselves with some of those who indulge in self-recommendation. On the other hand, when such as they are, measure themselves by themselves, and compare themselves with themselves, they show a lack of discernment. We, though, will make no boast which goes beyond the limits of our own work. On the contrary, we will confine ourselves to the limits of the sphere to which God limited us when he permitted us to come as far as Corinth. For we are not overreaching ourselves as we would be doing if we were not in the habit of coming to you. For, not only is this the case, but it is also the fact, that we were the first to reach you with the Good News of the Christ. We are not, then, unreasonably laying claim to other men's labors. But it is our hope that, with the increase of your faith, our influence among you may be very greatly extended within the sphere of our activity. For in this

way we shall carry the Good News to districts beyond you, and not boast of work furnished ready to hand within the field of another man's activities.

Let him who boasts, boast in the Lord.

For it is not he who recommends himself who wins approval, but he whom the Lord recommends.

I wish you would tolerate a little folly in me ! But I need not wish it, for you are indeed tolerating it. For my boasting is not a selfish boasting. It springs from my zealous affection for you. For I have given you in marriage to one husband, to present you as a pure bride to the Christ. But I am afraid that, as the Serpent by his craftiness deceived Eve, so your minds may in some way be seduced from the single-minded devotion due from you to the Christ. For if a newcomer is proclaiming Jesus as different from him whom I proclaimed, or if you are receiving a Spirit of another kind altogether from him whom you did receive, or a Good News different altogether from that which you welcomed, you are nobly tolerant ! For I consider myself in no way inferior to the most prominent Apostles. And even if I am rude in speech, I am not deficient in knowledge. On the contrary, we made this perfectly plain to everybody in what we did for you.

Or, did I do wrong in humbling myself so that you might be exalted, when I brought you the Good News of God without accepting anything for my services? I robbed other Churches by taking pay from them so that I might serve you. And when I was with you, and in want, I became a burden to none of you. For my want was supplied by our brothers who came from Macedonia. Yes, in every way, I kept myself from being a burden to you, and I will continue to do so. As surely as the truth of Christ is in me I will allow no one in any part of Greece to deprive me of my right to make this boast. Why? Because I do not love you? God knows I do.

At any rate, what I am doing I will also continue to do, so that I may cut away the ground from under those who are looking for an opportunity to attack me, and further, so that in what they are boasting about they may appear in their true characters just as we also do. For such men are false Apostles, sham laborers. They keep assuming the appearance of the Apostles of Christ. And no wonder. For Satan himself is continually assuming the appearance of an angel of light. So it is not surprising if his servants also assume the appearance of servants of goodness. Their end will be in harmony with their doings.

I say again, then, let no one think me a fool. But if you do, at least receive me as a fool, so that I, also, may indulge in a little boasting. But when I speak with this boastful confidence I do not speak as impelled by the Lord, but as in my foolishness. For since many are boasting in what pertains to carnal nature, I also will boast. For being wise yourselves, you gladly bear with fools. For you bear it all, if any one makes you his slaves, if he eats you out of house and home, if he deceives you, if he exalts himself, if he strikes you in the face. I admit the dishonor cast on me by the fact that we were indeed weak, when it came to such treatment of you as that. But, to resume my foolish boasting, on whatever subject any one is bold, I am bold also.

Are they Hebrews ?

So am I.

Are they Israelites ?

So am I.

Are they descendants of Abraham ?

So am I.

Are they servants of Christ ?

(I speak as a man out of his mind), I am more ;
In more abundant labors,
In more frequent imprisonments,
In numberless beatings.

In frequent danger of death ;
Five times have I received one short of
forty lashes at the hands of the Jews.
Three times was I beaten with rods.
Once was I stoned.
Three times was I shipwrecked.
A night and a day have I been in the sea.

On many journeys have I gone ;
I have been in dangers from rivers, dan-
gers from robbers,
Dangers from my own people, dangers
from the heathen,
Dangers in towns, dangers in the coun-
try,
Dangers from the sea, dangers from false
brothers.

I have been through toil and hardship.
I have often had sleepless nights.
I have endured hunger and thirst.
I have often passed days without food.
I have been cold and poorly clad.
And not to mention other things,
There is my daily anxiety about all the
Churches.

Who is weak,
And I am not weak ?
Who is led astray,
And I am not indignant ?
If I must boast,
I will boast of the things
Which show my weakness.

The God and Father of the Lord Jesus,
He who is forever blessed,
Knows that I am not lying.

When I was in Damascus, the Governor under King Aretas guarded the gates of the city so that he might arrest me, but I was let down by a hamper through a window in the wall, and escaped him.

It is necessary for me to boast. It is not a good thing to do, but I must do it, and so I will now pass to visions and revelations given by the Lord. I know a Christian who, fourteen years ago,—whether in the body, or out of the body, I do not know, God knows,—such a man, I say, was caught up even to the third heaven. And I know that such a man,—whether in the body, or separated from the body, I do not know, God knows,—was caught up into Paradise and heard words so sacred that no man is permitted to give utterance to them. About

such a man will I boast, but about myself will I not boast, except in so far as my weaknesses are concerned. For if I should desire to boast, I shall not be a fool. For I shall be saying what is true. But I refrain from such a course, so that no one, because of the marvelous character of the revelations, may credit me with more than he can see in me, or hear from me. It was for this reason, as well as to prevent me from thinking too much of myself, I was afflicted with a painful bodily infirmity, Satan's means of disciplining me, so that I might not think too much of myself. About this I begged the Lord three times to take it from me. And he has said to me: "It is enough for you that you have my favor. For power becomes perfect in weakness."

Most gladly, then, will I rather boast about my weaknesses, so that the power of the Christ may come and dwell in me. It is for this reason I take pleasure in weaknesses, in injuries, in hardships, in persecutions, in difficulties, for Christ's sake. For when I am weak, then I am strong.

I have become a fool. But you are the ones who drove me to it. For I am the man you ought to be recommending. For I am in no way inferior to the most noted Apostles,—even if I am a mere nobody. The signs of the true Apostle, at any rate,

were effectively accomplished among you, under circumstances calling for every kind of endurance, by signs and wonders, and the powers displayed in doing them. For in what way did you receive worse treatment than the other Churches, except it was in the fact that I, for my part, was in no way a burden to you? Forgive me this wrong.

Now this is the third time I have made every preparation to visit you, and I will in no way be a burden to you. For I am not after what you possess, but you. For it is not the duty of children to accumulate riches for their parents, but parents for their children. And I, for my part, will gladly spend and be completely spent for the sake of your souls. But the more I love you, am I to be the less loved?

Let it be admitted, then, that I was in no way a burden to you. "But I am cunning," it is said, "and I have been deceiving you." Surely I have taken no advantage of you by means of any of those whom I have sent to you? I have urged Titus to go to you and am sending our brother with him. Surely Titus has taken no advantage of you? Have not our actions been guided by the same Spirit? Have we not acted in the same way?

Do you think that I have been all along making my defense before you? On the contrary, it is before God, and as belonging to Christ, we are speak-

ing. But everything, dear friends, is for the building up of your characters. For I am afraid that, when I visit you, I may not find you such as I wish you were, and that you may find me, also, such as you wish I were not. I am afraid that I may find quarreling, jealousy, ill-feeling, rivalry, slandering, backbiting, self-assertion, and disorder. Yes, I am afraid that, when I again visit you, my God may humble me in my relation to you, and that I may have to mourn over many of you who have for some time been sinning, and have not changed their minds and the purpose of their heart with reference to the impurity, immorality, and sensuality, in which they have indulged.

This is the third time I am coming to you.

On the statement of two or three witnesses

Everything shall be established.

I have already warned those of you who have for some time been sinning, and all the rest, and now, while still away from you, I again warn you, as I did while I was with you, that if I again visit you, I will spare no one. For you are looking for a proof, and this will be the proof, that the Christ always speaks in me. There is no weakness in his dealings with you. On the contrary, he is continually showing his power among you. For even if he was crucified in consequence of weakness, he is

at any rate now living in consequence of the power of God. And so even if we are now weak with him, we shall at any rate live with him in consequence of the power of God,—and that for your sakes.

Do not be continually putting me to the test. Put yourselves to the test, and see whether you are holding the true faith. Examine yourselves. Or, do you not know yourselves well enough to know that Jesus Christ is in you? For he surely is, unless you have been tried and found wanting. But I hope that you will recognize the fact that we, at any rate, have not been tried and found wanting. And we pray God that you may do nothing wrong, not so that we may be clearly seen to have been tried and found not wanting, but, on the contrary, so that you may act the noble part, even if we may seem to have been tried and found wanting. For we have no power at all against the truth, but only in its service. For we are glad when we are weak, but you are strong. And that you may become perfect is the very thing we are praying for. It is for this reason I am writing these things in my absence from you, so that, when I am with you, I may not use severity in the exercise of the authority which the Lord gave me for the purpose of building up and not for tearing down.

And now, brothers, good-bye.
Be perfected. Be encouraged.
Live in harmony. Live in peace.
And the God of love and peace will be with you.

Greet each other with a kiss of devotion.
All the Christians of this place send you their
best wishes.
The favor of our Lord Jesus Christ, and the love
of God,
And the sharing in the Holy Spirit,
Be with you all.

GALATIANS.

Paul,

An Apostle —

Not from men, nor through men,

But through Jesus Christ, and God the Father,

Who raised him from the dead,—

And those with me, all the brothers,

To the Churches of Galatia :

May favor be yours and peace,

From God the Father, and our Lord Jesus Christ,

Who gave himself for our sins

So that he might rescue us

From the present wicked world

According to the will of God our Father :

To whom be the glory forever and ever.

Amen.

It is a wonder to me that you have so quickly turned from him who called you through Christ's favor, to another kind of good news, which is not really good news at all. It is only a method by which some people keep troubling you, and desiring to reverse the Good News of the Christ. Yet, even if we, or an angel from heaven, should tell you good news contrary to what we have told you, let him be cursed. Yes, as we have just said, so

now again I say : If any one tells you good news contrary to what you have received, let him be cursed. For in speaking in this way am I seeking the favor of men or of God ? Or, am I striving to please men ? If I were still pleasing men I should not be Christ's slave.

For I want you to know, brothers, that the Good News which was told by me is not human. For I myself did not receive it from man, nor was I taught it by him, but, on the contrary, I received it by means of a revelation from Jesus Christ. For you have heard how I used to behave when I was a Jew, how incessantly I used to persecute the Church of God and kept destroying it ; and I kept surpassing, in my Judaism, many of my own age among my countrymen, for I was more thoroughly zealous for the traditions of my fathers. But when it pleased God, who set me apart from my birth, and called me by means of his favor, to reveal his son in me so that I might tell the Good News about him among the heathen, I did not at once consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me. On the contrary, I went away into Arabia, and again returned to Damascus. Then, after three years, I went up to Jerusalem to become personally acquainted with

Cephas, and staid with him fifteen days. But another of the Apostles I did not see, except James the brother of the Lord. And what I am writing to you, before God I say it, I am not falsifying. Then I came into Syria and Cilicia. And I continued to be unknown by sight to the Churches of Judæa which were in Christ: and they were only hearing that "He who used to persecute the Church is now telling the Good News about the faith which he used to destroy." And they kept praising God on account of me.

Then after fourteen years I went up again to Jerusalem with Barnabas and took Titus also with me. And I went up on account of a revelation. And I laid before them the Good News which I proclaim among the heathen. But I did it in private before those whose reputation is high, for fear I might possibly be doing my work, or had already done it to no purpose. Yet not even Titus who was with me, and was a Greek, was compelled to be circumcised. And that, too, even though false brothers were secretly brought in, men who crept in to spy out our liberty which we have in Christ Jesus, so that they might bring us into slavery. And to these we submitted,—no, not for an hour. And we took such a stand so that the truth of the Good News might continue with you. But from those whose reputations are somewhat high—what-

ever they were, it makes no difference to me—God accepts no man's person—they, I say, whose reputations are high communicated nothing to me : but, on the contrary, when they saw that I was entrusted with the Good News for the uncircumcised, just as Peter was for the circumcised—for he who worked for Peter for the accomplishment of his apostleship to the circumcised, worked for me also, for the accomplishment of my duty to the heathen—and when they became aware of the divine favor which had been given to me, James, and Cephas, and John, those who are considered as pillars, gave to me and Barnabas the right hand of fellowship, so that we should go to the heathen, and they to the circumcised : only they desired that we should remember the poor ; the very thing which I was also zealous to do.

But when Cephas came to Antioch, I resisted him to his face, because he stood condemned. For before some men came from James he made a practice of eating with the heathen. But when they came he gradually withdrew and separated himself, because he was afraid of those who belonged to the party of the circumcised. And the rest of the Jews also played the hypocrite with him ; so that even Barnabas was carried away by their hypocrisy. But when I saw they were not acting properly towards the truth as set forth in the Good News, I said to Cephas before them all :

“If you, a Jew, are living as a heathen and not as a Jew, how is it you are compelling the heathen to live as Jews? We are by nature Jews, and not wrong-doers from among the heathen. But we know that a man is not set right in God’s sight by doing what the law requires, but only by faith in Christ Jesus,—and we ourselves believed in Christ Jesus, so that we might be set right in God’s sight by faith in Christ, and not by doing what the law requires: because by doing what the law requires shall no one be set right. But if, while we were seeking to be set right in Christ, we ourselves also were found to be sinners, is then Christ sin’s servant?

By no means.

For if I build up again those things which I pulled down, I prove myself a wrong-doer. For I myself, by means of the law, died to the law, so that I might live to God. I have been crucified with Christ. But I am living. And yet it is no longer I who am living. It is Christ living in me. Yes, the life which I am now living in the flesh, I am living by means of faith, the faith which has for its object the Son of God, him who loved me and handed himself over for me.

I am not doing away with the favor of God. For if to be set right in his sight is ours by means of the law, then Christ died to no purpose.

O foolish Galatians, who bewitched you? And it was before your eyes Jesus Christ was plainly depicted, crucified. This is all I desire to learn from you: Was it by doing what the law requires you received the Spirit, or was it by paying faithful attention to what you heard? Are you so foolish? Having begun with the Spirit, will you end with the flesh? Did you suffer so many things in vain? If, indeed, it really is in vain. So he who supplied you with the Spirit, and provided you with such powers,—did he do it because of your doing what the law requires, or because of your paying faithful attention to what you heard? Just as

Abraham believed God

And his faith was considered as goodness.

So I want you to know that those whose principles of action are derived from faith,—they are sons of Abraham. Now Scripture foresaw that God sets the heathen right as a result of faith, and so proclaimed beforehand the Good News to Abraham and said:

In thee shall all the nations be blessed.

So, then, those whose principles of action are derived from faith are blessed with the faithful Abraham.

For as many as derive their principles of action from doing what the law requires are under a curse. For it is written:

Cursed is every one who does not continue to do

Everything written in the book of the law.

Now that no one is set right in God's sight by means of the law is evident. For

The good man will live because of his faith.

But the law does not originate with faith. On the contrary,

He who does them shall live by means of them.

Christ redeemed us from the curse of the law by becoming a curse for us,—For it is written :

Cursed is every one who hangs on a tree,—

so that to the heathen the blessing of Abraham might come in Jesus Christ, so that we might receive the promise of the Spirit by means of faith.

Brothers, I am speaking as a man: A man's established agreement, though it is but a man's, yet no one does away with it, or adds new conditions to it. Now to Abraham were the promises made

And to his descendant.

He does not say: And to his descendants, as of many, but as of one,

And to thy descendant,

who is Christ.

Now this I say: An agreement established beforehand by God, the law, which came four hundred and thirty years later, does not invalidate, so as to make the promise of no effect. For if the

inheritance is derived from the law it is no longer derived from the promise. But God has freely given it to Abraham by means of a promise.

What, then, is the object of the law?

It was added because of wrong-doings, till the descendant should come to whom the promise has been made; and it was ordained by means of angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God?

By no means. For if a law had been given which was able to make alive, surely by means of the law would goodness have resulted. On the contrary, Scripture has shut up all under sin, so that the promise which springs from faith in Jesus Christ might be given to believers.

Now before faith came we were kept in ward by the law, shut up with a view to the dispensation of faith which was afterwards to be revealed. So, then, the law has been our tutor to bring us to Christ, so that we may be set right because of faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God by means of the faith which is in Christ Jesus. For as many of you as were purified so as to partake of Christ's nature, put on Christ. There is among such neither Jew nor Greek, there is neither slave nor freeman, there is no male and female. For you

are all one man in Christ Jesus. And if you are Christ's, then you are Abraham's descendant, and, owing to promise, heirs.

Now I say that so long as the heir is a child he in no way differs from a slave, though he is master of everything. On the contrary, he is under guardians and stewards till the time appointed by his father. So we, also, when we were children, were held in slavery by the rudiments of the world. But when the fulness of the time came, God sent out his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive the adoption of sons. And because you are sons, God sent out the Spirit of his Son into your hearts, crying, Abba, our Father. So, then, you are no longer a slave, but a son; and if a son, then an heir by means of God.

But at that time when you did not know God, you were slaves to those who by nature are not gods. But now that you have come to know God, or rather to be known by God, how is it you are turning back again to the weak and beggarly rudiments, to which you desire to be a slave over again from the very beginning? You keep scrupulously observing days and months, and seasons and years. I am afraid that I have worked for you in vain.

I beg you, brothers, become as I am. For I also have become as you are. You have in no way

wronged me. Yes, you know that it was because of my bodily weakness I told the Good News to you the first time. And you did not despise, nor loath my bodily weakness, as you might have been tempted to do. On the contrary, you received me as an angel of God, as Christ Jesus himself. Where, then, is your boasted blessedness? For I am a witness to you that, if possible, you would have torn out your eyes, and given them to me. So, then, have I become your enemy by telling you the truth? They are making you the object of their zeal, but in no good way. Yes, they desire to shut you out, so that you may make them the object of your zeal. But it is good to be zealously sought after, when it is done honestly, at all times, and not only when I am present with you. My little children, over whom I am again in birth pangs till Christ is formed in you, I could indeed wish to be present with you this moment, and to change my tone. For I am perplexed about you.

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, one from the slave-girl, and one from the free woman. But he who was from the slave-girl was born in the regular course of nature, but he who was from the free woman was born by means of the promise. Now these things are spoken in a double sense. For these women are two agree-

ments, one from Mount Sinai bearing children into slavery, and she is Hagar. Now this Hagar is Mount Sinai in Arabia, and answers to the present Jerusalem. For she is in slavery with her children. But the Jerusalem which is above is free, and she is our mother. For it is written :

Rejoice, thou barren that bearest not :
Break forth and cry, thou that travailest not :
For more are the children of the desolate
Than of her who hath the husband.

Now we, brothers, as Isaac was, are children of promise. But just as at that time he who was born in the regular course of nature persecuted him who was born according to the Spirit, so it is now. But what does the Scripture say ?

Cast out the slave girl and her son.
For the son of the slave girl shall in no way be heir
With the son of the free woman.

For this reason, brothers, we are not children of the slave girl, but of the free woman.

It is for freedom Christ set us free. So stand fast in it, and do not be held fast again in slavery's yoke.

Listen ! I, Paul, say to you, that if you are circumcised Christ will be of no advantage to you. Yes, I protest again to every man who has himself circumcised, that he is under obligation to keep the whole law. You have been done away with, you have been cut off from Christ, you who are seeking

to be set right by the law ; you have fallen from divine favor. For we, by means of the Spirit, are eagerly waiting for the hoped-for goodness which springs from faith. For in Christ Jesus neither circumcision avails anything, nor uncircumcision. On the contrary, it is faith working in us by means of love.

You were doing well. Who hindered you from being persuaded by the truth? This persuasion did not come from him who is calling you. A little leaven leavens the whole mass. I, for my part, am persuaded with reference to you in the Lord, that your thoughts will be no other than I would have them ; but he who is troubling you will bear the sentence passed on him, whoever he may be. But I, brothers, if I am still proclaiming circumcision, why am I still being persecuted? Then has the offense which the cross gives been done away with. I wish that those who are unsettling you would not only circumcise themselves, but would cut off their privates altogether.

For you were called to freedom, brothers ; only do not use your freedom for sensual indulgence, but by means of love become slaves to each other. For the whole law is fulfilled in one saying, that is in this :

Thou shalt love thy neighbor as thyself.

But if you keep biting and eating each other up, see to it that you are not consumed by each other.

Now I say, Be guided by the Spirit, and you will never fulfil the carnal desire. For the carnal nature is against the spiritual, and the spiritual is against the carnal. For they are contrary to each other, so that you cannot do what you desire. But if you are led by the Spirit you are not under the law. Now the carnal deeds are made plain and

They are such as these :

Fornication, uncleanness, lasciviousness,

Idolatry, sorcery,

Enmities, strife, jealousies, wrath,

Factions, divisions, parties,

Envyings, murders.

Drunkenness, revellings,

And such like.

And I forewarn you of these just as I also told you before, that those who keep doing all such things shall not inherit the kingdom of God.

But the fruit of the Spirit is

Love, joy, peace,

Long-suffering, kindness, goodness,

Faithfulness, meekness, self-control.

Against all such things there is no law.

Now those who belong to Christ Jesus have crucified their carnal nature with its passions and desires.

If we are living by means of the Spirit, by means of the Spirit let us also guide our actions. Let us not become vainglorious, provoking each other, envying each other.

Brothers, even if a man should be taken in the very act of doing wrong, you, who are spiritual, restore such a one in the spirit of meekness; seeing to yourself, so that you also may not be tempted. Bear each others' burdens, and so fulfil the law of Christ. For if any one thinks he is something when he is nothing he is deceiving himself. But let each one put his own work to the test and then he will have his ground of boasting only in what concerns himself and not in what concerns another. For each one must carry his own load.

Let him who is taught in the word share with his teacher in everything that is good.

Do not be deceived. God is not mocked. For whatever a man sows that will he also reap.

For he who sows to his own carnal nature,

Will, from his carnal nature, reap corruption.

But he who sows to the Spirit,

Will, from the Spirit, reap life eternal.

Let us not lose heart in well doing, for in due season we shall reap, if we do not grow weary. So, then, as we have opportunity, let us do good to

everybody, but especially to those who are of the household of faith.

See with what large letters I am writing to you with my own hand.

As many as desire to make a fair show in the flesh, they compel you to be circumcised; only so that they may not be persecuted because of the cross of Christ. For not even those who have themselves circumcised, no, they themselves do not keep the law. But they desire to have you circumcised so that they may boast of what has been done to your flesh. But I will by no means boast, except in the cross of our Lord Jesus Christ. For it is through him the world is crucified to me and I to the world. For neither is circumcision anything, nor uncircumcision. On the contrary, a new creature is.

And as many as are living by this rule,
Peace on them, and mercy,
And on the Israel of God.

In the future let no one trouble me. For I carry branded on my body the marks of Jesus.

The favor of our Lord Jesus Christ
Be with your spirits, brothers,
Amen.

ROMANS.

Paul,
A slave of Jesus Christ,
By calling an Apostle,
Set apart to make known the Good News of God,
The Good News which he formerly announced
By means of his prophets in Holy Writ about
his Son,
About him who was born of David's race,
So far as flesh is concerned,
About him who was openly appointed God's
Son
When, by an act of power made possible
By a spirit of devotion,
He raised him from the dead ;
About Jesus Christ our Lord, by means of
whom
We received the favor of a commission
To promote among all nations for his name's
sake
The obedience which springs from faith :
And you yourselves also are among these,
And are by calling Jesus Christ's :
To all who are in Rome,
Loved by God, by calling devoted ones,
May favor be yours, and peace,
From God our Father, and the Lord Jesus
Christ.

First, I keep thanking God through Jesus Christ for you all that your faith is being spoken of throughout the whole world. For God is my witness, he whom I am serving with my spirit in making known the Good News of his Son, how unceasingly I am always making mention of you in my prayers, asking whether in any way I shall now at length be prospered by the will of God to come to you. For I long to see you so that I may impart to you some spiritual gift, for the purpose of strengthening you. That is, that I may be helped by my intercourse with you at the same time that you are helped by means of that mutual faith which acts and reacts on each of us,—both yours and mine.

Now I do not want you to be ignorant, brothers, that I often intended to visit you, but so far have been prevented. I intended to do this so that I might have some fruit among you also just as I have among the other nations. I have a duty to perform both to Greeks and the people of other nations, both to wise and foolish. So, so far as I am able, I am eager to tell the Good News to you, also, who live in Rome.

For I am not ashamed of the Good News. For it is the power of God which brings salvation for every believer, both Jew and Greek. For a goodness of God is revealed in it, originating in faith and culminating in faith, just as it is written :

But the good man will live because of his faith.

For the wrath of God is revealed from heaven against every kind of irreverence and wickedness of men who keep wickedly suppressing the truth, because what is known by God is clear to them. For God made it clear to them. For ever since the world was made his unseen attributes, his eternal power and divinity, have been clearly seen by the mind in his works ; so that they are without excuse. Because, when they knew God, they did not praise him as God, nor give him thanks, but, on the contrary, gave way to idle speculation until their unpracticed spiritual vision became dulled. Claiming to be wise, they became fools, and changed the majesty of the immortal God to the likeness of an image of mortal man, and of birds, and four-footed beasts, and creeping things.

So, according to the desire of their hearts, God handed them over to the dominion of impurity to dishonor their bodies among themselves ; those who changed the truth of God into a lie, and wor-

shipped and served the creature as well as the Creator who is blessed forever. Amen. For this reason God handed them over to the sway of degrading passions. For even their women changed their natural function to such as is beside nature, and the men, also, in the same way, neglecting the natural function of woman, burned in their lust for each other, men with men acting scandalously, and receiving in their own persons the wages due their moral wandering. So just as they considered the knowledge of God as worthless, God handed them over to the sway of a worthless mind, to do disgraceful things, filled with every kind of badness, wickedness, covetousness, malignity; full of envy, murder, strife, deceit, malignant subtlety; mischief-makers, slanderers, God-haters, insolent, arrogant, ostentatious; inventors of evil, disobedient to parents, lost to the sense of truth and of honest dealing, devoid of natural affection and of pity: who, though they well know the decree of God that those who keep doing such things deserve to die, not only keep doing them but also applaud those who keep doing them.

So you are inexcusable, O man, whoever you may be, in setting yourself up as a judge. For in judging another, you are condemning yourself. For you, the judge, keep doing the same things. But

we know that the sentence which God passes on those who keep doing such things is a true sentence. But you count on this, O man, you, who set yourself up as a judge of those who keep doing such things and are doing the same yourself, that you shall escape the sentence of God? Or, ignorant of the fact that the goodness of God is bringing you to a change of mind and purpose of heart, are you despising the wealth of his goodness and forbearance and patience? But in your hard and unchanged heart you are storing up for yourself wrath for the day of wrath and of the revelation of the good judgment of God, who will award to each one of us just what his conduct has deserved, to those who by a patient continuance in a generous course of life keep seeking for glory and honor and immortality, eternal life: but for those who are factious and are not true, but are bad, there are wrath and indignation, tribulation and anguish, on every man who keeps living a wicked life, the Jew first, and also the Greek; but glory and honor and peace for every one who keeps living a generous life, for the Jew first and also for the Greek. For there is no respect of persons with God. For as many as have sinned without law will also perish without law: and as many as have sinned under law will be judged by law. For it is not those who hear a law who are good in God's sight but those who

act in accord with law shall be so esteemed on that day when, as my Good News declares, God shall judge the secrets of men by means of Jesus Christ. For when the heathen, who have no law, do by the light of nature what the law requires, then, since they have no law, they are a law to themselves. For what the law requires can be seen written on their hearts, their conscience at the same time attesting that they do right or wrong, and the conclusions of reason attained by discussion, accusing or excusing them.

But if you bear the name of a Jew,

And rely on the law,

And make your boast of God,

And know his will,

And distinguish the things which differ,

Because you are instructed out of the law ;

And believe yourself to be a guide to the
blind,

A light to those in darkness,

An instructor of the foolish,

A teacher of children,

Because you have in the law the outline of the
knowledge of the truth —

You, then, who are the teacher of others,

Why not teach yourself ?

You, who loudly tell others not to steal,

Do you steal ?

You, who say others should not commit
adultery,

Do you commit adultery?

You, who abhor idols,

Do you rob temples?

You, who boast about the law,

Do you dishonor God, by breaking the
law?

For the name of God is blasphemed among the nations
Because of you, just as it is written.

For circumcision is of advantage to you

If you keep the law.

But if you are a breaker of the law,

Your circumcision has become uncircumci-
sion.

So if the uncircumcised observe the law's re-
quirements,

Shall not their uncircumcision

Be considered as circumcision?

And the physically uncircumcised

By fulfilling the law,

Will condemn you, who by means of
your literal circumcision

Are a breaker of the law.

For he is not a Jew, who is one outwardly
only,

Nor is that true circumcision

Which is only external and physical.

But a Jew is one who is such in the secret
of his heart,
And true circumcision is that of the heart,
And is spiritual, not literal.
Whose praise does not come from men,
But from God.

What, then, is the superiority of the Jew? Or,
what is the advantage of circumcision?

Great in every way. First, because the Jews
were entrusted with the revelations of God.

What! If some were unfaithful, surely their un-
faithfulness would not do away with the faithful-
ness of God?

By no means. Let God be proved true and
every man false, just as it is written:

So that thou mightest be shown to be right in thy argu-
ment,
And triumph in thy cause.

But if our badness establishes God's goodness,
what shall we say? Surely God is not bad in mak-
ing his wrath felt? (I say this from the stand-
point of a man.)

By no means. For how, then, is God to judge
the world? But if the truth of God, by means of
my lie, has resulted in his honor, why am I also
still judged as a sinner, and why should it not be,
just as we are slanderously reported, and just as it
is declared we say: Let us do evil so that good

may come? Such a contention is justly condemned.

What, then? Are we the better off?

Not altogether. For we have already brought the charge that both Jews and Greeks, all of us, are sinners, just as it is written :

There is not a good man, not one :

There is not one who understands,

There is not one who keeps seeking after God.

All have gone astray, they have become altogether useless.

No one is of use, not so much as one.

An open grave is their throat,

With their tongues they have deceived.

The poison of asps is under their lips,

Their mouth is full of cursing and bitterness.

Their feet are quick to shed blood,

Destruction and misery are in their ways,

And they never knew the path of peace.

There is no fear of God before their eyes.

Now we know that whatever the law says, it says it to those who are under the law so that every mouth may be closed and all the world may become subject to judgment before God. Because by doing what the law requires

No one is set right in his sight.

For by means of the law is the full knowledge of sin.

But now, aside from law, a goodness which comes from God is made known, and it has the witness of the law and the prophets. It is a goodness which comes from God through faith in Jesus Christ, and is intended for all those who believe in him, without reference to who, or what they are. For every one of us has sinned and we keep failing to attain to God's glorious ideal. But, by his favor, we are being freely set right in his sight through the deliverance which we have in Christ Jesus. For God placed him before the world, to be, by his death, and through faith in him, a means of reconciliation. And he did it, to prove his goodness, as well as because of the fact that, in his forbearance, he had passed over the sins men had previously committed. He did it, I say, as a proof, at the present time, of his goodness, and also, so that he might be good, and might at the same time set him right in his sight, who is actuated by faith in Jesus.

Where, then, is the boasting?

It is excluded.

By what law? The law which tells us how we are to act?

No, but by a law which tells us how we are to believe. For we maintain that man is set right by faith aside from the acts which the law requires. Or, does God belong to the Jews alone? Does he not also belong to the heathen? Yes, to the

heathen, also, if at least God is one, who will set right those who are circumcised in consequence of faith and those who are uncircumcised by means of faith. Are we then doing away with law by this insistence on faith? By no means. On the contrary we are establishing law.

What then shall we say that Abraham the forefather of our race has found? For if Abraham was set right in the sight of God because of what he did he has something to boast about.

But not in God's sight. For what does the Scripture say?

Now Abraham believed God

And his faith was considered by him as goodness.

Now a workman's wages is not considered as a favor, but as a debt. But to him who does not work but believes on him who makes the irreverent good, his faith is considered as goodness, just as David also speaks of the delightful condition of the man whom God regards as good aside from what he does:

Blessed are they whose wrong-doings have been put away,
Whose sins have been covered.

Blessed is the man whom the Lord will never consider a
wrong-doer.

Is this blessing, then, pronounced on those who are circumcised, or on those who are not circumcised also? For we say:

Abraham's faith was considered as goodness.

How, then, was it considered? When he was circumcised, or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised: and he received the sign of circumcision as a seal of the goodness which originated in the faith which he manifested when he was uncircumcised, so that he might be the father of all those who, while uncircumcised, show such faith that they are considered good, and a father of those who are not only circumcised, but who also reproduce the faith of our father Abraham which he manifested when he was uncircumcised. For the promise to Abraham and to his descendants that he should inherit the world, was not by means of the law, but by means of the goodness which springs from faith. For if men are heirs because of law, faith has no meaning, and the promise is an empty one. For the law produces wrath, but where there is no law there is none to break. For this reason it originates in faith, so that it may be by favor, and the promise may be secure to all his descendants, not to those who are such because of the law only, but also to those who are such because they are actuated by Abraham's faith. And he is the father of us all just as it is written:

A father of many nations have I made thee.

For actuated by such a faith in the eyes of the God in whom he believed, a God who restores the

dead to life and calls what is not as though it was : that Abraham who against hope, to realize hope, had such faith as to become a father of many nations, just as it had been said :

So shall thy descendants be.

And strong in faith, even though he considered his own body now as good as dead (he was about a hundred years old), and Sarah as sterile, yet at God's promise, he did not allow his unbelief to make him doubt, but became strong by faith, gave praise to God, and fully assured himself that what God has promised, he is able to perform. It is for this reason

His faith was considered as goodness.

Now it was not written for his sake alone that it was so considered, but also for us, to whom it is going to be considered, to those, that is, who believe on him who raised Jesus our Lord from the dead. For Jesus was handed over to death for the sake of our offenses, and he was raised from the dead so that we might be set right with God.

So, having been set right with God on account of faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained access by faith to this favor in which we stand and rejoice in the hope of attaining to God's glorious

ideal. And not only so, but we rejoice also in our troubles,

Knowing that trouble produces endurance,

And endurance, a well proved character,

And a well proved character, hope,

And that a hope which does not make
ashamed,

because the love of God has been poured out in our hearts by means of the Holy Spirit which is given to us. For while we were still weak, in God's good time, Christ died for the godless.

For it would be a hard thing to find any one willing to die for a good man. For a generous man, though, some one might perhaps even dare to die. But God established his own love for us by the fact that while we were still sinners Christ died for us. So, since we have now been set right with God by his blood, we shall much rather be saved from wrath by his means. For if, while we were enemies, we were reconciled to God by means of the death of his Son, we shall much rather be saved by his life after we have been reconciled. And not only so, but we rejoice also in God by means of our Lord Jesus Christ, by whose means we have now received the reconciliation.

It was for this reason that, just as by means of one man sin came into the world, and death by means of sin, and so death passed to all men be-

cause all sinned—— For even before the time of the law sin was in the world, but it is not considered sin, if there is no law, yet death reigned from Adam to Moses even over those whose sin had nothing in common with the transgression of Adam who is a type of the coming one.

Yet the offense and the favor are not to be compared. For if, by the offense of the one, the many died, much rather did the favor of God, and the free gift by the favor of the one man Jesus Christ, abound to the many. Nor is the free gift to be compared with what happened as the result of one man's sin. For the sentence arising from a single case was a sentence of condemnation, but the free gift resulting from many offenses, was a free gift of goodness. For if, by the one man's offense, death reigned by means of the one, much rather shall those who receive the abundant favor of the free gift of goodness reign with life as its instrument by means of the one, Jesus Christ. So, then, as by means of one man's offense the consequence for all men was condemnation, so, also, by means of one man's goodness, the consequence for all men was a setting right with God, which is life. For, just as by means of the one man's disobedience, the many were constituted sinners, so also, by means of the one man's obedience, the many will be constituted righteous. Now law came in so that the offense

might be more evident. But where sin became more evident, the favor became more evident still, so that just as sin reigned with death as its instrument, so also might divine favor reign through goodness, and result in life eternal through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin that the divine favor may be the more evident?

By no means. We have died to sin. How are we to still live in it? Or, are you ignorant of the fact that so many of us as have been united to Christ in purification have by it also partaken in his death? So we were buried with him by partaking of his death in purification, so that, just as Christ was raised from the dead by means of his Father's majestic power, we also in the same way should live according to a new principle of life. For, if we have become of one nature with him by a condition corresponding to his death, it cannot but be that we shall so become by a condition corresponding to his resurrection: knowing, as we do, that our former self was crucified with him so that our sinful self might be destroyed, and we might no longer be slaves to sin. For he who has died has been delivered from his sin and been set right with God. Now, if we have died with Christ, we be-

lieve that we shall also live with him, since we know that Christ raised from the dead never dies again, that death never again has influence over him. For the death which he died, he died to sin once for all. But the life which he is living, he is living to God. So you, also, consider yourselves dead to sin, but alive to God by means of Christ Jesus.

So do not let sin be reigning in your mortal self so as to obey its desires, nor put your members as weapons into the hands of sin to be used for evil purposes, but put yourselves rather into the hands of God, as if you are living men raised from the dead, and your members to be used for good purposes in the cause of God. For sin will not have any influence over you. For you are not under the influence of law, but under the influence of God's favor.

What then? Shall we sin, because we are not under the influence of law, but under the influence of God's favor?

By no means. Do you not know that when you put yourselves as slaves into submission to any one you are slaves to him to whom you put yourselves in submission, whether your master is "Sin," paying death as his wages, or "Obedience," paying goodness. But thanks be to God that you who were once slaves of sin have made a sincere submis-

sion to the kind of teaching under the influence of which you were put, and that you have been freed from sin and become slaves of goodness. I am speaking as a man because of the weakness of your human nature. For just as you once put your members as slaves into the hands of impurity and lawlessness, so now put your members as slaves into the hands of goodness for the purpose of being made pure. For when you were slaves of sin, you were free from goodness. So what did you then gain by the things of which you are now ashamed? For the end of those things was death. But now, being free from sin and serving God as his slaves, your gain is in being made pure, and its end is life eternal. For the wages of sin is death, but the favor of God is life eternal in Christ Jesus our Lord.

Or, are you ignorant of the fact, brothers, for I am talking to those who are acquainted with law, that the law keeps its influence over a man so long as he lives? Take, for instance, the case of a married woman. She is bound by law to her living husband. But if her husband dies she is freed from the law which binds her to him. So, then, if, while her husband is living, she gives herself to another man, she will be called a prostitute. But if her husband dies she is free from the law to such an extent that she is no prostitute when she gives herself to another man. It is the same, my brothers,

in your case. For you, also, have died to the law by means of the body of the Christ, for the purpose of giving yourselves to another, to him who was raised from the dead, so that we might produce fruit for God. For when we were carnally minded, the sinful passions to which the law gave energy kept working with our members so that we might produce fruit for death. But now we are freed from the law. We have died to that by which we were held down, so that we are slaves in a new sense, slaves to the Spirit, and not slaves, as of old, to the letter.

What, then, is to be said? Is the law sin?

By no means. Yet I should not have learned what sin is if it had not been for the law. For I should not have known what it was to covet if the law had not said :

Thou shalt not covet.

But, when it was brought into exercise, sin, by means of the commandment, worked out with me every kind of desire. For aside from law sin is a dead corpse. But there was a time when I myself lived aside from law. But when this commandment came home to me sin sprang into life and I died, and the commandment which was intended to bring life, brought, I found, not life, but death. For when it was brought into exercise, sin, by means of the commandment, deceived me, and by its

means slew me. So that the law is pure, and the commandment pure and good and generous.

What is generous, then, became death to me?

By no means. On the contrary, it was sin which became so, working out death for me by means of what is generous, so that it might appear to be sin ; so that by means of the commandment sin might become sinful beyond measure. For we know that the law is spiritual. But I am carnal, sold into slavery to sin. For I do not understand what I am doing. For I am not doing what I desire. On the contrary, I am doing what I hate. But if I keep doing what I do not desire to do, I join with the law in declaring that it is noble. And since this is so it is no longer I who am working it out, but the sin which is in me. For I know that nothing generous is living in me, that is, in my carnal mind. For the desiring is in me, but the working out of the noble is not. For I do not act generously as I desire. On the contrary, I keep doing the evil which I do not desire. But if I keep doing what I do not desire, it is no longer I who am working it out, but, on the contrary, the sin which is in me. So I find the law is with me while I am desiring to act nobly, and yet evil is present with me. For I take delight in the law of God so far as my spiritual self is concerned, but I see another law in my members carrying on a war with the law of

my mind, and making me a prisoner to the law of sin which is in my members. A miserable man am I. Who will rescue me from this dead body? The favor of God through Jesus Christ our Lord. So, then, I myself with my mind am a slave to the law of God, but with my carnal nature to the law of sin.

So there is now no sentence of punishment for those who are in Christ Jesus. For the spiritual law of life in Christ Jesus has freed you from the law of sin and of death. For, as for the law's incompetency, its weakness arising from man's carnal nature, God sent his own Son in the likeness of sinful carnal nature and for sin, and gave sentence of punishment against the sin in the carnal nature so that the requirements of the law might be met in our case whose actions are not guided by our carnal nature but by our spiritual nature. For those who are under the influence of their carnal nature keep thinking carnal thoughts, but those who are under the influence of their spiritual nature keep thinking spiritual thoughts. For the carnal mind is death, but the spiritual mind is life and peace: because the carnal mind is hostile to God. For it is not obedient to the law of God, nor, indeed, can it be. So those who are carnal cannot please God.

But you are not carnal, but spiritual, if, that is, God's spirit is living in you. But if any one does not possess Christ's spirit he is not his. But if Christ is in you, the body is a dead corpse because of sin, but the spirit is life because of goodness. Now if the spirit of him who raised up Jesus from the dead is living in you, he who raised up Christ Jesus from the dead will endow your mortal bodies with life by means of his Spirit which is living in you.

So, then, brothers, we are under obligation, not to our carnal nature, to live under its influence. For if we keep living under the influence of our carnal nature we are on the way to death, but if, under the influence of the Spirit, you keep killing your material nature's activities, you will live. For as many as are being continually led by the Spirit of God, they are God's sons. For you have not taken such a spirit as is to be found among slaves, which takes one back to fear, but you have taken the spirit of adopted sons, which inspires the cry : Abba, our Father ! the Spirit itself bearing witness with our spirits that we are God's children. But, if children, heirs as well : heirs of God and joint-heirs with Christ, if, at least, we keep suffering with him so that we may be also glorified with him.

For I consider that the present season's sufferings are not worth comparing with the glory which is going to be revealed to us and in us. For the eager expectation of Creation is waiting for the revealing of the sons of God. For, not of her own will but because of him who subjected her, creation was subjected to weakness, in hope that she herself also shall be set free from her slavery to corruption and shall attain to the glorious freedom of the children of God. For the whole creation has been groaning with us and has been in her birth-pangs with us till now. And not only so. But we ourselves also, we, who are in possession of the first-fruits of the Spirit, even we ourselves, are groaning to ourselves, eagerly waiting for our adoption as sons, our body's deliverance from captivity. For we were saved by hope. But hope once realized is hope no longer. For who hopes for what he has already realized? But if we hope for what has not been realized, we keep eagerly waiting for it.

And in this way also the Spirit keeps seconding our frail efforts to attain it. For we do not know what to ask for so as to pray as we should, but the Spirit himself makes intercession for us with unutterable groanings, and he who searches men's hearts knows the Spirit's desire, because when he makes intercession for those who are pure he always does it agreeably to God's will.

And we know that everything
Keeps working together for the good
Of those who love God,
Of those who by calling
Are in accord with his purpose.

For those whom he foreknew
He also foreordained
To be conformed to the image of his Son,
So that he might be the first-born
Among many brothers.

And those whom he foreordained,
He also called.

And those whom he called,
He also set right with God.

And those whom he set right with
God,

He also glorified.

So what shall we say to this?

If God is for us, who is against us?

He who did not spare his own Son,

But handed him over for us all,

How shall he not also with him freely give
us everything?

Who shall bring a charge against God's
chosen ones?

Is it God, who sets us right with himself?

Who is he who shall condemn us?

Shall Christ Jesus, who died,
Yes, rather, who was raised from the dead,
Who is at the right hand of God,
Who is also making intercession for us?

Who shall separate us
From the love of the Christ?
Shall trouble, or anguish,
Or persecution,

Or hunger, or destitution,
Or danger, or death?
Just as it is written:

For thy sake we suffer death all the day long.
We are counted as sheep for the slaughter.

Yet in all these things we are more than conquerors,

Through him who has loved us.

For I am persuaded,

That neither death, nor life,

Nor angels, nor principalities,

Nor things present, nor things to come,

Nor powers,

Nor height, nor depth,

Nor any other creature,

Shall be able to separate us

From the love of God,

The love which he made known to us,

In Christ Jesus our Lord.

I am speaking the truth in Christ. I am not playing false. My conscience enlightened by the Holy Spirit is my witness that I am very much grieved and my heart is incessantly pained. Yes, I was even on the point of wishing myself devoted to destruction and so separated from Christ for the sake of my brothers, my blood relations :

Who are Israelites ;

Whose is the adoption to be sons,

And the visible manifestation of the Divine Presence,

And the covenants,

And the giving of the law,

And the Temple worship and ritual,

And the promises ;

Whose are the fathers ;

And from whom,

So far as natural descent is concerned,

Came the Christ,

He who is over everything,

God blessed forever.

Amen.

But it is not as if the word of God has come to nothing. For they are not all Israel who have sprung from Israel. Nor are they all children of Abraham because they are natural descendants of Abraham. On the contrary

It is in Isaac your posterity shall be named.

That is, it is not those who are children by natural descent, who are the children of God. It is those who are children in fulfilment of the promise who are regarded as descendants. For the promise is this :

About this time of the year will I come,
And Sarah shall have a son.

And not only so, but Rebecca, also, when she had conceived by one man, by Isaac our father,—for before they were born and before they had done anything good or bad, so that the purpose of God as determined by the Divine Choice might continue, not as depending on what each one did, but as depending on the calling, it was said to her :

The elder shall be the younger's slave :
just as it is written :

Jacob I loved, but Esau I hated.

What, then, shall we say? Surely there is no wrong-doing with God?

By no means. For he says to Moses :

I will have mercy on him on whom I have mercy,
And compassion for him for whom I have compassion.

So, then, it does not depend on human will, or human effort, but on God who has mercy. For the Scripture says to Pharaoh :

It was for this very purpose I raised thee up,
So that in thee I might show my power,
And so that my name might be declared in all the earth.

So, then, he has mercy on him whom he desires, and him whom he desires he hardens.

You will, then, say to me : Why is he still finding fault ? For who is resisting his will ?

Much rather, O man, who are you,

Who are answering back to God ?

Surely the thing made will not say to the maker :

Why are you making me thus ?

Or has not the potter the right

To do as he desires with the clay,

And to make from the same mass,

A costly article and a cheap one ?

And what if God, desiring to show his wrath,

And to make known his power,

Has borne most patiently with the articles devoted to wrath,

And suitable for destruction,

So as to make known the wealth of his glory

On the articles of mercy

Which he has prepared beforehand for glory,

Whom also he has called, that is, us,

Not only from among the Jews,

But also from among the heathen !

As he says also in Hosea :

I will call that my people

Which was not my people,

And her my loved one,

Who was not my loved one.

And it will happen
That in the place where it was said to them
Ye are not my people,
There will they be called :
Sons of the living God.

And Isaiah keeps crying concerning Israel :
If the number of Israel's sons
Shall be as the sand of the sea,
It is the remnant
Which shall be saved.
For Jehovah will do what he has said,
On the earth,
Completing and determining it.
Just as Isaiah has also said before :
If Jehovah of hosts had not left us descendants,
We should have become as Sodom,
And been made like Gomorrah.

What, then, shall we say ?

That the heathen, those who were not trying to gain goodness, did gain it, but it was a goodness arising from faith : but Israel, who was ever trying to keep a law whose object was goodness, did not come up to the law's requirements.

Why ?

Because they kept seeking it, not by the way of faith, but under the belief that it could be reached by doing what the law required. In other words, they stumbled on the stumbling stone, just as it is written :

Behold, I am laying in Zion a stumbling stone,
And rock of offense,
And he who keeps believing in him,
Shall not be put to shame.

Brothers, my hearty good will and my prayer to God for them is, that they may be saved. For I can say this for them, that they have zeal for God : but not in accord with accurate knowledge. For, ignorant of God's goodness and seeking to establish their own, they did not submit to God's goodness. For the purpose of the law is that Christ may provide goodness for every one who believes. For, writing about the goodness which comes from law, Moses says that

A man shall live by means of it
If he carries it into practice.

But the goodness which comes from faith has this to say :

Do not say in your heart :

Who shall go up to heaven ?

That is, to bring Christ down :

Or who shall go down to the abyss ?

That is, to bring Christ up from the dead :

On the contrary, what does it say ?

The word is near you, in your mouth, and in your heart :

That is, the word which leads to the faith which we are proclaiming.

And this word is, that if you shall confess with
your mouth

That Jesus is Jehovah,

And shall believe with all your heart,

That God raised him from the dead,

You will be saved.

For with the heart such a belief is exercised

As leads to goodness,

And with the mouth such a confession is made

As leads to salvation.

For the Scripture says :

No one who believes in him

Shall be put to shame.

For there is no difference

Between Jew and Greek.

For the same Lord is Lord of all,

And rich towards all who call on him.

For whoever shall call on the name of the Lord

Shall be saved.

How, then, are they to call on him

In whom they have not believed?

And how are they to believe in him

Whom they have not heard?

And how are they to hear,

Without some one to bring the news?

And how is he to bring it,

If he has not been sent ?
Just as it is written :
How pleasant is the coming of those
Who bring good news !

But they did not all listen to the good news.
For Isaiah says :
Lord, who has believed our report ?
So faith comes from hearing,
And hearing by means of the message of Christ.
But I say, did they not hear at all ?
Most surely they did.
Their voice went out into all the earth,
And their words to the ends of the world.
But I say, did not Israel know at all ?
First Moses says :
I will move you to jealousy at that
Which is not a nation
At a nation without understanding
Will I rouse you to wrath.
And Isaiah is very bold,
And says :
I was found by those
Who were not seeking me.
I became known to those
Who were not asking for me.
But regarding Israel he says :
All day long have I been stretching out my hands
To a disobedient and contradictory people.

I say, then, surely God has not rejected his people?

By no means. For I myself also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. No. God has not rejected his people whom he foreknew. Or, do you not know what the Scripture says in the narrative of Elijah's life where he is pleading with God against Israel:

Jehovah, they have killed thy prophets,
They have digged down thine altars,
And I myself am left alone,
And they are seeking my life.

But what is the divine response to him?

I have left for myself seven thousand men
Who have not bowed the knee to Baal.

In the same way, then, now, also, in our time, there are a chosen few selected in accord with the provisions of God's favor: and if it has been done in accord with the provisions of God's favor, it was in no way done because of what they had done. For, then, the favor would no longer be favor.

What, then?

What Israel is earnestly seeking for, he has not obtained. But the chosen few have obtained it, and the rest became callous, just as it is written:

God has given them a stupid spirit,
Eyes so that they cannot see,
And ears so that they cannot hear,
To this very day.

And David says :

Let their table become a snare, and a trap,
And bring on them failure and retribution.
Let their eyes be darkened so that they cannot see.
And bow down their backs forever.

I say then, surely this failure was not so that they might fall ?

By no means. On the contrary, by their lapse salvation has come to the heathen, so that they may provoke them to emulation. Now if their lapse is a priceless advantage to the world, and their reduction in numbers a priceless advantage to the heathen, how much more priceless will be the advantage resulting from their full and complete restoration.

But to you who are heathen, am I speaking. So since I am the apostle of the heathen, I am making a great deal of my office, if only I may thus incite to emulation my own countrymen and save some of them. For if their rejection has led to the reconciling of the world, what will their acceptance lead to, but life from the dead ?

Now if the first of the dough is holy so is the whole mass, and if the root is holy, so are the branches.

Now, if some of the branches were broken off and you, a wild olive, were grafted in among them, and have come to share with them in the root of the fat olive tree, do not boast over the branches. If

you do, it is not you who are bearing the root, but the root you.

You will say, then : The branches were broken off so that I might be grafted in.

Well, it was because of their unbelief they were broken off, and you are standing because of your faith. Do not be haughty. On the contrary, be afraid. For if God did not spare the natural branches, neither will he spare you.

See then, the gentleness

And the severity of God.

His severity to such as have fallen

But towards you, gentleness, if you continue in it.

Otherwise you also will be cut off. And they also, if they do not continue in their unbelief will be grafted in. For God is able to graft them in again. For if you were cut out of what is naturally a wild olive tree and were grafted contrary to nature into a good olive tree, how much more will these, the natural branches, be grafted into their own olive tree?

For I do not desire you to be ignorant, brothers, of this secret truth, so that you may not be wise in your own conceits, that a partial callousness has fallen on Israel till the full number of the heathen is made up, and in this way the whole of Israel will be saved. Just as it is written :

He will come out of Zion,—the Deliverer,
He will turn away ungodliness from Jacob.
And this is my covenant with them,
When I shall take away their sins.

So far as the Good News is concerned they are enemies for your sake, but so far as the chosen few are concerned they are loved for the sake of their fathers. For the favors and the call which come from God are irrevocable. For just as you yourselves were once disobedient to God, but have now obtained mercy through their disobedience, so they also have now been so disobedient, that through the mercy shown to you they themselves also may now obtain mercy. For God has brought all to disobedience and shut them up in it, so that he may have mercy on all.

O the depth of the inexhaustible resources
Both of the wisdom and knowledge of God !
How unsearchable are his judgments,
And his ways past finding out !

For who has gotten to know Jehovah's mind ?
Or who has become his counsellor ?
Or, who has first given to him,
And it shall be given to him in return ?

For from him, and through him is everything,
And in him ends.
To him be the glory forever !
Amen.

So I call on you, brothers, to show your appreciation of God's mercies by presenting your bodies a living sacrifice, pure and pleasing to God. I call on you to do this, because it is your religious duty sanctioned by reason. And do not keep copying the changing fashions of this present age. On the contrary, undergo a deep and abiding change, by the renewing of your mind, so that you may be able to decide what the good and acceptable and perfect will of God is, and act in harmony with it.

For I say, by means of the favor given to me, to every man among you, not to think more of himself than he ought to think, but to consider soberly how he shall regulate his life in harmony with the measure of faith God has severally given to each. For just as we have many members in one body, but all the members have not the same function, so we, the many, are one body in Christ, but as individuals we are fellow-members with each other. Now since we are in possession of divine favors, differing according to the favor severally bestowed on us, let us put these divine favors into exercise aright,—

If spiritual insight, in harmony with the proportion
of our faith,
If practical duties, in their proper sphere ;

If any one is a teacher, in teaching,

 If any one is an exhorter, in exhorting ;

Let him who gives, give liberally,

 Let him who presides over others, do it zealously,

Let him who engages in works of mercy do it
 cheerfully.

 Let love be without hypocrisy.

Abhor the evil,

 Cleave to the good.

In brotherly love, cherish affection for each other.

 In honor, let each put others before himself.

Do not lack in earnestness.

 Be fervent in spirit.

Be slaves of the Lord.

 Rejoice in hope.

Endure in trouble.

 Persevere in prayer.

Share in the needs of Christ's followers.

 Practice hospitality.

Bless those who keep persecuting you.

 Bless and do not curse.

Rejoice with those who are rejoicing.

 Weep with those who are weeping.

Be in harmony with each other

 In thought and purpose.

Do not keep your thoughts on high things.

 On the contrary, be carried away with the
 lowly.

Do not be wise in your own conceits.

Return to no one evil for evil.

Care for what is noble in the sight of all men.

If possible, so far as you are concerned,

Live in peace with all men.

Do not avenge yourselves, dear brothers,

But leave room for the wrath of God.

For it is written :

Vengeance is mine, I will repay,

Says the Lord.

But if your enemy is hungry,

Feed him.

If he is thirsty,

Give him a drink.

For by so doing,

You will heap coals of fire on his head.

Do not be conquered by evil,

But conquer evil with generosity.

Let every soul be subject to the authorities. For there is no authority except that derived from God. The existing authorities have been appointed by God. So that whoever resists authority withstands God's ordinance, and whoever so withstands will incur God's judgment on themselves. For rulers are not a terror to well-doers but to evil-doers. But do you desire not to be afraid of the authority? Do what is good and you will receive praise from it. For he who exercises it is God's dispenser of

good to you. But if you do evil, be afraid. For he does not possess the right to put to death in vain. For he is God's servant to execute deserved wrath on him who does evil. For this reason you must obey him, not only because of the wrath, but, also, for conscience' sake. For it is for this reason you pay taxes also. For they are God's servants devoting themselves to this very thing. Render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

Owe no one anything except the love you owe each other. For he who loves his neighbor has kept the whole law. For this :

Thou shalt not commit adultery,
Thou shalt not kill,
Thou shalt not steal,
Thou shalt not covet,

and if there is any other commandment, it is summed up in this saying :

Thou shalt love thy neighbor as thyself.

Love never wrongs a neighbor. So love is the fulfilment of the law.

And this, because you have learned what the occasion demands, that the hour has already come for you to awake out of sleep. For now is our salvation nearer than when we first believed.

The night is far spent.
 The day is at hand.
 So let us put off the deeds of darkness,
 And put on the weapons of light.
 Let us live becomingly as men live by day.
 Not in carousing and drinking,
 Not in sensual indulgence and unbridled
 lust,
 Not in quarreling and jealousy.
 But put on the Lord Jesus Christ,
 And do not keep thinking about your
 carnal nature
 And the satisfaction of its desires.

Now him who is weak in the faith I bid you to welcome to your fellowship, and to make it a continual welcome, not a series of criticisms. One man, for instance, has faith to eat everything, but another, who is weak, eats herbs. Do not let him who eats despise him who does not eat. On the other hand, do not let him who does not eat judge him who eats. For God has accepted him. Who are you who are judging another's servant? To his own master he stands or falls. But he shall be made to stand. For the Lord is able to make him stand.

One man considers one day above another. Another man considers them all alike. Let each

one be thoroughly satisfied in his own mind. He who has regard for a day, has regard for it as one who is responsible to the Lord. And he who eats, eats as one who is responsible to the Lord. For he gives God thanks. And he who does not eat, as one who is responsible to the Lord he does not eat, and he gives God thanks. For not one of us lives to himself, and not one of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So whether we live, or whether we die, we are the Lord's. For it was for this purpose Christ died and lived again, so that he might be Lord of both the dead and the living.

But you,—why are you judging your brother? Or you again,—why are you despising your brother? For we shall all stand before the judgment-seat of God. For it is written :

As I live, saith Jehovah, every knee shall bow to me,
And every tongue shall confess to God.

So, then, each one of us will give account of himself to God.

So let us no longer be judging each other. On the contrary, let your judgment rather be this, that it is not right to put a stumbling stone, or a snare in your brother's way. I know and am convinced in the Lord Jesus, that nothing is unclean of itself. A thing is unclean only to him who considers it unclean. For if, because of what you eat, your brother

is grieved, you are no longer living in harmony with the rule of love. Do not, by what you eat, destroy him for whom Christ died. So do not let your good be spoken of as evil. For never is the Kingdom of God eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who is a slave to Christ pleases God, and wins the approval of men. So, then, let us keep striving after the things which make for peace, and the things which tend to build each other up. Never, for the sake of food, pull down the work of God. Yes, everything is clean, but it is evil for that man whose eating becomes a stumbling stone. It is a noble thing neither to eat meat nor to drink wine, nor to do anything by which your brother is made to stumble. The faith which you have, keep to yourself for God to see. Happy is the man who has no cause to judge himself in what he approves. But he who doubts about eating is condemned if he eats, because he is not actuated by faith. And everything which is not the result of faith is sin.

Now, we who are able ought to bear the weaknesses of those who are not. We ought not to please ourselves. Let each of us please his neighbor for the purpose of doing him good and advancing his spiritual welfare. For the Christ, also, did not please himself. On the contrary, just as it is written :

The reproaches of those who reproach thee
Fell on me.

For whatever was written in the past was written for our instruction so that by means of the endurance and the comfort derived from the Scriptures we might have hope. Now the God of endurance and of comfort grant you to be in harmony with each other in Christ Jesus, so that with one accord you may with one voice praise God.

For this reason welcome each other, just as the Christ, also, always welcomed you, so as to bring praise to God. For Christ, I assure you, made himself the servant of the circumcision for the sake of God's truth and to confirm the promises made to the fathers, and he did this, so that the heathen, also, might praise God for his mercy. Just as it is written :

For this reason will I confess to thee among the
heathen
And will praise thy name.

And again he says :

Rejoice ye heathen with his people.

And again :

Praise Jehovah all ye heathen,
And let all the peoples praise him.

And again Isaiah says :

The Root of Jesse shall flourish,
And he who rises to rule over the heathen.
In him shall the heathen hope.

Now may the God in whom you hope,
Fill you with all joy and peace in the ex-
ercise of your faith,
So that you may abound in that hope,
By means of the Holy Spirit's power.

Now I myself also am persuaded concerning you, my brothers, that you yourselves are full of goodness, filled with knowledge of every kind, able also to advise each other. But, to a certain extent, I have written somewhat boldly to you, because I wish to recall these thoughts to your minds. And in doing this I have relied on the favor bestowed on me by God, by which I am the servant of Christ Jesus to the heathen, acting as a priest of the Good News of God, so that the offering up of the heathen may become acceptable because it is made pure by the Holy Spirit.

So I have cause for rejoicing in Christ Jesus because of work done for God. For I shall not dare to speak of what Christ has not worked out by means of me towards promoting the obedience of the heathen, by word and deed, with the influence

of signs and wonders, with the influence of the Holy Spirit, so that from Jerusalem round about to Illyricum I have fully proclaimed the Good News of Christ, and I was ambitious to proclaim it in such a way as not to proclaim it where Christ had been named, so that I might not build on another's foundation, but just as it is written :

They shall see to whom no news about him has been
announced,

And they who have not heard shall understand.

It was for this reason also I have been hindered these many times from coming to you ; but now having no longer opportunity in these parts, and having been possessed these many years with an eager desire to visit you, whenever I go to Spain, —for I hope to see you on my way to Spain, and to be helped on my way there by you when I have once to a certain extent satisfied myself with you, —but now, as I started to say, I am on my way to Jerusalem in the service of Christ's followers there. For Macedonia and Achaia have been pleased to make a contribution for the poor among Christ's followers at Jerusalem. They have been pleased, I say, and they owe it to them. For if the heathen have become sharers in their spiritual possessions, they ought also to aid them with their temporal possessions. So when I have performed this duty, and have securely conveyed to them this

return, I shall pass through you on my way to Spain. And I know that in visiting you I shall come in the fulness of Christ's blessing.

Now I call on you, brothers, for the sake of our Lord Jesus Christ and for the love inspired by the Spirit, to join with me in my earnest prayers to God for myself, so that I may be rescued from the unbelievers in Judea and that the service which is taking me to Jerusalem may be well received by Christ's followers so that when I visit you with joyful thankfulness, I shall, by God's will, give and get refreshment among you by our mutual intercourse.

Now may the God of peace be with you all.

Amen.

I commend to you, Phœbe, our sister, a deaconess of the Church at Cenchreæ. Welcome her in the Lord worthily of Christ's followers, and stand by her in whatever she may need you. For she herself has stood by many and by me.

Give my best wishes to Priscilla and Aquila,
My fellow-laborers in Christ Jesus,
Who risked their own lives for my life,
So that not only I myself am continually
thanking them,
But also all the heathen Churches.
Give my best wishes to the Church in their
house.

Give my best wishes to Epænetus, my loved one,
Who is the first-fruits of Asia brought to
Christ.

Give my best wishes to Mary,
Who bestowed a great deal of labor on you.
Give my best wishes to Andronicus and Junia,
My relatives and fellow-prisoners,
Who are of note among the apostles,
Who also have been in Christ before me.

Give my best wishes to Ampliatus, my loved
one in the Lord.

Give my best wishes to Urban, our fellow-
laborer in Christ,
And Stachys, my loved one.

Give my best wishes to Appelles, the approved
in Christ.

Give my best wishes to those who belong to
Aristobulus' household.

Give my best wishes to my relative Herodion.

Give my best wishes to such of the household
of Narcissus

As are in the Lord.

Give my best wishes to Tryphæna and
Tryphosa,
Who labor in the Lord.

Give my best wishes to Persia, my loved one,
Who has done a great deal of work in the
Lord.

Give my best wishes to Rufus, the chosen in
the Lord,

And his mother and mine.

Give my best wishes to Asyncritus, Phlegon,
Hermes,

Patrobus, Hermas,

And their fellow-associates.

Give my best wishes to Philologus and Julia,
Nereus and his sister and Olympas,
And all their fellow-believers.

Give your best wishes to each other with a
kiss of devotion.

All the Churches of Christ send their best
wishes to you.

Now I call on you, brothers, to keep on the watch against those who are causing the divisions contrary to the teaching which you have learned, and are setting their traps for the unwary. Avoid them. For such men are not slaves to our Lord Christ, but to their own belly; and by their specious manner and seeming reasonableness they are deceiving the hearts of the guileless. For your endurance has become known to everybody. So I rejoice to think of you in this way. But I desire you to be wise in what is good, and to be pure and clear of evil. And the God of peace will shortly crush Satan under your feet.

May the favor of our Lord Jesus Christ be with you.

Timothy, my fellow-laborer, sends you his best wishes,

And so does Luke and Jason, and Sosipater,
my relatives.

I, Tertius, who am writing this letter,

Send you my best wishes as a follower of the
Lord.

Gaius, my host, and the host of the whole
Church

Sends you his best wishes.

Erastus, the city treasurer, and his brother,
Quartus,

Send you their best wishes.

Now to him who is able to strengthen you

According to the Good News which I bring,
And the proclamation concerning Jesus
Christ,

According to the revelation of the secret
counsel of God,

Which has before this forever been kept in-
silence,

But now is made clear,

And by means of the prophetic scriptures,

Is made known by the command of the
eternal God
To all the heathen,
For the purpose of bringing them to the
allegiance
Which comes from faith in Christ ;
To the only wise God through Jesus Christ,
Be the praise forever.
Amen.

COLOSSIANS.

Paul,
An Apostle of Christ Jesus by God's will,
And Timothy our brother,
To the devoted followers of Christ in Colosse,
And to the brothers who are faithful to him :
May favor be yours and peace,
From God our Father.

We always give thanks to God the Father of our Lord Jesus Christ for you when we pray. For we have heard of your faith in Christ Jesus, and of the love which you are continually showing towards all his devoted followers for the sake of the hope which is to have its fulfilment in heaven, the hope of which you have already heard in the declaration of the truth which the Good News makes known. And this Good News is now with you just as it also is in the whole world, bearing fruit and growing, just as it did among you from the very day you heard of God's favor and came to understand thoroughly what it really is. It is just as you learned from Epaphras, our dear fellow-slave. He

is a faithful servant of Christ for us, and it was he who told us about the love with which you have been inspired by the Spirit.

For this reason, from the day we heard about it, we have never given up praying for you, and asking as a special favor that, in the exercise of every kind of wisdom and spiritual understanding, you may become thoroughly possessed of accurate knowledge of God's will, so that you may live worthily of the Lord and always please him, bearing fruit in every kind of generous deed and growing in accurate knowledge of God. Then you will be made strong with every kind of ability worthy of the might of his majesty. And you will gladly endure and persevere under all kinds of circumstances. Yes, you will continually give thanks to the Father who made you fit to share the lot of his devoted ones in the light. For he has rescued us from the rule of darkness, and put us into the kingdom of his dear Son, in whom we have deliverance, that is, the putting away of our sins.

He is the image of the unseen God and was in existence as his first-born son before creation. For in him was created everything in heaven and on earth, seen and unseen, angelic beings whether they belong to the order of thrones or lordships, or principalities or authorities. Everything has been created through him and for him. And he

is before everything, and everything depends on him for its existence. And he himself is the head of the body, that is, of the Church. He is the beginning. He is the first to rise from the dead, so that in everything he may take the first place. For it pleased God that the divine nature in all its fulness should dwell in Christ, and that through him he should bring everything back into harmony with himself. So God brought about peace by means of the death of Christ on his cross, and through him, I say, brought everything back into harmony with himself, whether on the earth or in heaven. Yes, you yourselves were once estranged from God. You used to harbor hostile thoughts towards him, and to keep continually doing wicked things. But now, by means of Christ's death, God has brought you, as members of Christ's human body, into harmony with himself. And, as a result of this, you will stand in his presence as his devoted ones, pure and blameless; if, that is, you remain true to the Faith, firmly founded on it, and are not moved from the hope brought in the Good News which you heard, which also has been proclaimed to every creature under heaven, and of which I, Paul, became a servant.

Now I am glad amid my sufferings for you, and in my physical nature I keep filling up what is lacking in the troubles of the Christ, for the sake

of his body which is the Church, of which I became a servant, in virtue of the responsibility with which God entrusted me for your benefit, so that I might cause the message of God to be known everywhere, that is, those divine truths which have been kept secret from former ages and generations, but have now been made known to God's devoted ones. And to them God saw fit to make known what is the wealth of the glory of these divine truths as realized among the heathen. For it is nothing less than Christ in you as the foundation of your hope of attaining to final blessedness. This is the Christ of whom we are telling you, as we warn every one, and teach every one every kind of wisdom, so that we may present every one to God as a fully developed character in Christ. For this purpose I keep working hard and struggling with an energy which is divine and is working powerfully in me.

For I want you to know how great a struggle I am having for you and those in Laodicea and as many as have not seen me face to face. My purpose in telling you this is to encourage you, so that, being bound together in the bonds of love, and having attained to all the wealth of a deep and conscious insight, you may come to a full knowledge of God's secret truths as embodied in Christ. For in him are all the treasures of wisdom and

knowledge hidden. I say this to prevent any one from deceiving you with plausible arguments. For even if I am not personally with you, I am thoroughly in sympathy with you, and I am glad to see your orderly array and the solid front which you are presenting to such persuasion through your faith in Christ.

Since, then, you have received Jesus, the Christ, as your Lord, live in him. Become rooted in him. Build yourselves up in him. Become firm in your faith just as you have been taught, and have an abundance of it with thanksgiving.

See that no one leads you astray by his philosophy and hollow shaming. The latter is mere human tradition. The former has to do with the first principles of the world. And neither of them has anything to do with Christ. For in him, in bodily form, dwells the Godhead in all its fulness. And you are filled with it by living in him. He is the head of all the angelic orders. In him also you were circumcised, but with a circumcision not made with hands. It was the abandonment of carnal appetites and passions. It was the circumcision which originated with the Christ. For in baptism you were buried with him, and in it you were also raised to life with him through your belief that it was God's power which raised him from the dead. And you, who used to be dead because

of your sins and your impure nature,—you, I say, has God given life in giving it to him. He has been kindly disposed to us with reference to all our sins. He has canceled the bond which was against us, the bond, consisting of rules and regulations, which was contrary to our nature, and he has taken it out of the way and nailed it to the cross. He has rid himself of all the powers of evil and has held them up to open contempt by triumphing over them on the cross.

So let no one take you to task on questions of eating or drinking, or annual, or monthly or weekly festivals. These are only shadows of what is coming. The reality belongs to the Christ. Let no one rob you of the prize of life by his taking delight in so-called humility and angel-worship. Such a man speculates about what he has seen in visions, and is vainly rendered conceited by dependence on his mere human reasoning faculty and not holding fast to the head, from whom the whole body, by means of its joints and ligaments, is supplied with its nourishment and knit together, and so grows with a growth which comes from God.

If you have died with Christ to the first principles of the world, why, then, as though you are still living the life of the world, do you submit to such rules as: “Do not handle, nor taste, nor touch”? and yet every one of them comes to

nothing in their very use. For they are but human directions and instructions. They appear reasonable where there is a desire for self-imposed service, and so-called humility, and harsh treatment of the body, but are not of any value against the indulgence of our carnal nature.

If, then, you have been raised with the Christ,
Strive for what is above, where Christ is,
Seated at the right hand of God.

Keep your thoughts fixed on what is above,
Not on what is on the earth.

For you have died,
And your life now lies hidden with the
Christ in God.

When the Christ who is our life shall appear,
Then shall you also appear with him in
glory.

So put to death once and for all the carnal appetites and passions which belong to earth :

Immorality,
Uncleanness,
Lust,
Evil desire,
And the greed which is idolatry.

It is because of these the judgment of God is coming. And you once gave yourselves up to them

when you used to live in them. But now lay aside every kind of wickedness once and for all :

Anger,

Rage,

Ill-will,

Slandering,

Bad language out of your mouth.

Do not lie to each other. For you have laid aside, once and for all, your old self and its deeds, and have put on, once and for all, your new self which is being made new in quality also by coming into a full knowledge which is in harmony with the image of him who created it. In such a life there is no difference between Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free-man, but Christ is everything and in everything.

So, as God's chosen ones, dear to him and devoted to his cause, put on

Tenderness of heart,

Kindliness,

Humility,

Gentleness,

Forbearance,

Bearing with each other and being kindly disposed to each other,

If any one has ground for complaint against another,

Just as the Lord also was kindly disposed to-
wards you,

You, in your turn also, do the same.

And over all these put on the love

Which is the bond of maturity.

And let the peace of the Christ rule in your
hearts,

To which also you were called as members of
one body.

And be thankful.

Let the message from the Christ dwell in you in
all its wealth,

Making you in every way wise,

Teaching and warning each other with psalms,
hymns and sacred songs,

In the sunshine of his favor singing with all
our hearts to God.

And whatever you do, in word or in deed,

Do everything in the name of the Lord Jesus,

Giving thanks to God the Father through him.

Wives, submit to your husbands,

As it was becoming ever since you believed in
the Lord.

Husbands, love your wives,

And do not treat them harshly.

Children, always obey your parents.

For that is pleasant in a follower of the Lord.

Fathers, do not provoke your children,
Or they may become disheartened.

Slaves, always obey your earthly masters,
Not only when you are in their sight,
As if you only have to please men,
But with a wholehearted service,
As those who are devout worshippers of the
Master.

Whatever you do,
Do it with all your heart,
As if you are doing it for the Master,
And not for men.
For you know that it is from the Master
Your reward will come,
And that in your inheritance.

You are slaves of the Master Christ.
For the wrong-doer will reap the wrong he has
done ;

And human distinctions will not be recognized.
Masters, do what is right and fair by your
slaves.

For you know that you have a Master in
heaven.

Give your constant attention to prayer, keeping
on the alert while you are engaged in it with
thanksgiving. At the same time pray for us also

that God may favor us by making an opening for his message so that we may tell the secret truths revealed in the Christ—the truths for which I am in prison—so that I may make them known as I ought to do. Be wise in your conduct towards outsiders. Make the most of every opportunity. Let your conversation always be kindly, and, as it were, seasoned with salt, so that you may know how to answer each one as you ought to answer him.

My dear brother Tychicus will tell you everything about me. He is a faithful servant and fellow-slave of mine as a follower of the Lord. Indeed it is for this very purpose I have sent him to you, so that you may know about us and he may at the same time give you encouragement. With him will be Onesimus our dear faithful brother, who is one of yourselves. They will tell you about everything here.

My fellow-prisoner Aristarchus sends you his best wishes, and so does Mark the cousin of Barnabas. You have received directions about him. If he pays you a visit, welcome him. Joshua also, who is called Justus, sends his best wishes. These are the only ones who still hold to circumcision, who are my fellow-workers in building up the kingdom of God. They have been a comfort to me.

Epaphras who is one of yourselves, sends you

his best wishes. He is a slave of Christ Jesus who is always very earnest in his prayers for you. He prays that you may stand firm as mature followers of the Lord, and be fully assured of everything God desires you to do. For I am a witness to the deep interest he takes in you and in those in Laodicea and in those in Hierapolis.

Luke our dear doctor sends you his best wishes, and so does Demas.

Give my best wishes to the brothers in Laodicea, and to Nymphas and the Church which is in their house. And when this letter has been read among you, see that it is also read in the Laodicean Church; and that you also read the letter from Laodicea.

Say to Archippus: "See that you discharge to the best of your ability the work which you undertook as a follower of the Lord."

I, Paul, send you my best wishes in my own handwriting.

Remember my imprisonment.

May the divine favor be with you.

EPHESIANS.

Paul
An Apostle of Christ Jesus
By the will of God,
To the faithful and devoted followers of
Christ Jesus
Who are in Ephesus.
May favor be yours and peace,
From God our Father, and the Lord Jesus
Christ.

Blessed be the God
And Father of our Lord Jesus Christ,
Who blessed us once for all with every spiritual
blessing
In heaven and in Christ,
Just as he once for all chose us in him
Before the creation of the world,
To be devoted to himself and blameless in his
sight.
For, in his love, he had once for all determined
That we should become his sons through Jesus
Christ,

In fulfilment of the kindly purpose of his will,
And that we should win praise
For the majestic character of the favor
Which he kindly bestowed on us in his dear
Son.

It is in him and through his death we have deliverance,
That is, the putting away of our offences.
This is in harmony with the wealth of the divine favor
Which God heaped on us,
With every kind of wisdom and prudence,
When he once for all made known to us
The secret truth concerning his will.
And it is also in harmony with the kindly purpose,
Which God formed once for all in him,
To bring everything together again in the Christ,—
When the times are ripe for it,—
Everything in heaven and everything on earth :
In the Christ, I say, in whom we became God's possession,
To which we had already been appointed,
In the intention of him who does everything
Just as the deliberate purpose of his will determines,

So that we, who have already hoped in the
Christ,
Should win praise for the perfection of his
character.

It is in him you also heard the message of the
truth,
The Good News of your salvation.
In him you also believed and were marked as his
By receiving the Holy Spirit as promised.
And this is a foretaste and pledge of our in-
heritance,
Telling of the deliverance of God's own pos-
session,
And of praise for the perfection of his char-
acter.

For this reason, and because I have heard of the
faith in the Lord Jesus which is among you, and
of your faithfulness to all his devoted followers, I
do not cease to give thanks for you and I keep
mentioning you in my prayers. I keep asking the
God of our Lord Jesus Christ, the Father whose
character is perfect majesty, to give you his Spirit
as a source of wisdom and revelation in the real
and true knowledge of himself. I keep asking that
your spiritual vision may be made so clear that you
may appreciate the hope which his divine call
opens to us, the wealth and majestic character of

his inheritance among his devoted followers, and the surpassing greatness of his power which he is able to exercise for us who believe in him. It is the same mighty power as that which he exercised on the Christ when he raised him from the dead, and caused him to sit at his right hand in heaven, far above angelic beings of every rank, and everything else which has a name, not only in this world, but also in that which is to come. And God put everything in Christ's power, and gave him as head over everything to the Church, which is his body, the fulness of him who fills everything with everything it has.

Take, for instance, your own case again. You were dead because of your offences and sins. For you once lived in them after the fashion of this world, and under the influence of the ruler of the powers of the air, the spirit who is now working in the disobedient. And it was among these all of us also once lived, indulging the cravings of our carnal nature, carrying out the desires prompted by it and by our own thoughts. And by our very nature we were fit subjects of divine judgment like everybody else. But because of the great love he had for us, God was full of pity for us, and so while we were still dead because of our offences, he gave life to us in giving life to the Christ.—It is by favor you have been saved.—And, in union with

Christ Jesus, God raised us with him and made us sit with him in heaven, so that by his kindness to us in Christ Jesus he might show to the coming ages the surpassing wealth of his favor. For it is because of the divine favor you have been saved through faith. It is not due to yourselves. It is the gift of God. It is not due to what you have done, so that none of you should boast. For we are God's work, created in Christ Jesus for generous deeds which he had already prepared so that we might devote our lives to them.

So remember that you yourselves were once heathen, as your bodies show, and are called "The Uncircumcised" by those who are called "The Circumcised," their circumcision being one made on the body by the hand of man. For at that time you were without Christ. You were alienated from the commonwealth of Israel and strangers to the agreements founded on God's promise. You were in the world without hope and without God. But now, through your life in Christ Jesus, you, who were once far away, have, by the death of the Christ, been brought near. For it is he who is our peace. For he has made the two divisions of mankind one. He has torn down the dividing wall, and, in his human nature, he has brought to nothing the cause of enmity between them, that is, the law with its rules and regulations. And he has done this so as

to create in himself out of the two, one new humanity, and so make peace. And he has done it, so as to bring both back again, as one body, into harmony with God, through his cross, after he has destroyed with it the enmity between them. So he has come and brought Good News of peace to you who are far away and peace to those who are near. For it is through him, and by our union in one Spirit, we, of both divisions of humanity, have access to the Father. So, then, you are no longer strangers and foreigners. On the contrary, you are fellow-citizens with God's devoted ones and members of his family. You have been built up on the foundation of the Apostles and Prophets, Jesus Christ himself being the corner-stone. United in him, each separate building is fitly joined together and grows into a Holy Place devoted to the Lord. And it is in him you yourselves also are being built up together to become a dwelling-place for God in the Spirit.

It is for this reason I, Paul, the prisoner of Jesus the Christ for the sake of you heathen,—if, that is, you have heard of the arrangement by which God's favor has been bestowed on me for your benefit, and that it was by direct revelation the secret truth of God was made known to me, just as I have already briefly written to you. And by reading this you can see my understanding of the secret

truth of the Christ. This was not made known to men in former times, as it has now been once for all revealed to his devoted Apostles and Prophets in the Spirit. I mean the truth that, by means of the Good News, the heathen, by virtue of their being in Christ Jesus, are heirs with us, are members of the same body, and sharers with us in God's promise. It is of this Good News I became a worker by virtue of the gift of God's favor bestowed on me through the working of his power. Yes, on me the less than least of all God's devoted ones was this favor bestowed, to tell to the heathen the Good News of the unfathomable wealth of the Christ, and to make plain to everybody what is God's method of working out the secret truth which from the beginning of time has been lying hid in him, the Creator of everything. And the object of this is, that the many-sided wisdom of God may now, by means of the Church, be once for all made known to the angelic beings of every rank in heaven, just as he intended in our Lord Jesus the Christ all through the ages. It is because of our life in him and by means of our faith in him, we have courage to approach God with confidence. So I ask you not to become discouraged because of the troubles which I am having for your sakes. For they are an honor to you.

It is for this reason, when I kneel before the

Father, from whom every family in heaven and on earth derives its name, I pray him to give you the privilege, according to the wealth of his majestic character, of being strengthened with his power in your inmost souls by means of his Spirit, and of having the Christ dwell in your hearts through faith. And this is my prayer, so that when you are thoroughly rooted in love and firmly founded on it, you may, with all his devoted ones, have the power to grasp, in all its length and breadth and height and depth, and to understand—though it is beyond understanding—the love of God, and so be filled with all the fulness of God.

Now to him who is able to do far more than
anything we can ask or think

According to the power which is at work in us,
To him be the glory in the Church and in
Christ Jesus,

For all ages, yes, forever and ever.

Amen.

I beg you, then,

I, who am a prisoner as a follower of the Lord,
To live worthily of the call

Which you once for all received,
With every kind of humility and gentleness,
With patience,
Bearing with each other in love,

Endeavoring to keep, in the bond of peace,
The unity which the Spirit gives.
There is one Body and one Spirit,
Just as there was one Hope set before you
When you were called :
One Lord, one Faith,
One Baptism :
One God and Father of all,
Who rules over all,
Works through all,
And dwells in all.

But to each one of us has the divine favor been
given in proportion to the extent of the Christ's
free gift, and so it is said :

He went up on high and led captivity captive
And gave gifts to men.

Now when it says : "He went up," it implies
that he had already gone down into the under-
world. He who went down is the same also as he
who went up far above the highest heaven, so that
he might fill everything.

And it was he who gave to the Church

Apostles,

Prophets,

Missionaries,

Pastors and Teachers ;

With a view to the full equipment of the
Lord's devoted ones,

For the work of ministration,
For the building up of the body of the Christ.
Till we all attain to that unity which comes
From faith in the Son of God and a full
knowledge of him,
Till we reach a mature manhood,
Till we have developed as full and complete a
character as Christ has ;
So that we may no longer be like children,
Tossed to and fro
And blown about by every breath of human
teaching
And driven towards the snares of error
By the trickery and craftiness of men.
But by following the truth in love
We shall grow into complete union with him
Who is our head, that is, Christ.
For it is from him that the whole body jointed
together,
And made one by every contact with the
supply,
Derives its power to grow,
In proportion to the activity of each individual
part.
And so it is being built up in Love.

This, then, is what I say
And plead for as a follower of the Lord :

That you no longer live as the heathen are living
In the perversity of their mind,
With darkened understanding,
Alienated from the life of God,
Because of the ignorance which is in them,
Because of the hardness of their heart.
For, lost to all sense of shame,
They gave themselves up with perfect abandon
To the practice of every kind of impurity.
But what you have learned from the Christ
Is far different from this,
If, that is, you have listened to him
And have been taught in him
Just what the truth really is in Jesus.
For, with reference to your former life,
You learned to lay aside your old self which,
Owing to the desires excited by deceitful
influences,
Was in a state of corruption,
And to be renewed by the Spirit acting on your
mind,
And to put on the new self created like God
In goodness and devotion to the truth.
So now that you have given up what is false,
Let each one of you speak the truth to his
neighbor.
For we are really parts of each other.

Be angry, and yet do not sin.
Do not let the sun go down on your anger,
Nor give way to the devil.
Let him who used to steal, steal no longer,
Let him rather go to work
And employ his hands in doing what is
generous,
So that he may have to share with him who is
in need.
Let no bad word come out of your mouth
But only what generously tends to supply the
need at the time
And benefits those who hear it.
And do not grieve God's Holy Spirit,
In whom God has set his mark on you
For the day of deliverance.
Banish from among you
All bitterness,
And rage and anger,
And brawling and abusive language,
As well as all ill-will.
Be pleasant to each other,
Tenderhearted,
Treating each other kindly,
Just as God in Christ treated you.
So become imitators of God,
As dear children,

And live a life of love,
Just as the Christ, also, loved you,
And gave himself for you
An offering and a sacrifice to God
To become a sweet smelling odor.

Now, as for immorality and every kind of impurity or greed, let them not even be mentioned among you, as becomes God's devoted ones. Let it be the same with immoral references and foolish talking and jesting of the same character. For they do not become you. But the giving of thanks, on the contrary, does. For you surely know this, that no one who is immoral, or impure, or greedy of gain (for to be greedy of gain is idolatry), has any inheritance in the kingdom of the Christ and of God.

Let no one deceive you with meaningless phrases. For it is because of such sins the judgment of God keeps coming down on the disobedient. So have nothing to do with them. For you were once in darkness, but now, as followers of the Lord, you are in the light. Live as those who naturally belong to the light. For the result of living in the light shows itself in every kind of generosity and goodness and truth. Always try to find out what will please the Lord. Take no part in the pernicious deeds of darkness but, on the contrary, expose them. For it is a disgrace even to speak of what

they are continually doing in secret. But, when it is exposed, the true character of everything is made clear by the light. For everything which is made clear is light. So it is said :

Awake, O sleeper,
And arise from the dead,
And the Christ will give thee light.

See carefully to it, then, how you are living. Do not be foolish. Be wise, and make the most of every opportunity. For these days are evil. For this reason do not become heedless, but try to understand what the will of the Lord is. And do not be drunk with wine, for that leads to a dissolute life ; but be filled with the Spirit, talking to each other in psalms and hymns and sacred songs, singing and chanting in your hearts to the Lord, always giving thanks for everything to God your Father, in the name of our Lord Jesus Christ, submitting to each other out of reverence for Christ.

Wives submit to your own husbands as to the Lord. For the husband is the head of the wife just as the Christ is the head of the Church. He is its Saviour. But as the Church submits to the Christ, so should wives also submit to their husbands in everything.

Husbands, love your wives, just as the Christ also loved the Church and gave himself for her, so that, when he has made her clean by the bath

in water in connection with God's word, he might make her devoted to himself, so that he himself might bring the Church in all her beauty into his own presence with no spot or wrinkle or blemish of any kind, but, on the contrary, devoted and pure. That is how husbands ought to love their wives, that is, as if they were their own bodies. He who loves his wife, loves himself. For no one ever hated his physical self. On the contrary, he feeds it and takes care of it, just as the Christ also does the Church. For we are members of his body.

For this reason a man will leave his father and mother
And be united to his wife
And the two will become one.

There is profound truth in this. But I am now referring to Christ and the Church. Yet, let each one of you love your wife just as you love yourself, and let the wife see that she respects her husband.

Children obey your parents in the Lord. For this is right.

Honor thy father and thy mother,
That thou mayest prosper
And have a long life on the earth.

This is the first commandment which has a promise attached to it.

And, fathers, do not make your children angry, but bring them up with Christian training and advice.

Slaves, obey your earthly masters in a spirit of self-distrust and with all your heart as you do the Christ, not only when you are in their sight, as if you only have to please men, but as slaves of Christ doing God's will, giving a whole-souled service with a hearty good will, as if you were working for the Lord and not for men. For you know that the Lord will reward each one of us for every generous deed we do, whether we are slaves or free men.

And, masters, treat your slaves the same way, giving up threatening. For you know that your Master as well as theirs is in heaven, and that he makes no human distinctions.

Finally, be continually strengthened in the Lord, and in the power of his might. Put on the whole armor of God so that you may be able to stand against the wiles of the devil. For our struggle is not against flesh and blood, but against various orders of fallen angels, against those who hold sway in the darkness around us, against those wicked spirits in the air above us. So put on the whole armor of God so that you may be able to stand against them in the evil day and, having done everything, to stand. So stand with truth

for your belt, and goodness for your breastplate, and, as shoes for your feet, the readiness which comes from a realization of the Good News of peace. With all these take faith as your shield. For with it you will be able to put out all the burning darts of the wicked one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. At all times, with every form of prayer and petition, keep praying in the Spirit. Be intent on this, with unwearying perseverance and petition for all God's devoted ones, and for me, so that, when I begin to speak, words may be given to me so that I may boldly make known the secret truth of the Good News for which I am an imprisoned ambassador. Yes, pray so that, when I am telling it, I may have the courage to tell it as I ought to.

I want you as well as others to know my condition and what I am doing. So Tychicus, our dear brother and faithful assistant in the Lord will tell you everything. For I am now sending him to you for the very purpose of telling you our condition and of encouraging you.

Peace be to the brothers,
And love with faith,
From God the Father
And the Lord Jesus Christ.
May the divine favor be with all those
Whose love for our Lord Jesus Christ never
fails.

PHILEMON.

Paul

A prisoner of Jesus Christ
And Timothy, our brother,
To our dear fellow-laborer Philemon,
And to Aphia, our sister,
And to Archippus, our fellow-soldier,
And to the Church in your house :
May favor be yours and peace,
From God our Father, and the Lord Jesus
Christ.

I keep thanking my God always, and keep mentioning you in my prayers, as I keep hearing of your love and of the fidelity which you have shown to the Lord, and to all his devoted ones. And my purpose in doing this is, that the sharing in your fidelity may become effective for Christ in the complete knowledge of every generous thing which is in us. For I have had a great deal of pleasure and encouragement in your love, brother. For you have relieved the hearts of Christ's devoted ones and given them rest.

For this reason, though I am bold enough as a follower of Christ to command you to do your duty, yet, for love's sake, being such a one as Paul, an old man, and now also a prisoner of Christ Jesus, I rather beg you,—I beg you, I say, for my own child, whose spiritual father I have become during my imprisonment, Onesimus. He has been useless to you before this, but now he is useful to you and to me. And so I am sending him back to you and in doing this I am sending my own heart. I want to keep him with myself so that in your behalf he may be of assistance to me in the imprisonment which the Good News brought on me. But without your consent I am unwilling to do anything, so that your generosity may not be from necessity, but from free will. For perhaps it was for this very reason he was separated from you for a time, so that you might receive him back again forever, no longer as a slave, but more than a slave, a dear brother, especially to me, but how much more to you, both as a man and as a follower of the Lord. So if you consider me as a friend, welcome him as you would me. If he has in any way wronged you, or if he owes you anything, charge it to me. I Paul am writing it with my own hand. I will pay you back. I say this, so that I need not say to you that you owe me your very self. Yes, brother, receive Onesimus and so

prove yourself my Onesimus,—that is, “a help,” to me—and thus relieve, and rest my heart by your Christlike conduct.

It is with confidence in your obedience I am writing to you, for I know that you will do even more than what I say. At the same time also get a lodging ready for me. For I hope that through your prayers I shall be given to you as a mark of favor.

Epaphras my fellow-prisoner in the cause of Christ Jesus sends you his best wishes. And so do Mark, Aristarchus, Demas, and Luke, our fellow-laborers.

The favor of our Lord Jesus Christ be with you.

PHILIPPIANS.

Paul and Timothy,
Slaves of Christ Jesus,
To all who are devoted to Christ Jesus
In Philippi,
Together with the Bishops and Deacons:
May favor be yours, and peace,
From God our Father and the Lord Jesus
Christ.

Whenever I pray for you all, I give thanks to my God, and my thanksgiving is based on my whole remembrance of you. I am also glad when I pray, because of the share you have had in spreading the Good News from the first day you received it till now. For I am sure of this, that he who began a generous work in you will perfect it up to the very day of the coming of Jesus Christ. And it is right for me to have such thoughts about you all. For you are very dear to me, because both in my defense of the Good News, and in my efforts to strengthen it, you are all sharers with me of the divine favor. For God is my witness how I long after you all with a tenderness such as was characteristic of Christ Jesus. And this is my prayer, that your love may become still stronger

and stronger in accurate knowledge and every form of moral perception, so that you may appreciate true excellence. And my further prayer for you is, that you may be pure and blameless to the day of Christ's coming, and be filled with the fruit of goodness which comes through Christ Jesus, and so bring honor and praise to God.

Now I want you to know, brothers, that what has happened to me has actually tended to help on the Good News. For, both by the Prætorian Guards, and by everybody else, my imprisonment has been plainly seen to be because I am a follower of Christ. And the further advantage has been in the fact that most of our brothers have gained confidence in the Lord through my imprisonment, and are now venturing with far greater freedom to talk fearlessly about God's message.

Some are proclaiming the Christ from a spirit of jealousy and factiousness, but some from good will. The latter do it because they love me. For they know that I have been appointed to plead the cause of the Good News. But the others spread the news of the Christ from a spirit of faction, not with unmixed motives, and they are doing it with the idea of making trouble for me in my imprisonment. What, then? Only that in every way, whether in pretense, or in truth, Christ is being made known, and of this I am glad. Yes, and I will continue

to be glad. For I know that, through your prayers and the supply of the spirit of Jesus Christ, this will tend to my salvation ; just as I am hoping and keenly expecting that I shall have no cause for shame, but, on the contrary, that with all boldness, as always, so now, Christ shall be honored, whether by my life or by my death. For to me, to live is Christ, and to die is gain. But if to continue to live here,—if this is an advantage to my work,—I do not know which to choose. I am very much troubled either way. I have a desire to go away and be with Christ. For this would be much better. But to continue to live here is more needful for you. Yes, I am confident of this, and so I know that I will stay, and stay near you all, for your progress and joy in the faith ; so that, through having me with you again, you may, in me, have abundant cause for boasting in Christ Jesus.

Only let your lives be worthy of the Good News about the Christ, so that whether I come and see you, or only hear about you from a distance, I may be assured that you are standing firm in one spirit, and joining with one soul in a common struggle for the Faith which you have been taught in the Good News, and that you are in no way frightened by your opponents. This is to them an evidence of coming destruction, but to you of salvation, and that from God. For you have not only had the

honor, for Christ's sake, of believing in him, but also of suffering for him. It is the same hard struggle such as you saw in me, and now know to be in me.

If, then, there is any encouragement in Christ, if there is any persuasive power in love, if there is any sharing in the Spirit, if there is any tenderness and pity, complete my happiness by living together in harmony, in mutual love, one in mind and soul ; doing nothing in a contentious spirit, nor from vanity, but in a spirit of humility, considering each other better than yourself, each of you, not looking to your own interests only, but also to the interests of others. Set your mind on this which Christ Jesus also set his mind on, he, who even though he was existing in the form of God, did not think his being on an equality with God a thing to be eagerly snatched at, but, on the contrary, emptied himself and took the form of a slave, and became like men. So when he appeared among us as a man he humbled himself by submitting even to death, and that, too, death on a cross. So, for that reason, God raised him to the highest rank and power, and gave him the name which is above every other name, so that, in the name of Jesus, every knee should bend, in heaven, on earth, and under the earth, and every tongue should gladly and willingly declare, that Jesus Christ is Lord to the honor of God the Father.

So, then, my dear brothers, as you have always been obedient in the past, so now work out your own salvation in a spirit of self-distrust, and that not only when I am with you, but all the more now that I am not. For it is God who is working in you both to will and to act in the interest of his kindly purpose. Do everything without discontent and dispute: so that you may become pure and blameless, children of God and faultless, in the midst of a crooked and perverted generation, among whom you are seen as heavenly lights in the world, offering to men the message of life, and giving me cause to boast in the day of Christ's coming, that I did not live nor labor in vain. Yes, and if my life blood is being poured out over the sacrifice and priestly service of your faith, I am glad, and share my gladness with you all. So you also be glad in the same way, and share your gladness with me.

Yet I am hoping in the Lord Jesus to send Timothy to you in a short time, so that I also may be cheered by hearing about you. For I have no one so thoroughly in sympathy with myself who would take a genuine interest in your welfare. For they are all looking after their own interests, not those of Christ. But you know what he has proved himself to be, and that as a son for a father he has been a slave with me in furthering the cause

of the Good News. Him, then, I am hoping to send, as soon as I have seen how it is going to be with me. And I am confident as a follower of the Lord that I also shall come in a short time. Yet I consider it necessary to send Epaphras, our brother, and fellow-laborer, and fellow-soldier, and your messenger by whom you have sent to me what is of service to me in my need. For he has been longing to see you all, and has been distressed, because you have heard he was sick. For he was, indeed, sick, even to the point of death. But God had pity on him, and not on him alone, but on me also, so that I might not have sorrow on sorrow. So I am all the more ready to send him, so that you may be glad at the sight of him and I also may be less sorrowful. Give him a most hearty Christian welcome, then, and hold such as he is in honor. For, because of his devotion to the Lord's work, he was at the point of death, and he risked his life in supplying what you lacked in your service to me.

In conclusion, my brothers, be glad as followers of the Lord. To write what you have already heard is not wearisome to me, and for you it is safe.

Beware of the dogs.

Beware of the evil workers.

Beware of those who mutilate themselves.

For we are those who are circumcised in the true sense of that term, we, whose worship is prompted by the Spirit of God, and who boast as a follower of Christ Jesus, and have no confidence in carnal nature, though I myself might have confidence even in carnal nature.

If any one else thinks he can rely on carnal nature, I more so :

Circumcised the eighth day,
Of the race of Israel,
Of the tribe of Benjamin,
A Hebrew of Hebrews ;
As regards the law, a Pharisee,
As regards zeal, persecuting the Church,
As regards the goodness which is in the law,
I was blameless.

But those things which were once to my credit, I have now come to consider, for the Christ's sake, as loss. Yes, and more than that, for I am considering everything else as loss because of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything and am now considering them as so much dirt, so that I may gain Christ, and be found in him, not with my own goodness which comes from the law, but that which comes through faith in Christ, the goodness which is derived from God on the basis of faith. And my object in this is to get

to know Christ and the power which flows from his resurrection, and a share in his sufferings, in the hope that, if I become like him in his death, I may in some way attain to the resurrection from the dead. Not that I have ever yet received it, nor have already been made perfect. But I keep pressing on in the hope of laying hold of that for which also I was laid hold of by Christ Jesus. Brothers, I, for my part, do not consider myself as having yet laid hold of it. But the one thing I keep doing is this, forgetting what is behind, and straining every nerve towards what is in front, I press on towards the goal to gain the prize of the heavenly calling which God has given me in Christ Jesus. So let as many of us as are mature take this view of life. Then, if, on any point, you take a different view God will make that also plain to you. Only let us order our lives by the standard to which we have already attained.

Join each other in becoming imitators of me, brothers, and keep your eyes fixed on those who are living by the pattern which we have set you. For there are many, of whom I have often told you and now tell you even in tears, who are living as the enemies of the cross of the Christ, whose end is destruction, whose God is their stomach, and whose glory is in their shame, whose minds are set on earthly things. For the state to which we be-

long is in heaven, and from there also we are eagerly looking for a Saviour, the Lord Jesus Christ. He shall fashion anew the body which belongs to us in our state of humility, so that it may be conformed to the body which belongs to him in his glorified state, by the exercise of his ability to bring everything into subjection to himself.

So, then, my dear and longed-for brothers, my joy and crown, stand firm in the Lord just as I have urged you, my dear brothers.

I beg Euodia, and I beg Syntyche to live in harmony as followers of the Lord. Yes, and I ask you, my genuine fellow-burden-bearer, to help them. For they worked with me in the spread of the Good News, with Clement also, and the rest of my fellow-laborers, whose names are in the book of life.

Be glad in the Lord always.

Again I will say: Be glad.

Let your gentleness be known to all men.

The Lord is near.

Be anxious about nothing.

On the contrary, under all circumstances,

By prayer and by entreaty with thanksgiving,

Let your requests be made known to God.

Then the peace of God which is beyond human conception,

Will keep guard over your thoughts and
your feelings, in Christ Jesus.

In conclusion, brothers,

Whatever is true, and worthy of reverence,

Whatever is right and pure,

Whatever is lovely, and fair ;

If there is any virtue, if there is any honor,

Let these be the objects of your thought.

What you have both learned and received
from me,

And heard and seen in me,

Let these be the objects of your activity.

Then the God of peace will be with you.

I am very glad, as a follower of the Lord, that your interest in me has now at length revived. It is, indeed, true that you have all along been interested in me, but you had no opportunity of showing it. Do not think I am saying this simply because I am in need. For I, for my part, have learned to be independent of circumstances in whatever condition I find myself. I know how to be humbled by want, and I also know how to bear abundant prosperity. Into every human experience have I been initiated. I have been full of food, and I have been hungry, I have had plenty and I have been in want. For everything have I the strength, in union with him who keeps strengthening me. Yet you have acted nobly in

sharing my trouble with me. And you yourselves also know, Philippians, that, when the Good News was first being made known, and I went out from Macedonia, no Church, with the one exception of yourselves, took a share with me in the account of giving and receiving. For even while I was in Thessalonica you sent, not only once but twice, to supply my need. Not that I am eager for your gifts. I am rather eager for the abundant return to be placed to your account. But I have enough of everything and to spare. My wants are fully satisfied now that I have received from Epaphras what you sent me. It is as a sweet smelling odor, a sacrifice, pleasant and acceptable to God. And my God, from the wealth of his divine perfection, and in proportion to its greatness, will fully supply your every need as followers of Christ Jesus.

Now to our God and Father

Be the praise forever and ever.

Amen.

Give our best wishes to every devoted follower of Christ Jesus.

The brothers who are with me send you their best wishes.

All those who have devoted themselves to the service of Christ send you their best wishes, and especially those of Cæsar's household.

The favor of the Lord Jesus Christ be with you.

I. TIMOTHY.

Paul,
An Apostle of Christ Jesus,
In virtue of the command of God our
Saviour,
And Jesus Christ our hope,
To Timothy, my true child in the faith :
May favor, pity, and peace, be yours,
From God the Father,
And Jesus Christ our Lord.

Just as I urged you to stay at Ephesus when I was going to Macedonia, so do I now. And I do this so that you may charge some men not to spread a different kind of teaching, nor to give their attention to fictions, and endless genealogies. For these furnish questions for controversy rather than further God's arrangement for man's salvation which comes to realization in his faith. But the purpose of the charge is to develop a pure and hearty love, a good conscience and a sincere faith. For some have missed the truth and have gone into empty talk desiring to be teachers of the law when they really do not understand either what they are saying, or about what they are making their confident assertions.

Now we know that the law is a noble thing

If any one uses it as it was meant to be used.

For we know that the law does not exist

For a good man,

But for the lawless and disobedient,

For the irreverent and sinners,

For the impure and profane,

For smiters of fathers and smiters of
mothers,

For manslaughterers, menstealers,

Immoral people, Sodomites,

Liars, perjurers,

And everything else

Which is contrary to healthy teaching.

This is the view of the law

Which is in accord with the majestic character

Of the blessed God

As contained in the Good News

And made known by it.

It was this with which I was once for all entrusted.

I give thanks to Christ Jesus our Lord for giving me strength and considering me fit to serve him, though formerly I was a blasphemer, and a persecutor, insolent in word and outrageous in deed. But God had pity on me because I did it ignorantly in unbelief. Yes, our Lord's favor produced in me a most abundant harvest of faith and love which are in Christ Jesus. To be relied

on is the saying, and worthy of a full and complete acceptance, that

“Christ Jesus came into the world
To save sinners.”

And of these I am the greatest. But God had pity on me, so that in me, as such a great sinner, Christ Jesus might show the wealth of his forbearance. And he did this, so that his dealings with me might be an illustration of what could be expected by those who should afterwards believe and attain to eternal life.

Now to the King of the ages,
The immortal, invisible, only God,
Be honor and majesty
Forever and ever.
Amen.

I commit this charge to you, my child Timothy, in accordance with the prophecies about you which have already been made, so that you may carry on a noble war in them with faith and a good conscience. For, by putting aside a good conscience, some have made shipwreck of the faith. Among such are Hymenæus and Alexander, whom I handed over to Satan to be taught by proper discipline not to blaspheme.

So I urge, first of all, that petitions, prayers, supplications, thanksgivings, be made for all men; for kings and all who are in authority, so that our lives may be quiet and peaceable in the full exer-

cise of reverence and becoming dignity. This is noble and pleasant to God our Saviour, who wishes everybody to be saved and to attain to a full knowledge of the truth. For there is but one God and one means of communication between God and men, the man Christ Jesus, who gave himself as a ransom for everybody, and the import of the testimony is to be made known on proper occasions. It was for this I was appointed a herald and an Apostle,—I am speaking the truth, I am not lying,—a teacher of the heathen in faith and truth.

So I direct men to pray everywhere, lifting up pure hands without anger and doubts. I also direct women to wear a well arranged dress with modesty and discretion, not with braided hair and gold, or pearls, or costly clothing, but,—for this becomes women professing reverence for God—with generous deeds. Let the women learn in silence, and be in subjection under all circumstances. I do not allow a woman to teach nor to exercise authority over a man, but to be quiet. For Adam was the first to be formed, then Eve. And it was not Adam who was deceived. It was the woman who was completely deceived and fell into error.

“ But she shall be saved

Through her childbearing

If she continues in faith and love

And devotion with discretion.”

To be relied on is this saying.

If any one is seeking the office of a bishop, he is desiring a noble work.

The bishop, then, must be a man
Whose character is beyond reproach,
The husband of one wife,
Self-restrained,
Discreet,
Orderly,
Hospitable,
With a capacity for teaching ;
Not one who becomes violent over wine,
And is given to using physical force,
But one who is forbearing in his manner, •
And is not given to stirring up strife.
Nor one who is greedy for money ;
He must be one who rules his own family well,
And keeps his children well in hand with becoming dignity.
For if a man does not know how to manage his own family,
How is he to take care of the Church of God ?
He must not be a recent convert,
So that he may not become proud,
And become subject to the same judgment
Which has been passed upon the devil.

He must also be a man who has received noble
testimony

From those who do not belong to the Church,
So that he may not become subject to re-
proach,

And give way to the wiles of the devil.

Deacons, too, must be men of dignity,

Not such as say one thing to one person and
its opposite to another,

Not such as give themselves up to much wine,
Not such as are greedy of disgraceful gains.

But such as hold the secret truths of the faith
In a pure conscience.

And let these also first be put to the test,

And if nothing is found against them,

Then let them serve as deacons.

Women, too, must be dignified

Not slanderers,

Self-restrained,

To be relied on in everything.

Let deacons be husbands of one wife,

Ruling their children and their own houses
well.

For those who have served well as deacons

Gain for themselves an honorable position,

And great boldness in the faith

Which is in Christ Jesus.

I am writing these things to you, in the hope of soon paying you a visit, but if I am a long while doing it, to let you know how we ought to regulate the affairs of the house of God, which is the Church of the living God, the pillar and basic support of the truth. And confessedly deep is the secret truth of reverence :

He who was made known in human form,
Was shown to be good in spirit,
Was seen by angels,
Was proclaimed among the heathen,
Was believed on in the world,
Was taken up in majestic splendor.

But the Spirit distinctly says that in later times some shall depart from the faith and give their attention to deceiving spirits and what is taught by demons. They will be led to do this by the hypocrisy of the speakers of lies who are branded on their own conscience. They forbid marriage, and require abstinence from foods which God created to be eaten with thanksgiving by those who believe and have a full knowledge of the truth. For every creature of God is noble and nothing is to be refused, if it is received with thanksgiving. For it is purified by means of God's word in supplication.

If you teach the brothers these things you will be a noble assistant of Christ Jesus, nourished in the words of the faith and of the noble teaching of which you have been a disciple. But have nothing to do

with the current irreverent and silly fictions. Train yourself rather in piety. For the training of the body is to a certain extent of advantage.

“But piety is in every way

Of advantage.

For it not only has the promise of the life

Which we are now living,

But also of the one

Which is to come.”

To be relied on is the saying and worthy of a full and complete acceptance. For, it is with this in view, we keep on working hard and struggling along. For we have put our hope in the living God, who is the Saviour of all men, and especially of those who believe in him.

Deliver these commands and teach them. Let no one despise your youth. On the contrary, become an example to the believers in word, in conduct, in love, in faith, in purity. Till I come give your attention to reading, to exhortation, to teaching. Do not neglect the gift which was given to you by means of speaking with the laying on of the hands of the presbytery. Attend to these things. Become acquainted with them, so that your progress may be plain to everybody. Pay attention to yourself and to your teaching. Continue to do as I have told you. For in doing this you will save both yourself and your hearers.

Do not reprimand an elderly man, but urge him as a father; the younger men as brothers; the elder women as mothers; the younger women as sisters, with thorough purity of purpose. Pay due regard to widows who are really such. But if any widow has children or grandchildren, let these first learn to reverence their own family, and to requite their parents' care by taking care of them. For this is acceptable to God. But she who is in reality a widow and left alone, has turned her hopes towards God, and continues in her petitions and prayers night and day. But she who gives herself up to wanton pleasures is morally dead. Deliver these commands, also, so that the widows of your charge may be beyond reproach. But if any one does not provide for his own, and specially for those of his own family, he has denied the faith, and is worse than an unbeliever.

Let no one be placed on the list as a widow under sixty years of age,

The wife of one husband,
Well reported of for noble deeds,
If she ever brought up children,
If she entertained strangers,
If she washed the feet of God's devoted ones,
If she relieved the afflicted,
If she devoted herself to all kinds of generous activities.

But younger widows refuse. For when the sexual instinct has once become aroused in them and they become dissatisfied with their engagement to the Christ, they want to marry, and so they suffer the penalty of having broken their engagement to him. At the same time they also learn to be idle, as they go about from house to house; and not only to be idle but to be gossips, also, and meddlers, talking about things which they ought not to be talking about.

So I advise the younger women to marry, have children, take care of the house, and give no opportunity to our opponents for abusing us. For some have already gone to be followers of Satan.

If any woman who is a believer has widowed relatives let her assist them, and do not let the Church be burdened, so that the Church may assist those who have no one else to care for them.

Let the elders who are nobly doing their duty as superintendents be considered worthy of double honor, especially those whose work is to preach and to teach. For the scripture says:

Thou shalt not muzzle an ox

While he is treading out the grain,

and

The workman is worthy of his wages.

Do not entertain a charge against an elder unless it is supported by the testimony of two or three witnesses. But when they do wrong expose them to the world as a warning to the rest.

I solemnly charge you, before God and Christ Jesus and the chosen angels, to observe these directions without prejudice and without partiality. Do not be hasty in laying your hands on any one, nor be a sharer in other men's sins. Keep yourself pure. Give up your habit of drinking water and use a little wine for the benefit of your stomach and your often recurring weaknesses. Some men's sins are evident to everybody and tell of their coming judgment. But the sins of others are only known after judgment has been passed on them. In the same way, also, the noble doings of some are evident, and, while it is otherwise with some, yet they cannot always be concealed.

Let as many as are in bondage as slaves consider their own masters worthy of all honor, so that the name of God and his teaching may not be abused. Those who have believing masters, on the other hand, are not to disregard their obligations to them because they are brothers. On the contrary, they are rather to render them service because those who receive the benefit of their service are believers and so dear to them. Teach these things and keep insisting on them.

If any one teaches differently, and does not give in his adherence to such wholesome words as come from our Lord Jesus Christ, and to the teaching which produces piety, he is blinded with pride, and does not know anything. He has a morbid fondness for doubts and disputes about words.

From these come envy, quarrelling,
Abusive language, evil suspicions,
Obstinate conflicts of men
Corrupted in their mind and deprived of the
truth,
Who consider piety
As a source of worldly gain.

But a truly great gain is piety coupled with a condition of heart and mind which makes our inward peace independent of external circumstances. For we brought nothing into the world, and it is certain we can carry nothing out. So if we have food and clothes we shall be content.

But those who keep planning to be rich keep falling into temptation and a snare and many foolish and hurtful desires such as plunge men into moral death and destruction. For the love of money is the root from which every kind of evil springs. And while some were striving after it they were beguiled into renouncing the faith, and so brought on themselves many bitter sorrows.

But you, for your part, O man of God, keep clear of these things.

Strive after goodness, piety,
Faith, love,
Endurance, gentleness.

Keep exerting yourself to the utmost in the noble contest of the faith. Gain for yourself the prize of eternal life. For it was to this you were called and made a noble confession before many witnesses. I charge you before God, who keeps everything alive, and before Christ Jesus, who under Pontius Pilate bore witness to a noble confession, to keep the commandment unsullied and above reproach till the appearing of our Lord Jesus Christ, the appearing which in his own proper times will be displayed by him

Who is the blessed and only Potentate,
The King of kings and Lord of lords ;
Who alone hath immortality,
Dwelling in light unapproachable ;
Whom no man ever saw,
Nor can see :
To whom be honor and eternal might.

Amen.

Charge those who are in possession of this world's wealth not to be proud nor to trust in the uncertainty of riches, but in God, who gives us an abundance of everything for our enjoyment.

Charge them to devote themselves to generous deeds, to be rich in noble actions, to be liberal and sociable, and, in this way, to treasure up for themselves a noble foundation for the future, so that they may gain for themselves the prize of life which is life indeed.

O Timothy, keep the trust committed to you. Avoid the irreverent and empty discussions, and oppositions of falsely named knowledge, by the profession of which some have missed the mark and have proved themselves to be false in their appreciation of the faith.

May the divine favor be with you.

TITUS.

Paul,
A slave of God,
And an Apostle of Christ Jesus,
For the promotion of the faith of God's chosen
ones,
And the full knowledge of the truth which
produces piety ;
All of which is based on the hope of eternal
life,
Which the God of truth promised before
the beginning of time,
But, in his own proper time, he made his
word clear
In the proclamation which he confided to
me to make
According to the command of our Saviour
God ;
To Titus, my true child in the faith :
May favor and peace be yours,
From God the Father,
And Christ Jesus our Saviour.

It was for this purpose I left you in Crete, so that you might further set in order what remains to be set in order, and ordain elders in every city as I directed you. To be eligible to this office a man must be above reproach, the husband of one wife, with believing children, and not under a charge of leading a dissolute life, or of being a man who cannot be controlled. For the overseer must be above reproach as God's agent,

Not self-willed,
Not irritable,
Not one who becomes violent over wine,
Not given to using physical force,
Not one who is greedy of disgraceful
gains.

But given to hospitality,
Given to generosity,
Sober-minded,
Good,
Morally pure,
Self restrained ;
Holding fast the faithful message as he
has been taught,
So that he may be able both to encourage
believers with his wholesome teaching and to refute those who speak
against it.

For there are many who cannot be controlled,

who talk foolishness and deceive men's minds. Those who were Jews especially do this, and their mouths must be closed, because, for the sake of disgraceful gain, they teach what they ought not to teach, and lead whole families into unbelief. One of themselves, one of their prophets, said :

“Cretans are always liars, fierce wild beasts, idle gluttons.” This testimony is true. For this reason you must be severe with them to keep them healthy in the faith, and to prevent them from devoting themselves to Jewish speculations and the directions of men who reject the truth.

To the pure everything is pure. But to those who are defiled and are unbelievers nothing is pure. On the contrary, both their mind and their conscience are defiled. They profess to know God, but by their deeds they deny him. For they are detestable and rebellious, and unfit for anything that is noble.

But you, for your part, give expression to what is becoming to wholesome teaching. Require the old men to be

Temperate,
Grave,
Sober-minded,
Healthy in the faith,
In love,
In endurance.

Urge old women also to conduct themselves in a manner becoming their profession,

Not as slanderers,

Not as enslaved to the excessive use of wine,

But as teachers of what is noble,

so that they may earnestly urge the young women

To love their husbands,

To love their children,

To be sober-minded,

Pure,

Devoted to their homes,

Generous,

And obedient to their husbands,

so that the word of God may not be reviled.

Urge the younger men also to be sober-minded.

In everything show yourself a noble example. In your teaching show

Purity,

Dignity,

Healthy instruction not to be condemned, so that our enemies may be ashamed because they have nothing bad to say about us.

Urge slaves to be obedient to their own masters, and please them well in everything, not opposing them, nor stealing from them, but, on the contrary, on every possible occasion showing themselves generously faithful, so that, in everything, their conduct may do honor to the teaching of God our Saviour.

For the favor of God has appeared, and has brought salvation to all men, and has taught us to give up impiety and worldly desires, and to live as sober-minded men, good and pious, in the present world. As such we are to look for the blessed hope and manifestation of the majestic splendor of our great God and Saviour Jesus Christ, who gave himself for us to release us from every kind of lawlessness and to acquire for himself a people whose hearts are pure and whose deeds are noble. Make these things known, urge their acceptance, reprove those who do not take kindly to them, with a full display of your authority. Let no one despise you.

Remind them to submit themselves to rulers and authorities, to be obedient, to be ready for every noble deed, to say nothing bad about any one, to be averse to quarrelling, to be forbearing in manner, and to show themselves thoroughly gentle to everybody. For we were once ourselves also

Foolish,

Disobedient,

Deceived,

The slaves of different kinds of desires
and pleasures,

Living in ill-will and envy,

Hateful,

And hating each other,

“ But when the kindness of God our Saviour,
And his love towards man was made plain,
Not because of what we in our goodness did,
But, on the contrary, it was owing to his
pity,
He saved us by means of the bath of regeneration,
And renewing of the Holy Spirit ;
Which he poured out on us richly
Through Jesus Christ our Saviour ;
So that, being set right with God by his favor,
We, so far as hope is concerned,
Might be made heirs of eternal life.”

To be relied on is the saying, and about these things I want you to assert confidently, so that those who have believed God may be careful to do what is noble. These are noble and of advantage to men. But avoid foolish questions, and genealogies and wranglings and contentions about the law. For they are not of the least advantage. A man who is factious, after a second warning, avoid. For you will then know that such a one has changed for the worse, and is sinning. For he is his own judge.

When I send Artemas to you, or Tychicus, make an effort to visit me at Nicopolis. For I have decided to spend the winter there. Make an effort to equip Zenas the lawyer, and Apollos for their jour-

ney so that they may be provided with everything they need. And let our brothers in Crete also learn to give their attention to noble deeds for the relief of those in want, so that they may not be unfruitful.

All those who are with me send you their best wishes.

Give our best wishes to those who love us in the faith.

May the divine favor be with you all.

II. TIMOTHY.

Paul,
An Apostle of Christ Jesus,
By the will of God,
To make known the promise of life
Which is in Christ Jesus ;
To Timothy my dear child :
May favor, pity, and peace, be yours,
From God the Father
And Christ Jesus our Lord.

I thank God whom I keep serving with a clear conscience and with the thoughts and feelings which I have inherited from my forefathers. For you are ever uppermost in my prayers night and day. For I remember your tears and long to see you so that my joy may be complete. I thank God, I say, because I have been reminded of the sincerity of your faith. It is just such as your grandmother Lois first had and your mother Eunice, and I believe is in you as well. It is for this reason I remind you to make use of the gift of God which is in you through the laying on of my hands. For God did not give us the spirit of cowardice, but of power and of love and of self-control.

So do not be ashamed of telling about the Lord, and do not be ashamed of me, the Lord's prisoner. On the contrary, join me in my sufferings for the Good News by virtue of the power of God. For it was he who saved us and called us to a life of devotion to himself. And he did not do this because of what we had done, but because of his own intention and favor which was given to us in Christ Jesus before the beginning of time. But it has now been made plain through the appearing of our Saviour Christ Jesus who did away with death, and brought life and immortality to light through the Good News. And it was of this Good News I was appointed a herald and an Apostle and a teacher. It is for this reason, too, I am enduring these sufferings. But I am not ashamed. For I know in whom I have put my trust. And I believe he is able to keep the trust I have committed to him till his coming again. Let the wholesome words which you heard from me be your guide in the faith and love which are in Christ Jesus. Keep the noble trust committed to you, and do it by the help of the Holy Spirit who is in you.

You know how all those in Asia deserted me. Among these were Phygelus and Hermogenes. May the Lord bless the family of Onesiphorus. For he often comforted me, and was not ashamed of my imprisonment. On the contrary, he no

sooner got to Rome than he began to make diligent enquiry for me and found me. May the Lord have mercy on him in the last great day. And how many services he rendered me at Ephesus you know better than I do.

So you, for your part, my child, be inwardly strengthened in the divine favor which is in Christ Jesus, and commit what you heard from me among many witnesses to men who can be relied on and who will be able to teach others also. Suffer hardships with me as a noble soldier of Christ Jesus. No one who is serving as a soldier becomes involved in occupations pertaining to civil life, so that he may please his commander. And so, too, when any one enters a contest, he does not get the prize unless he fulfils the conditions. The hard-working farmer has the first right to the product of his toil. Think over these things. Then the Lord will enable you to understand everything.

Keep Jesus Christ, the son of David, in your mind as raised from the dead according to the Good News entrusted to me to make known. In doing this I am suffering hardships to the extent of imprisonment as a criminal. But the word of God is not so confined. For this reason I keep enduring everything for the sake of God's chosen ones, so that they also may obtain the salvation which is in Christ Jesus with the glorious condition of

eternal blessedness. To be relied on is the saying :

“ If, then, we died with him,
We shall also live with him.
If we keep on enduring,
We shall also reign with him.
If we shall deny him,
He also will deny us.
If we are not to be trusted,
He is always to be relied on.
For he cannot deny himself.”

Keep putting them in mind of these things, and keep solemnly charging them before the Lord, not to be constantly engaged in useless disputes about words which can only result in harm to the hearers. Make an effort to show your God that you are a well tested worker, one who has no need of being ashamed and who teaches the truth as it ought to be taught. But avoid irreverent and empty discussions. For those who engage in them will go further and further in their impiety. And their teaching will spread like an eating ulcer. Such men are Hymenæus and Philetus, who, so far as the truth is concerned, have missed their aim. For they say the resurrection is already past and so stop some men from believing. Yet the firm foundation of God stands immovable and has this inscription on it :

“The Lord knows those who are his,”
and

“Let every one who claims to belong to the
Lord

Keep away from everything that is bad.”

Now in a big house there are not only things made of gold and silver, but also of wood and of clay ; and some of these are for higher uses and some for lower. So if any one keeps himself clear of these, he will be one of those made for higher uses, devoted to God, useful to his master, prepared for all kinds of generous deeds.

But avoid the lusts of youth. Strive after goodness, faith, love, peace, with those whose worship of the Lord comes from a pure heart. But have nothing to do with foolish and ignorant questionings. For you know that they are the cause of quarrels. But a slave of the Lord must not quarrel. On the contrary, he must be gentle towards everybody, and have a capacity for teaching. He must be a patient endurer of wrong, and be kind in reproving those who oppose him, in the hope that God may give them a change of mind and purpose of heart so that they may come to a full knowledge of the truth, and in the further hope that they may escape from the devil's snare in which they have been taken captive by him, and so come to do God's will.

But let me tell you that in the last days there will be hard times.

For men will be lovers of themselves,
Lovers of money,
Boasters,
Insolent towards men,
Insolent towards God,
Disobedient to parents,
Ungrateful,
Without inward purity,
Without natural affection,
Implacable,
Slanderers,
With no control over their sexual impulses,
Inhuman,
Hostile to everything that is generous,
Betrayers,
Headstrong,
Blinded by pride,
Lovers of pleasures more than lovers of God,
Keeping up an outward show of piety,
But, in fact, entire strangers to its power.

From these, also, turn away.

For to this class belong those who creep into houses and lead captive silly women, loaded with

sins, and led away by different kinds of desires, such as are always learning, and yet are never able to come to the full knowledge of the truth. And just as Jannes and Jambres opposed Moses so also do these oppose the truth. Their minds are corrupt and, so far as the faith is concerned, not at all what they ought to be. But they will make no further progress. For their folly will be plain to everybody' as that of Moses' opponents came to be.

But you were a follower of my teaching,
Conduct,
Purpose,
Faith,
Forbearance,
Love,
Endurance,
Persecutions,
Sufferings ;
Such sufferings as came on me at Antioch,
At Iconium,
At Lystra ;
Such persecutions as I endured.

And yet out of them all the Lord rescued me.

Yes, and everybody who undertakes to live a pious life in Christ Jesus will suffer persecution. But wicked men and impostors will grow worse and worse, deceiving and being deceived. But you,

for your part, continue in what you learned and were assured of. For you know from whom you learned them, and that from your infancy you knew the Sacred Writings which are able to make you wise so that you may attain salvation through the faith which is in Christ Jesus. Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for the discipline which is in accord with the law of God, so that the man of God may be complete, thoroughly equipped for the accomplishment of all kinds of generous deeds.

I solemnly charge you before God and Christ Jesus who is coming to judge the living and the dead. I solemnly charge you by his coming again and by his kingdom. Proclaim the message. Give your attention to it in season and out of season. Reprove, rebuke, and keep urging them, with every indication of forbearance, and by using every kind of instruction. For the time will come when they will not endure wholesome teaching, but, because their ears keep itching to hear something new, they will pile up for themselves teachers in accord with their own desires. They will no longer listen to the truth, but will give their attention to fictions. But you, for your part, be in every way self-possessed, suffer hardships, do the work of a missionary, make your service full and complete.

For my life blood is already being poured out,

and the time for my departure is here. I have exerted myself to the utmost in the noble contest. I have finished the race. I have kept the faith. For the future there is laid up for me the crown of goodness which the Lord, the good judge, will give me in the day of his coming again, and not only to me, but also to every one who loves his coming again.

Make an effort to pay me a visit as soon as you can. For Demas has left me and gone to Thessalonica because of his love for this world. Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is a helpful assistant to me. I have sent Tychicus to Ephesus. When you come bring with you the cloak which I left at Troas with Carpus, and the books, especially the parchments. The brass-founder Alexander did me a great deal of harm.—May the Lord reward him according to his deed.—And you, also, beware of him. For he vehemently opposed what we said.

At my first hearing no one stood by me. On the contrary, they all deserted me.—May it not be counted against them.—But the Lord stood by me, and gave me inward strength, so that, through me, the proclamation might be fully made and all the heathen might hear. So I was rescued from the lion's mouth. The Lord will rescue me from every

kind of evil and save me, and bring me to his heavenly kingdom.

To him be the praise for ever and ever.

Amen.

Give our best wishes to Prisca and Aquila and the family of Onesiphorus.

Erastus staid at Corinth, but Trophimus I left sick at Miletus. Make an effort to come before winter.

Eubulus, and Pudens, and Linus, and Claudia, and all the brothers, send you their best wishes.

May the Lord be with you.

May the divine favor be yours.

NOTES.

GENERAL NOTE.

The Letters of S. Paul are arranged in the present volume in the order in which they seem to have been written. At any rate, the order of the Letters here found we think will show most clearly the development of the Apostle's thought and the gradual ripening of his wonderful character.

I. THESSALONIANS.

S. Paul wrote this letter to the members of the Church in Thessalonica from Corinth in the year fifty-three. It is entirely practical and divides itself naturally into two main portions. The first three chapters constitute the first part, and are narrative and personal. In them S. Paul aims to attach the Thessalonians more closely to his person by the ties of common memories, of imparted information, and of sympathy over the news which had been brought from Thessalonica. The two remaining chapters are occupied with instruction on special points in which the Church there was deficient.

In chapter five and verse seven there is one of the choicest examples of parallelism to be found in any of S. Paul's writings. The main thought of the stanza is expressed in the centre and on each side of it the contrasts to each other.

II. THESSALONIANS.

This second letter to the Thessalonians was written by S. Paul from Corinth in the year fifty-three during his eighteen months' residence there, within a few months of the first letter.

Since the first letter had been sent S. Paul had received more news about the state of the Church there. The news was both good and bad. They had gained in faith, in brotherly love and in steadfastness. But they had also developed three great faults. They had shown a tendency to disorder and idleness. Then they had gotten the belief that the day of the Lord was on them, and as a result they were giving up attention to the ordinary affairs of life. In the third place they had allowed themselves to be duped by forgeries and fictions which false believers had imposed on them.

To all these errors S. Paul calls their attention and does his best to lead them into the truth as it really is in Christ.

As in 1 Thessalonians 5 : 7, we found quite a remarkable example of parallelism, so here in 2 Thess. 2 : 8 we find a fine example of a five-line stanza in which the first line is the one which makes the main assertion and the four following ones give us the result of what there takes place. Notice the gradation in what follows. The embodiment of lawlessness will be wasted away and then utterly destroyed. The first is brought about by the breath of the Lord's mouth, the last by the brightness of his coming.

Like all Hebrew blessings, so that one found in 2 Thess. 2 : 16, naturally falls into Hebrew parallelism. It is the same at 3 : 16.

I. CORINTHIANS.

The first Letter to the Corinthians was written while S. Paul was at Ephesus in the spring of the year 57. It naturally divides itself into two main portions. The first extends to the end of the sixth chapter and deals with the reports which S. Paul had heard about the members of the Corinthian Church. The second section is a reply to a letter the Apostle had received from the Corinthian Christians, and deals with a number of grave and important questions about which they desired his opinion.

After the usual address and invocation of divine favor on them S. Paul breaks out into a Psalm of Thanksgiving to God for them.

From 1:18 to 30 S. Paul again rises to the expression of his thought in a fine piece of Hebrew parallelism.

In 3:5-7 again the thought is brought out very forcibly and very distinctly by the parallelism of the clauses.

In chapter thirteen we have a sublime ode on love. This hymn of praise in honor of love is remarkable as coming from S. Paul, not from S. John, and it also surprises us by coming in here in an atmosphere of controversy, both preceded and followed as it is by close logical argument. It is a sudden and direct inspiration.

This ode divides itself naturally into three parts. The first stanza is the first part. The second stanza is the second part. The rest of the poem is the third part. The third part is again naturally divided into stanzas such as are to be found in the old Greek Poets. The first stanza of this third part forms the proem. The second stanza is the strophe. The third is the mesode. The fourth is the antistro-

phe. This is followed by the conclusion in four lines, which answers to the first line of this third part—"Love never fails."

At 15 : 20 to the end of the chapter we again have a great ode in S. Paul's inimitable style. This time it is on the resurrection.

At 15 : 33 S. Paul's quotation is from the Greek Poet, Menander.

II. CORINTHIANS.

S. Paul's first Letter to the Corinthians had accomplished much of what he desired. But the report of Timothy's visit to them was not at all satisfactory to him, nor was that of Titus. It is true they had punished the incestuous offender (2 : 6), and had shown generally a desire to clear themselves from the reproach of sensual impurity, and had manifested warm feelings of attachment for the Apostle personally, and had obeyed Titus as the Apostle's delegate, and had made the work which he had undertaken in much anxiety a labor of love and joy. They had taken up the collection for the Christians at Jerusalem, too, with an eager interest. Yes, they had not only accepted the idea readily and with a willing mind, but had begun to act on the suggestion (1 Cor. 16 : 1, 2), as to weekly payments. But they had not yet become full-grown spiritual men, nor had they as yet by any means become fully rounded in their spiritual characters. They were divided into bitter parties. From

one or other of these rival parties came to S. Paul's ears taunts and sneers and insinuations against his character as an Apostle of Christ. He had shown himself unstable, they said. His personal appearance was insignificant and weak, and was not at all in harmony with the authoritative tone of his letters. His speech was contemptible. These and many other such unpleasant and aggravating things they asserted concerning him so that he was compelled to address them again before venturing to visit them in person once more and to bring on his opponents what they so richly deserved.

And so we see the genesis of this warm and soul-stirring letter. Joy, affection, tenderness, fiery indignation, self-vindication, profound thoughts on what were before his time the secret truths of the Kingdom of God,—all these elements we find in the peaceful pools, and the dashing torrents, and the whirling eddies, and the deep flowing currents, of the mountain stream of this Apostolic pastoral expression of mingled authority and of love.

It was written from Macedonia in the autumn of 57.

After the usual opening there is an outburst of praise, beginning word for word as in the glorious psalm of praise found in Ephesians 1: 3-14.

In 2: 15, 16, is a fine example of inverted parallelism, used to explain the thought in the preceding line and to enlarge upon it.

In 11: 22-27 we have a striking instance of constructive parallelism. Here word does not answer to word and sentence to sentence as equivalent or opposite so much as to correspondence and equality between the different proposi-

tions in respect to the shape and turn of the whole sentence and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. As it is here, so often this species of parallelism is employed in an enumeration of particulars, for the purpose of forming into groups a variety of details.

GALATIANS.

The Letter to the Galatians may have been written in the early part of S. Paul's three years' stay at Ephesus (54-57), and it is assigned to this time and place by the majority of commentators. But Bishop Lightfoot has in recent years strongly advocated the view that it was written at the end of the year 57, or the beginning of 58 from Macedonia or Greece. This latter view has been adopted in the arrangement of the Letters in this volume because of the very close and remarkable similarity, both in ideas and language between the letters to the Galatians and Romans, and in somewhat lower degree, 2 Corinthians. In the doctrinal portions of Romans and Galatians there is a decidedly marked resemblance in thought and the method of its expression. Each have the same main idea supported by the same arguments, and illustrated by the same texts of Scripture. The same example, Abraham, is thrown into relief by the same contrast, that of the law, developed to the same consequences and couched throughout in language of striking similarity.

The three letters, 2 Corinthians, Galatians and Romans, at any rate, form a climax, so far as the distinctness with which the ideas expressed in them are elaborated, and so should, for that reason, at least, be read in the order here indicated.

ROMANS.

Romans was written during S. Paul's three months' stay at Corinth in the spring of 58.

The foundation of Christianity is laid in a narrative. But the first and greatest development of its thought is not embodied in narrative, nor in any set and formal treatise. It is not to be found in liturgies, canons, nor works of devotion, but in what of all things one would naturally be least likely to look for,—that is, in a collection of letters.

The style of S. Paul's letters varies considerably according to the date at which they were written. His was a highly strung and nervous temperament. The work of his life was excessively wearing on him. We have only to read the catalogue in 2 Cor. 11: 23-28 to see the enormous strain under which he worked. So it is not unnatural that in his later letters we instinctively realize a certain loss of spontaneous buoyancy and sustaining vitality. The period at which the letter to the Romans was written, however, was one at which the Apostle's physical power of effort and endurance was at its highest. All through the letters to the Corinthians, the Galatians and the Romans there is the greatest energy of force and diction.

From the literary point of view S. Paul's letters stand in a class by themselves. No letter writing of classical antiquity can furnish anything like an adequate parallel to them. Seneca and Pliny were practically his contemporaries. But his wonderful energy and variety of diction, his almost total lack of structural care, distinguish his letters as far above the labored productions of those two greatest letter writers of ancient imperial Rome.

In writing to the Romans, a church to which he was personally unknown, the Apostle delivers with somewhat more than usual solemnity his credentials and commission (1: 1-7).

The great subject of this letter as of that to the Galatians is: "The good man will live because of his faith," or in shorter phrase: "Goodness through faith."

In 2: 17-29 is a fine stretch of parallelism of many varieties internally, but as a whole an envelope stanza. That is, the first line: "But if you bear the name of a Jew," must be read in connection with the last two: "Whose praise does not come from men, But from God."

It needs but a slight glance at the following chapters to the end of the eighth to see that the LAW forms the pivot on which the Apostle's argument with the Jew turns.

Chap. 3. No man is to be set right in God's sight by doing what the LAW requires. Such an end can be gained only through faith in Christ. Yet the LAW is not thus proved of no avail. It is rather established.

Chap. 4. The promise to Abraham did not come through the LAW, but through the goodness which was his through faith.

Chap. 5. The LAW was not the origin of sin and death, nor can it do away with them. The giving of the LAW only made them more apparent.

Chap. 6. We are no longer under LAW, but under God's favor. Yet this is no encouragement to sin. It is rather the only effective deterrent to it.

Chap. 7. We must be freed from LAW, if we are to be freed from sin and death. The LAW has become to all who are under it, not the cause, but the occasion of sin and death, ver. 7-25; and so,

Chap. 8. It may justly be called, "the LAW of *sin* and *death* (a generally misunderstood expression).

This first part of S. Paul's greatest letter which thus deals so nobly with the LAW is brought to a climax by a surpassingly eloquent passage whose magnificent conclusion is one of appropriate external form as well as of substance. Notice the symmetrical beauty and perfection of its parallelism (8: 28-39).

With chapter eleven the second part of this great letter ends, and it ends in a magnificent doxology (11: 33-36). Notice how naturally, after the fashion of all New Testament writers, he weaves into his own thoughts those from the Old Testament. Like their Master they have become Scribes bringing out of their treasures things new and old.

At 12: 6 begins a series of practical exhortations in a rhythmic flow such as often characterizes the writer in the fervor of such a deliverance.

In 16: 3-17 we have a series of greetings arranged in the parallelism to be found in the original.

The letter is most fittingly closed by a doxology in an envelope stanza.

COLOSSIANS.

This seems to be the first letter which S. Paul wrote from his prison in Rome in the years 62 or 63, or at any rate, it is a twin letter to the Epistle to the Ephesians, both of which seem to have been sent off at the same time and by the same hands, and with the same official commendation of its bearer, Tychicus.

The substance of this letter presents most striking similarities to that of the Ephesians and on the other hand, differences which are almost equally striking and characteristic.

This letter together with those to the Ephesians Philemon and the Philippians, which were written during S. Paul's first imprisonment at Rome, form a distinct group of S. Paul's writings, and are distinguished by certain marked characteristics both of style and subject. It is with these just as it is with the two letters to the Thessalonians which were written on S. Paul's second missionary journey, the four letters to the Galatians, Corinthians and Romans written on his third missionary journey, and the pastoral letters written during his second imprisonment at Rome, that is, the two to Timothy and the one to Titus. Each series is distinguished by a manner of writing and a method of expression, with exactly that union of similarity and diversity which marks a man's true development of thought and the power to express it. In those early days of Christianity events moved rapidly. Such were the critical circumstances of the times that successive years marked changes as great as would have in-

dedicated the lapse of generations in more ordinary times. For this reason we find a marked and distinct advance in the thought between each group of letters, from those to the Thessalonians in the first group to those to Timothy and Titus in the last.

The style of this group of letters as compared with those preceding it, is that of the student in the quiet of his prison, as compared to the active organizer of Churches and the indefatigable practical missionary worker such as S. Paul was when he wrote the other letters. As a result of this we find in this group of letters many words used in no other letters and these frequently compounded with a thoughtful felicity of compressed meaning. We find sentences which are unlike the terse and often abrupt incisiveness of the earlier letters. Instead of this they flow on without grammatical break but with an unfailing connection and evolution of thought, a singular and philosophical completeness of doctrine, and a sustained perfection of meditative and devotional beauty.

We find here a greater calmness and maturity, sometimes of peacefulness, sometimes of sadness. The strong and mighty hand of the great Apostle to the heathen is traceable in every line. The very change of style here to be found argues at once, as already intimated, both identity and most natural development.

EPHESIANS.

See under Colossians.

PHILEMON.

The place and date at which this letter was written was the same as that to the Colossians and Ephesians. It is written by S. Paul to intercede for Onesimus who was one of Philemon's runaway slaves, but who, at the time of writing, has become a new man in Christ and is about to return to his master.

This is the only strictly private letter of S. Paul preserved to us in the Scriptures. It accordingly exhibits the Apostle in a new light. In it he speaks simply as a Christian brother to one of his fellows.

This letter has been compared to the celebrated letter of the younger Pliny on a like occasion. But the comparison does not for a moment place even the highly accomplished and cultivated Roman on a level with the Christian Jewish tent-maker of Tarsus.

The whole letter forms an introverted parallelism of eighteen members. Verses 1-3 are parallel to 23-25, verses 4-7 to 22, verse 8 to 21, verses 9 and first part of 10 to 20, verse 10 second part, to last part of 19, verse 11 and first part of 12 to 18 and first part of 19, verse 12 latter part to 17, verses 13, 14 to 16 latter part, verse 15 to first part of 16.

PHILIPPIANS.

See under Colossians.

I. TIMOTHY.

The two letters to S. Timothy and the letter to Titus known as the Pastoral Epistles, differ from the other letters of the Apostle in the fact that they were written as official communications between himself and these two younger men. S. Paul had entrusted the supervision of two important Churches to them, that in Ephesus to Timothy, that in the island of Crete to Titus.

The two letters to Timothy form a compressed summary of what S. Paul had before put forth as his teaching on the questions of Church doctrine, order, and life.

Many of the more doctrinal statements of these Pastoral Letters are something more than memories of past conversations. They are evidently current and well-known sayings among the Christians of the years 65-67. Now they are a well-loved line or lines of a hymn to the Father, as in 1 Tim. 6: 15, 16. Now a verse from a metrical creed sung by the believers of those first early days, 1 Tim. 3: 16. Here the principal events of the divine and human life of Christ, so far as that life was connected with man, are set forth. Then again we find in these three letters what are evidently well-known sayings which had become watch-words of the rapidly growing Church of Christ. All these are connected with the striking formula: "To be relied on is the saying," 1 Tim. 1: 15; 2: 15; 4: 8, 9; 2 Tim. 2: 11-13; Titus, 3: 4-8.

All these are woven into the tapestry of these letters and contain many a word and many an expression not found in any of the other known letters of S. Paul.

This first letter was written during S. Paul's second imprisonment at Rome in 65-66.

TITUS.

Titus was of heathen parentage and probably a native of Antioch in Syria, the great centre from which Christianity first spread among the heathen. S. Paul and his disciple Titus seem to have met some time before the year 50. For in that year he went with Barnabas and Paul to the Council of Apostles and elders at Jerusalem. Titus was one of the most active assistants of S. Paul in the forwarding of the Good News among the peoples who had before that time been sitting in darkness and the shadow of death.

At 1 : 12 S. Paul quotes from the Greek Poet, Epimenides. See also under 1 Timothy.

II. TIMOTHY.

This second letter to Timothy has been called the last "will or testament," of the master S. Paul to his favorite disciple. It contains his last wishes written as it were under the very shadow of death.

It is full of light and shade. The tone of the exhortation, the warning and the encouragement, are constantly changing. Now the words are sad and in a tone of strange parting solemnity. Now they are bright and full of cheer, with the glorious sunshine of the Apostle's immortal hopes.

Yet in every line of this most touching letter there is to be felt something of the gloom which had saddened that generous and loving heart. For, deserted by so many of his one time friends, he was well-nigh quite alone and almost friendless there in his Roman prison in the midst of mortal foes.

This letter was written during S. Paul's second imprisonment about the year 66.

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